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HISTORY

OF THE

CATHOLIC CHURCH

IN THE

UNITED STATES

FROM THE FIFTH PROVINCIAL COUNCIL OF BALTIMORE, 1843,
TO THE SECOND PLENARY COUNCIL OF
BALTIMORE, 1866

BY

JOHN GILMARY SHEA

NEW YORK
JOHN G. SHEA
1892

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THE PROVINCE OF BALTIMORE.

CHAPTER I.

DIOCESE OF BALTIMORE.

MOST REV. SAMUEL ECCLESTON, FIFTH ARCHBISHOP, 1843–1851.

ALTHOUGH manifestly menaced with exterior violence about the time when the archbishop and bishops of the country met in Provincial Council at Baltimore, in 1843, the Catholic body could oppose the movements against them only by a calm presentation of the truth, by patience, and by prayer. The Fathers of the Council, in the pastoral which they addressed to the Catholics of the United States, said: "To you we trust for the practical refutation of all those atrocious calumnies which deluded men, severally, or in odious combinations, constantly circulate by every possible means against our holy religion. Your strict integrity in the daily concerns of life, your fidelity in the fulfillment of all engagements, your peaceful demeanor, your obedience to the laws, your respect for the public functionaries, your unaffected exercise of charity in the many occasions which the miseries and sufferings of our fellow-men present; in fine, your sincere virtue will confound those vain men whose ingenuity and industry are exerted to cast suspicion on our principles, and evoke against us all the worst passions of human nature."

Archbishop Eccleston continued his care of his own diocese, small in extent, embracing only the State of Maryland and the District of Columbia, but, for its extent, the best provided in churches, priests, literary and charitable institutions, having 58 churches, 39 priests on the mission, 31 engaged in education or other special work, 2 theological seminaries with their preparatory institutions, the scholasticates of the Society of Jesus and of the Congregation of the Most Holy Redeemer, 3 colleges, and 2 academies for boys, 6 for young ladies, 5 orphan asylums, a hospital, a house for the insane, and 10 free schools to meet the wants of a Catholic population of 80,000. This body gained slightly by accessions from other parts, but mainly by natural increase. Churches had been built or improved in the western part of the State as the Chesapeake and Ohio Canal advanced. St. Peter's Church, and St. Patrick's, enlarged, were dedicated in Baltimore; the fine Gothic church of St. Alphonsus was rising in the same city; a church erected at Havre de Grace, and others at Ellicott's Mills, Elkridge, and Paradise. St. Vincent's Hospital for the Insane, under the charge of the Sisters of Charity, had been so successful in the treatment of mental alienation that the Sisters purchased, near Baltimore, a Protestant institution, known as Mount Hope College, with extensive grounds, and there continued their benevolent work.[1]

Catholics who had stood prominent in the ranks of the clergy were passing away, like Very Rev. Louis A. De Barth, at one time administrator of Philadelphia; Rev. James H. N. Joubert, of St. Sulpice,

[1] Scharf, "Chronicles of Baltimore," p. 508; U. S. Cath. Magazine, ii., p. 700; iii., pp. 573, 263; iv., p. 333; Cath. Herald, xi., p. 345, 324; xii., p. 187.

the apostle of the colored people in Baltimore, and founder of the Oblate Sisters of Providence. The death of the Rev. John B. Gildea, whose zeal and earnestness had given him great influence, was mourned, as was that of the eloquent Catholic advocate William G. Read.[1]

To the great relief of Archbishop Eccleston he had been able to see the Preparatory College of St. Charles Borromeo begin its work, and, addressing his clergy and people, he said: "While the Church is happily extending her boundaries, the number of laborers does not increase in proportion to the harvest which is spreading and thickening around them. In this diocese, as elsewhere, numerous congregations are either entirely destitute of pastors or are visited at distant and uncertain intervals. Not only are we deprived of the means of enlightening the thousands who know not, and therefore blaspheme the spotless spouse of Christ, but we have not unfrequently, from the same cause, to deplore the lukewarmness or prevarication of the children of the faith. In fact, were it not for the co-operation of devoted clergymen from foreign lands, still more lamentable would be the condition of our missions." The new institution would nourish the vocation of those who in their youth felt themselves called to the holy ministry.

Meanwhile churches were erected or rebuilt at Pikesville, Georgetown, Rock Creek, Elkton, West-

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[1] Rev. James Hector Nicholas Joubert was born at St. Jean d'Angely, France, Sept. 6, 1777, and arrived in Baltimore, 1804. Entering the Seminary he was ordained, and, joining the Sulpitians, became professor and vice-president of St. Mary's College. Devoting himself especially to the colored people, he founded the Sisters of Providence, 1828. He died piously at the Seminary, Nov. 5, 1843. U. S. Cath. Magazine, ii., p. 758. For Rev. J. B. Gildea and Wm. G. Read, see iv., pp. 201, 268; v., p. 289.

minster, Govanstown, Cumberland, Laurel, and other places in the diocese.[1]

Archbishop Eccleston, who visited the District of Columbia in June, 1843, saw Georgetown University display its progress in science by the erection of an astronomical observatory, well supplied with telescopes and instruments of great perfection, which, under the care of Fathers Curley, Sestini, De Vico, Secchi, and other scientific men of the Society of Jesus, soon acquired a national reputation.

The death of the Hon. Mr. Bossier, member of Congress from Louisiana, in April, 1844, was followed by Catholic services in the capitol. Rev. Mr. Van Horsigh performed the funeral services in the hall of the Representatives, assisted by Rev. Messrs. Donelan and Myers. Very Rev. Father Ryder, Provincial of the Jesuits, delivered from the clerk's desk a most eloquent and impressive address.[2]

Acting on the advice of the late Provincial Council, the Sulpitians established, about 1842, The Metropolitan Press, with the view of issuing Catholic works, at a low rate, for general circulation. Butler's "Lives of the Saints" and other standard works were thus issued; but it was not easy, without some organization specially adapted for the purpose, to create channels for making these books known to Catholics throughout so vast a country, and maintaining a circulation. After some years the Press was suspended and the work

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[1] Archbishop Eccleston, Circular, Oct. 5, 1848. Freeman's Journal, Oct. 28, 1848; U. S. Cath. Magazine, vii., p. 602; viii., pp. 75–599; Pittsburg Catholic, v., p. 123; vi., pp. 238, 284; Freeman's Journal, Mar. 31, 1849. Rev. L. Obermyer to Archbishop Eccleston, 1850.

[2] Georgetown Records; U. S. Cath. Magazine, iv., p. 333; v., pp. 221, 226, 281.

was left to the regular book trade. The leading Catholic publishers at this time were Fielding Lucas in Baltimore,—whose list of books was the largest of all, — Eugene Cummiskey, of Philadelphia; Edward Dunigan, and D. & J. Sadlier & Co., of New York. Great advances had been made in the typographical execution, illustration, and binding of their publications, especially Bibles and Prayer-Books, showing an increasing demand and a higher taste.

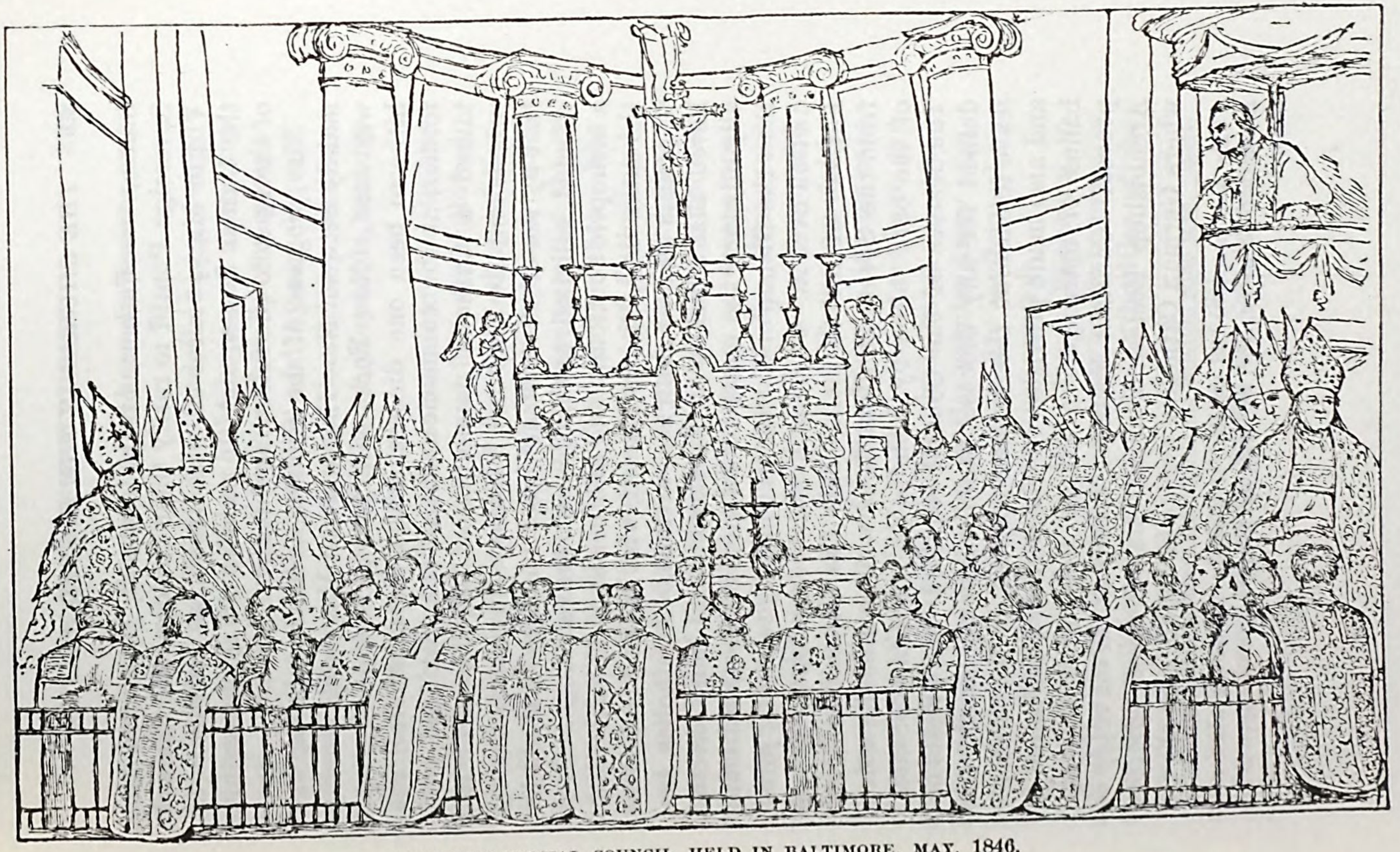
The community of Sisters of Charity, founded by Mrs. Seton, had by this time grown so largely, and St. Joseph's Academy prospered so, that in 1844 a fine edifice, 232 feet long, in English-Gothic style, was begun and was ready for occupation as the home of the Sisterhood in September, 1845. At this time the community at this mother-house numbered 111, and 257 others were employed in 37 establishments, chiefly orphan asylums, infirmaries, and free schools throughout the country.

After laying the corner-stone of a church for German Catholics in the national capital on the 25th of March, 1846, Archbishop Eccleston, who had recovered from a dangerous accident, issued a circular letter convoking the bishops of the province to attend the Sixth Council. It was to be held in the Cathedral at Baltimore, on the fourth Sunday after Easter. The prayers of the faithful and their clergy were also solicited by the Archbishop. Bishops from all parts of the Republic gathered in Baltimore to the number of twenty-three, representing nearly every diocese. The venerable form of the Rt. Rev. Benedict J. Flaget, Bishop of Louisville, was no longer to be seen; his advanced age prevented his attendance; Rt. Rev. Benedict J. Fenwick, Bishop of Boston, was sinking under a fatal

malady. It was hoped that the Rt. Rev. Francis N. Blanchet, Vicar Apostolic of Oregon, though not a suffragan, would attend; but though invited, the distance in those days of slow travel prevented his attendance.

The preliminary meeting, held at the archepiscopal residence on the 9th of May, was attended by the Most Reverend Archbishop Eccleston; Bishops Portier, of Mobile; Purcell, of Cincinnati; Chabrat, of Bolina, Coadjutor of Louisville; Blanc, of New Orleans; Loras, of Dubuque; Hughes, of New York; Miles, of Nashville; De la Hailandière, of Vincennes; Chanche, of Natchez; Whelan, of Richmond; Kenrick, of St. Louis; Odin, of Claudiopolis, Vicar Apostolic of Texas; O'Connor, of Pittsburgh; Byrne, of Little Rock; Quarter, of Chicago; McCloskey, of Axiern, Coadjutor of New York; Tyler, of Hartford, and Reynolds, of Charleston.

The first session on Sunday, May 10, was attended also by Rt. Rev. Francis P. Kenrick, Bishop of Philadelphia; Rt. Rev. John M. Henni, Bishop of Milwaukee; Rt. Rev. John B. Fitzpatrick, Bishop of Callipolis and Coadjutor of Boston. In the Council sat the heads of the religious orders in the country: Very Rev. John Timon, Superior of the Congregation of the Mission; Very Rev. Peter Czackert, Superior of the Congregation of the Most Holy Redeemer; Very Rev. George A. Wilson, Provincial of the Order of Preachers; Very Rev. Peter J. Verhaegen, Provincial of the Maryland Province of the Society of Jesus; Very Rev. James O. Van de Velde, Vice-Provincial of the same society in Missouri; and by the Rev. Dr. Raymond, Rev. H. B. Coskery, and Charles I. White as theologians of the Metropolitan Church. To gratify a pious desire pervading the whole United



SIXTH PROVINCIAL COUNCIL, HELD IN BALTIMORE, MAY, 1846.

States, the Fathers of the Council petitioned the Sovereign Pontiff to ratify their choice of the Blessed Virgin Mary, conceived without sin, as Patroness of the United States, and to transfer the solemnization of the feast to the following Sunday.

The progress of the Church, as has been seen, was mainly between New England and Maryland, moving westward. New York, with part of New Jersey, had hitherto been one diocese, and Ohio another. The former, at the commencement of the year 1846, contained a Catholic population of 200,000, with 109 priests and 114 churches. Bishop Hughes, believing that by the erection of new sees more good could be effected, solicited, at this Council, the establishment of a bishopric at Albany and another at Buffalo.[1] With the same view, Bishop Purcell, who had in his diocese 60 priests and 70 churches, with 65,000 Catholics, believed that a bishop at Cleveland could more effectually advance the cause of religion in Northern Ohio than the Bishop of Cincinnati could by retaining jurisdiction over it. These proposals were adopted by the Fathers of the Council. This the Council solicited from the Sovereign Pontiff, as well as a modification of the oath taken by bishops in the United States. The decrees of the Council required that priests ordained for any diocese, titulo missionis, should not leave it without the written consent of the bishop; and also made provision for the regular publication of banns of marriage. All these steps were duly approved. Cardinal Fransoni moreover, in his reply to Archbishop Eccleston, urged that in every diocese where German Catholics were to be found, care should

[1] He also proposed the erection of a see at Plattsburg (Letter to Archbishop Eccleston, Nov. 24, 1845), but this was not acted upon at the Council.

be taken to have priests able to hear confessions and preach in German.[1]

By this time the Provincial Councils had grown to be imposing by the number of bishops and attendant clergy. General interest was excited by the processions to and from the Cathedral and by the eloquent sermons delivered during the Council by Bishops Rosati, Purcell, Hughes, O'Connor, Reynolds, and by Very Rev. Martin J. Spalding.

The republic of Texas had been annexed to the United States in 1845, and a war with Mexico followed. When volunteers were called for, the feeling of hostility to the Catholic Church was manifest, and boasts were loudly made that our soldiers were to enrich themselves with the spoils of the Catholic churches. The spirit even reached the regular army, and Catholic soldiers near the frontier were, in utter disregard of the Constitution of the United States and the spirit of our institutions, compelled, under threats of severe punishment, to attend the services of the Protestant religion, established in the United States Army, and listen to violent denunciations of their own faith. The wanton disregard of law and justice, in the case of men actually in face of the enemy, ready to lay down their lives for the country, had a most disastrous influence, as the Catholics in the regular army numbered more than 1100, and was loudly condemned by the Catholic press throughout the country.

The Secretary of State, Hon. James Buchanan, to afford the Catholic soldiers an opportunity to practice their own religion, applied to the authorities of the

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[1] Concilium Baltimorense Provinciale vi., habitum anno 1846. Baltimore, 1847, pp. 1–36. U. S. Cath. Magazine, v., p. 341.

[2] Freeman's Journal, vi., pp. 323, 324, 331, 382 ; Cath. Advocate, xi., p. 109.

Church for Catholic chaplains. Two Jesuit priests, Father Anthony Rey, vice-president of Georgetown College, and Father John McElroy, from Frederick, were selected, and at once set out to join Gen. Taylor's army in Texas. Their zeal and devotedness excited universal admiration, and when the army advanced to attack Monterey, the courage of Father Rey was enthusiastically attested by many officers. He was soon after killed by a party of Mexican marauders.[1]

When Mrs. Seton founded her religious community there was no way of connecting it with the Sisters of Charity of St. Vincent de Paul in France. The Sisters of Charity of St. Joseph at Emmitsburg, accordingly organized under a rule prepared by the priests of St. Sulpice, which was modified in some particulars and approved by Archbishop Carroll. The hope of being in time united with the community in France had never ceased, and about this time it was determined by the superiors in this country to bring the sphere of the labors of the Sisters in this country into greater harmony with that of the French order. The education of the young, even of their own sex, formed no part of the plan of St. Vincent de Paul, as communities existed in his time in France having that end more specially in view. The wants of the Church in this country, as Dr. Carroll showed Mrs. Seton, called for religious women to teach the children of rich and poor, to care for orphans, and undertake other works of mercy, while much of the special work of the French Sisters was impossible here. At this time, however, it was resolved as far as possible to give up the care of orphan asylums and schools for boys, and educational

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[1] U. S Cath. Magazine, v., p. 343 ; vi., p. 543–552 ; Woodstock Letters, xiv., p. 215, 375 ; xv., p. 198. Boston Cath. Observer, i., p. 112.

work of a higher character for young ladies, so as to leave fewer difficulties to a union with the order in France. As the Sisters of Charity of St. Joseph labored in several dioceses in this country, the order given to the members to withdraw from orphan asylums for boys and other institutions caused great embarrassment to bishops who had not been consulted, and who found that the rule of the Sisterhood was to be changed from what it was when they assumed charge of institutions in the diocese. Bishop Hughes, of New York, protested vigorously against the new regulations, but the Mother Superior and the ecclesiastical superior persisted in the plans which had been adopted. After some correspondence and discussion it was determined that the ecclesiastical superior should offer a dispensation to all the Sisters of Charity then on duty in the diocese of New York, who wished to remain there, and to recall the rest to Emmitsburg. Of the fifty Sisters, thirty-one preferred to remain, and these, on the 8th of December, 1846, organized in an independent body as the Sisters of Charity of St. Vincent of Paul, retaining the rule and dress adopted by Mother Seton. The plan of modifying the work of the Sisters elsewhere was then continued by the superiors in Maryland, and negotiations were opened with the Sisters of Charity in France with a view of union. A direct petition was forwarded in 1849, supported by Very Rev. Mr. Deluol, and approved by Archbishop Eccleston. It was strongly supported by a bishop from this country then in France, and on the 25th of March, 1850, the Sisters of Charity of St. Joseph became Daughters or Sisters of Charity, Servants of the Poor; and the Superior of the Congregation of the Mission in this country became Superior-General of the Sisters in the United States. The rule and dress

of the French order were adopted and the Sisterhood founded by Mrs. Seton ceased to exist outside of New York.

Sister Mary Etienne Hall was Superior at the time of the union with France, and, under her administration, asylums and schools had been undertaken by the Sisters in Baltimore, Wilmington, Del.; Albany, Troy, Buffalo, Milwaukee, Natchez, Donaldsonville, Norfolk, Boston, and St. Louis.[1]

The works of education heretofore conducted by the Sisters were to be carried on by others specially devoted to teaching. On the 13th of November, 1846, Archbishop Eccleston announced to his flock that the Brothers of the Christian Schools had opened a school in Calvert Hall, an edifice erected on the site of Baltimore's first church, Brother Leopold being director. A novitiate was also established for any pious persons who wished to devote their lives under the rule of the Blessed John de la Salle.

Soon after, the Brothers of St. Patrick of Carlow, Ireland, sent a colony who took charge of St. Patrick's school on the invitation of Rev. Mr. Dolan. The Redemptorists erected a schoolhouse opposite their fine Church of St. Alphonsus, and the School Sisters of Notre Dame began their work in Maryland. A visitation in May, from St. Inigoes to Frederick, encouraged pastors and people.

Toward the close of the year, the Rev. John Hickey, one of the priests of Baltimore, was summoned to court, to testify in regard to stolen property which had been returned through him by a penitent. When

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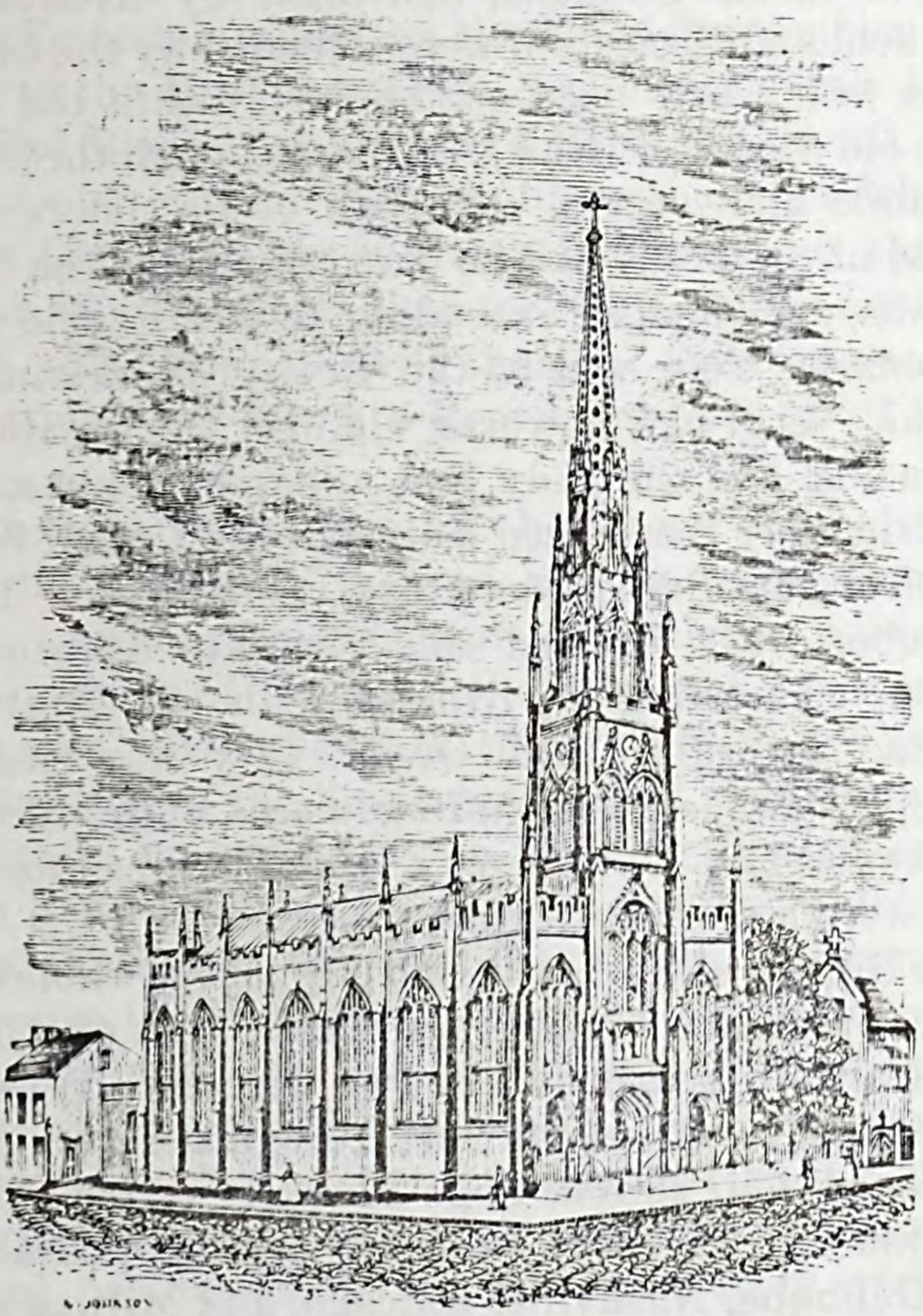
[1] White, "Life of Mrs. Eliza A. Seton," New York, 1853, pp. 457–463; Hassard, "Life of the Most Rev. John Hughes, D. D., Archbishop of New York," New York, 1866, pp. 289–302.

called to the witness stand, Rev. Mr. Hickey said, "I am a priest belonging to the Catholic Church, and a citizen of Maryland. I know nothing of these papers in any other way than in my capacity as a



ST. ALPHONSUS CHURCH, BALTIMORE.

priest. I am unwilling to state anything that is communicated to me in that capacity. I know nothing relative to the matter as a citizen." The court decided that under the Maryland Bill of

Rights no further inquiry could be pressed in such a case.[1]

Up to the year 1843 the Archbishop of Baltimore was the only metropolitan in the United States, and the Provincial Councils, convoked by Archbishops Whitfield and Eccleston, were attended by the bishops of sees which had been established within the limits of the old diocese of New Orleans, although the Bishop of Mobile alone was a suffragan of Baltimore. The diocese of St. Louis had no fixed limits at the West, and was regarded as extending to the Pacific coast. Missionaries were sent to the Rocky Mountains and beyond. England, however, claimed the territory on the Pacific, and the Holy See, apparently unaware of the ultimately recognized claims of the United States, treated it as British territory, and on the 1st of December, 1843, erected the Vicariate Apostolic of Oregon, connecting it virtually with the Church in Canada. In July, 1846, Oregon City was made an archiepiscopal see, and suffragan sees were erected at Wallawalla and Vancouver's Island, while other districts were laid off for future dioceses.

The Bishop of St. Louis thus beheld a whole ecclesiastical province created in a remote part of what he had always regarded as his own diocese. When the authorities in Rome at last recognized the consequences of their action, Pope Pius IX., on the 8th day of October, 1847, made St. Louis a metropolitan see, with Dubuque, Nashville, Chicago, and Milwaukee as suffragans.[2]

This made three ecclesiastical provinces in the

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[1] U. S. Cath. Magazine, v., p. 554, 686; vi., pp. 105, 278, 396, 617; Cath. Advocate, xi., p. 362. Boston Cath. Observer, i., p. 181.

[2] Archbishop Blanchet, "Historical Sketches of the Catholic Church in Oregon," 1838–1878, p. 157.

United States; and the province of Baltimore, no longer included Tennessee, Illinois, or Wisconsin. There was, however, a general wish that the Bishops of the three provinces should meet in a council embracing the whole country. To carry out this view, Archbishop Eccleston issued, on the 23d of September, 1848, letters to the Most Reverend Archbishops and Right Reverend Bishops, convoking a Plenary Council. The original plan was not carried out, as the Archbishop of Oregon City and his suffragans represented that on account of the great distance they could not well attend. The Council held in May, 1849, was accordingly styled the Seventh Provincial Council of Baltimore.

Meanwhile Pope Pius IX. had been compelled to leave the Eternal City, and was an exile from his States. Archbishop Eccleston, not only, in pursuance of the decision of the Council, addressed a pastoral to the whole Catholic body in the United States on the sad condition of the Sovereign Pontiff, and stimulated the faithful to generosity in reviving the old contribution known as Peter's Pence,[1] but he invited the afflicted Father of the Faithful to visit this country, and receive the homage of American Catholics at the coming Council. To this the venerable Pontiff replied from Gaeta, on the 8th of March, 1849, praising the zeal and devotion of the Archbishops and Bishops, and explaining that under the existing circumstances it would be impossible for him to comply with the invitation.[2]

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[1] Circular of Archbishop Eccleston, June 12, 1849. U. S. Cath. Magazine, viii., p. 373. The collection was taken up on the first Sunday of July.

[2] Pope Pius IX. to Archbishop Eccleston, March 8, 1849. U. S. Cath. Magazine, viii., p. 325.

The Council convened at the Cathedral in Baltimore, May, 1849. It was attended by the Most Reverend Archbishops of Baltimore and St. Louis, the Bishops of Mobile, Philadelphia, Cincinnati, New Orleans, Dubuque, New York, Nashville, Natchez, Richmond, the Bishop Administrator of Detroit, the Bishops of Galveston, Pittsburgh, Albany, Hartford, Charleston, Milwaukee, Boston, Cleveland, Buffalo, the Bishop Coadjutor of Louisville, the Bishops of Vincennes and Chicago. The Rt. Rev. Andrew Byrne, Bishop of Little Rock, alone was absent, but arrived before the close of the Council. The Superiors of the Sulpitians, Lazarists, Benedictines, Dominicans, Augustinians, Jesuits, and Redemptorists were also present, with the theologians of the Metropolitan Church.

The preparatory session was held on the 5th of May, 1849, and it was resolved to solicit the Holy See to make New Orleans a metropolitan see, with Mobile, Natchez, Little Rock, and Galveston as suffragans; Cincinnati an archiepiscopal see, with Louisville, Detroit, Vincennes, and Cleveland as suffragans; New York also an archiepiscopal see, with Boston, Hartford, Albany, and Buffalo as suffragans. The erection of sees at Savannah, Wheeling, and St. Paul was also solicited, and the establishment of a Vicariate Apostolic to comprise the newly acquired territory of New Mexico, with a Catholic population of Spanish and Pueblo Indian origin, and also a Vicariate of Indian Territory. The decrees of the Council gave formal expression to the universal belief of the hierarchy, clergy, and faithful in the Immaculate Conception of the Blessed Virgin, and petitioned that the Church should define it as an article of faith, that from the first instant of her existence, her conception in her mother's womb, she was free from the original sin of

Adam. A modification, in certain cases, of nominating bishops was requested. It was decreed that all churches and other ecclesiastical property donated to the Church, or resulting from collections among the faithful, belong to the Ordinary of the diocese, unless it appeared by written documents that they belonged to some religious order or congregation. Letters dismissory were not to be given to priests until there was evidence that they would be received in some other diocese. Priests were strictly forbidden to officiate in marrying those who had already been married by a non-Catholic minister, or intended to be so married. The last decree was in these words: "It seems to the Holy Father highly desirable that a National Council shall be held at Baltimore, by the authority of the Apostolic See, in 1850, the better and more easily to provide for the advantage and benefit of religion in the States." Pope Pius IX. replied to the letter of the Council on the 21st of October, 1849; and Cardinal Fransoni, on the 9th of August, 1850, notified Archbishop Eccleston that the Sovereign Pontiff had erected the ecclesiastical provinces and dioceses, as solicited, and the next day wrote that the Pope approved the decrees, and ordered them to be observed in the United States.[1]

The ecclesiastical province of Baltimore was thus narrowed down to the dioceses of Baltimore, Philadelphia, and Pittsburgh, Richmond and Wheeling, Charleston and Savannah.

During the year 1849 Archbishop Eccleston pursued his round of duty, laying the foundation, among others, of a church at Rockcreek to replace the now totter-

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[1] Concilium Baltimorense Provinciale vii., habitum anno 1849, Baltimore, 1851, pp. 261–290; U. S. Cath. Magazine, vii., p. 543; Pius IX. to Archbishop of Baltimore, Portici, Oct. 21, 1849. Pittsburgh Catholic, vi., p. 349.

ing shrine erected by the Rev. John Carroll during the Revolution. He also took steps to give the Cathedral a thorough reparation, the roof and towers having yielded to the elements. The second tower was completed, the sanctuary and altar were elevated, and the decoration of the interior as well as the portico in front were commenced. In other parts of the city St. Joseph's and St. Michael's churches were erected, and also a church on Ross Street.

On the 2d of May, 1850, Archbishop Eccleston dedicated a new church in Prince George County, in honor of St. Ignatius, Rev. Father Ryder preaching on the occasion.[1]

Though tall and commanding in person, Dr. Eccleston's health was never robust, and during the year 1850 it was evidently declining. He withdrew to Georgetown and took up his residence in a house near the Visitation Convent. In the spring of 1851 his disease assumed a dangerous character, and after a few weeks' illness, notwithstanding all the resources of medical skill and tender care, he expired on the 22d of April. The unostentatious and unassuming piety which characterized him through life made his deathbed a lesson of calmness, patience, and hope, as eloquent as any sermon from his lips in the pulpit. After a solemn mass of requiem offered in the Visitation Chapel by Very Rev. Father Brocard, Provincial of the Society of Jesus, the Archbishop's remains were conveyed to Baltimore and placed before the high altar of the Cathedral. A solemn mass was offered by Rt. Rev. F. P. Kenrick, of Philadelphia, assisted by Bishop O'Connor, of Pittsburgh, and Bishop McGill, of Richmond, the latter paying a tribute to the

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[1] U. S. Cath. Magazine, viii., p. 461, etc. Notes of Rev. J. M. Finotti.

personal virtues and edifying administration of the late Archbishop. His body was then deposited in the vault beneath the altar near most of his predecessors.[1]

VERY REV. HENRY B. COSKERY, ADMINISTRATOR.

Archbishop Eccleston designated as Administrator of the diocese, the Very Rev. H. B. Coskery, and Pope Pius IX., on the 15th of June, 1861, committed the government of the diocese to him.[2]

During the period covered by this chapter Mother Josephine Teresa Lalor, the venerable foundress of the Visitation Nuns, went to her reward on the 10th of September, 1846. She was a native of Queens County, Ireland, and under the guidance of Very Rev. Leonard Neale, attempted to found a community at Philadelphia. She subsequently removed to Georgetown, and formed a little community to follow the rule of the Visitation Nuns. The plan met with much opposition, and it was not till Rev. L. Neale became Archbishop of Baltimore, that the Sisters, who had made simple vows in 1813, were by Papal brief, July 24, 1815, fully recognized. The community was then canonically organized, with Mother Teresa as Superior; she resigned on Ascension, 1819. She lived to see her order spread to Baltimore, Kaskaskia, St. Louis, and Mobile, confirmed anew by the Sovereign Pontiff, and the spirit and life of her community approved by nuns from a French convent. Her death was like her life, holy, and she was laid in the little cemetery under the convent chapel near Archbishop Neale.

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[1] Cath. Mirror, ii.; Pittsburgh Catholic, viii., pp. 52–58; Freeman's Journal, May 3, 1851. Pius IX., "Universi Dominici Gregis," July 19, 1850; Freeman's Journal, Oct. 12–19, 1850; Concilia Provincialia Baltimori habita, 1829–1849. Baltimore, 1851, p. 281.

[2] Rescript from Cardinal Barnabo, Pittsburgh Catholic, viii., p. 221.

CHAPTER II.

DIOCESE OF PHILADELPHIA.

RT. REV. FRANCIS PATRICK KENRICK, THIRD BISHOP, 1843–1851.

THE division of the diocese of Philadelphia by the erection of a see at Pittsburg left under the care of Bishop Kenrick the older and more densely populated portion of the State of Pennsylvania, with Delaware and Southern New Jersey. In the diocese as thus reduced, few new settlements grew up, parishes increased by natural growth or by accessions from immigration easily incorporated in organized congregations till they required division. There were fewer marks of growth by the erection of new churches. The increase of religion was manifest rather in stricter ecclesiastical discipline, in better provision for the spiritual needs of the faithful, in educational and charitable work. Schools, academies, asylums, and hospitals were established in order to save the young and helpless from the constant and universal attempts of proselytism.

The diocese of Philadelphia as reduced, contained 51 churches in Pennsylvania, 4 in New Jersey, and 3 in Delaware, attended by 29 secular priests, 7 Jesuits, 4 Augustinians; it had the Theological Seminary of St. Charles Borromeo, with 30 students, which the Bishop, in 1841, placed under the direction of the Priests of the Mission, a community possessing experience, ability, and skill in training young ecclesiastics for the service of God at the altar. Rt. Rev. Dr. Kenrick had been urged to adopt the system es-

RT. REV FRANCIS P. KENRICK, BISHOP OF PHILADELPHIA.

tablished at Emmitsburg, where the theological students gave part of their time as teachers in the college connected with the seminary. "But," Bishop O'Connor tells, "Bishop Kenrick would not listen to it, simply because it was not the plan of the Church. The Council of Trent had directed bishops to establish seminaries, in which those destined for the ecclesiastical state would be trained apart, in a manner suited to their special vocation. On this plan he was determined to found his seminary, and he trusted to God for support. He did this even in the face of a contrary recommendation by the clergy, and the event has justified his confidence."[1]

An academy for boys had been established at Wilmington, Del., by Rev. P. Reilly. The Ladies of the Sacred Heart were successfully conducting one for young ladies at McSherrystown; the Sisters of Charity had one at Wilmington, as well as a day school. St. Joseph's Church, Philadelphia, had a classical academy and a school for girls; St. Mary's and St. John's churches, schools for girls, who were taught by the Sisters of Charity. St. Paul's Church had also a classical academy, and the Sisters of Charity also directed a school at Pottsville. There were two orphan asylums in Philadelphia, both scenes of the devoted labors of the Sisters of Charity. Although the Catholic body in the diocese did not number one hundred thousand, these institutions were evidently inadequate to meet the educational wants of the flock, or care for the orphan and afflicted.

The Augustinian Fathers showed their zeal to aid the Bishop in the necessary progress, by undertaking

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[1] Father M. O'Connor, S. J., "Archbishop Kenrick and his Work," Philadelphia, 1867, p. 13.

the establishment of a manual labor school, and by making preparations to open a college for young men. For the latter, they collected in Europe the nucleus of a fine library and scientific apparatus. In behalf of the manual labor school, for which ground had been obtained, the eloquent Father Moriarty appealed to the charity of the faithful. Meanwhile churches were begun at Hollidaysburg, Bellefonte, Moyamensing, East Berlin, Smethport, and Nicetown. St. Michael's Church was dedicated at Chester, and a church dedicated to St. John the Evangelist, at Lambertsville, N. J.

Another religious body was now to commence its labors in Philadelphia. By this time a second church was required to meet the wants of the German Catholics in Philadelphia, and Bishop Kenrick resolved to confide the care of the new congregation to the Fathers of the Most Holy Redeemer. The German Catholics sent a deputation with a letter of the Bishop to Very Rev. Alexander Czvitkoviciz, in Baltimore, and the Superior undertook the mission. He visited Philadelphia in 1843, and purchased three frame houses on Fifth Street and Girard Avenue, Kensington. These were soon transformed into a temporary church, dedicated to St. Peter, with Rev. S. Sänderl as pastor, soon to be succeeded by Father George Beranek.[1] The little congregation began with real harmony and charity, but their poverty may be inferred from the fact that at the first solemn service the collection amounted to $1.40.[2] They soon laid the

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[1] Metropolitan Catholic Almanac for the year 1844, p. 77, etc. "Relatio Status Ecclesiæ Philadelphiensis," May 20, 1845. Freeman's Journal, iv., p. 52. Catholic Herald, xi., pp. 13, 195-96, 212, 219, 227, 301, 332, 413. U. S. Cath. Magazine, ii., p 447.

[2] Berger, "Life of Rt. Rev. John N. Neumann, D.D.," New York, 1884, p. 286. Vallette, "Catholicity in Eastern Pennsylvania." Cath. Record, xiii., p. 216.

corner-stone of a fine church, to be 76 feet wide by 100 deep.

On the 29th of January, 1844, Bishop Kenrick made another step toward a canonical organization of the diocese, by dividing the city of Philadelphia and the adjoining territory "into districts, after the manner of parishes, conformably to the decree of the Council of Trent, and to a statute" of his synod. Under this arrangement the pastor of Trinity Church and the Redemptorist Fathers at St. Peter's had charge of the Germans in the city and county; the Jesuits and Augustinians being restricted in the administration of the sacraments to persons holding pews in their respective churches. Rules were laid down for the regular attendance of the inmates of the almshouses, hospital, and penitentiary.[1]

The State of Pennsylvania now contained two dioceses, in each of which a zealous bishop was building up not only churches, but institutions diocesan in character. On the 20th of February, 1844, a law was passed by the Legislature empowering the Catholic Bishop of Philadelphia, and the Catholic Bishop of Pittsburg, and their respective successors, to take and hold real and personal property for the support and maintenance of any hospital, almshouse, seminary, church, or parsonage, or other religious or charitable purpose.[2]

While this act manifested an honest wish to let Catholics manage their Church temporalities in their own way, there was far less Christian charity or fair-mindedness in regard to the schools.

As his petition to the controllers of the public

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[1] Notice to the clergy and laity of the City and County of Philadelphia. Cath. Herald, xii., p. 42.

[2] Pamphlet laws, 1844, p. 62. Speech of Eli K. Price, March 21, 1855.

schools had been misrepresented, and made the motive for a violent pamphlet,[1] the Bishop of Philadelphia, in a card issued on the 12th of March, said: "Catholics have not asked that the Bible be excluded from the public schools. They have merely desired for their children the liberty of using the Catholic version, in case the reading of the Bible be prescribed by the controllers or directors of the schools. They only desire to enjoy the benefit of the Constitution of the State of Pennsylvania, which guarantees the rights of conscience, and precludes any preference of sectarian modes of worship. They ask that the school laws be faithfully executed and that "the religious predilections of the parents be respected. . . . . They desire that the public schools be preserved from all sectarian influence, and that education be conducted in a way that may enable all citizens equally to share in its benefits, without any violence being offered to their religious conviction." The Bishop further stated that he expressed the views of the Catholic community, but that the holding of public meetings had been avoided, "lest Catholics should share in any degree the responsibility of the public excitement, which has been caused most unnecessarily on this subject."[2]

But it was impossible to present the question so that the public would view it calmly. The Native American party, already organized, caught readily at the opportunity. Meetings were held in which Protestant ministers took an active part, and thou-

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[1] "A Reply to the Allegations and Complaints contained in Bishop Kenrick's Letter to the Board of Controllers of the Public Schools," by Rev. Walter Colton, U. S. N.

[2] Bishop Kenrick, "A Card to the Citizens of Philadelphia and the Public Generally," March 12, 1844, Catholic Herald, xii., p. 84.

sands were induced to believe that Catholics wished to prevent Protestant children from reading their own Bible, when, in fact, Catholics asked merely that the Protestant Bible should not be forced upon Catholic children.

To set themselves right, however, on record, the Catholics and the Bishop of Philadelphia again addressed the board, clearly stating what they considered their grievances;[1] but the board would not concede to Catholic children the use of the Catholic Bible.

As the election time approached, a plot was evidently formed to provoke a disturbance in Philadelphia, and under cover of it to destroy the Catholic churches.[2] In pursuance of the scheme of the conspirators to create a serious riot, a Native American meeting was called on May 6, and a platform was erected adjoining the schoolhouse. The proceedings were violent in language against the Irish, but not in acts, till a storm of rain compelled those assembled to seek refuge in a neighboring market-house. In the rush, collisions took place, blows were struck, and fire-arms used. The meeting continued and finally closed. But at ten o'clock at night, the Native Americans gathered a mob and began an attack on the houses on

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[1] Proceedings of the Board of Controllers of the Public Schools, U. S. Gazette; Cath. Herald, xii., p. 95.

[2] [Rev. Mr. Goodman], "The Truth Unveiled," by a Protestant and native Philadelphian, Baltimore, 1844, says: "Perhaps no conspiracy—for it was a conspiracy, not a sudden, hasty movement on the part of those who were its prime, though secret movers—perhaps no conspiracy against not only social order, and the supremacy of our equitable and impartial laws, but against religion itself, was ever entered upon with a greater disregard to truth and justice, than that of designing injury and wrong to a particular body of Christians, through falsified representations in regard to the Divine volume."

Franklin and Second streets occupied by Irish families. The inmates fled, and the mob, after destroying all they could, set fire to the buildings, which were soon consumed. Some attempt was made by those attacked to defend their lives and property, and here the first of the rioters was slain. Then the cry was raised: "To the nunnery!" A rush was made by the mob, and the house which had been occupied by a little community endeavoring to organize like Sisters of Charity, on the corner of Second and Phœnix streets, was next attacked by the Native Americans, but a volley from a few defenders drove them off for a time. The riot thus far had resulted in the death and wounding of several and the wanton destruction of property.

Ever a friend of peace, Bishop Kenrick had the following printed, and posted conspicuously throughout the city on the following day:

TO THE CATHOLICS OF THE CITY AND COUNTY OF PHILADELPHIA:

The melancholy riot of yesterday, which resulted in the death of several of our fellow-beings, calls for our deep sorrow, and it becomes all who have had any share in this tragical scene to humble themselves before God and to sympathize deeply and sincerely with those whose relatives and friends have fallen. I earnestly conjure you all to avoid all occasions of excitement, and to shun all public places of assemblage, and to do nothing that in any way may exasperate. Follow peace with all men, and have that CHARITY without which no man can see God.

\+ FRANCIS PATRICK,
Bishop of Philadelphia.

PHILADELPHIA, May 7, 1844.

But those who entered upon the conspiracy had no wish for peace. The Native Americans tore down

this placard wherever they could. They called a meeting of their adherents that day in the State House yard, which, after being roused to the highest pitch of violence by the speakers, moved in a body to Kensington; there they attacked the Hibernia hose house, which was soon destroyed, with its contents; and the houses inhabited by Irish people were set on fire, till twenty-nine, and the neighboring market, were in flames.

Such was the condition of affairs when the First Brigade, and two companies of the Third Brigade, under General Cadwalader, appeared on the scene, and further violence was prevented, but the fire department made no effort to save the burning houses.

The next day a mob gathered at St. Michael's Church, and about two o'clock Captain Fairlamb, in command of a detachment of militia, demanded of Rev. William Loughran, the pastor, the keys of the church and pastoral residence. Finding that there was no one there to defend it, the military, instead of protecting the church, allowed three of the mob to enter the church and set it on fire. The house was then broken into, the furniture demolished, and the house fired. No attempt was made by the militia or firemen to check the fire or preserve the property.

St. Augustine's Church in Fourth Street had been threatened. Here some show of protection was made. Mayor Scott stationed the city watch in front, and took up his position in the rear with a posse of citizens. Undeterred by these, the mob gathered, and in a short time an attack was made with bricks, stones, and other missiles. The Mayor was knocked down senseless, and the watch and posse were scattered. Only then did the military appear. The First City

Troop rode by at a gallop, but made no effort to disperse the mob. The church was fired and the cupola was soon encircled with flames, which wreathed around the old State House bell that first rang out the tidings that the Declaration of Independence had been made by the Continental Congress. The appearance of the destroying flames was hailed with cheers, which redoubled when the cross fell. Firemen were present, but made no effort to save the church or the adjoining houses of Catholics, though they exerted themselves to save those of other denominations. The rectory and an adjacent building, used by the Augustinian Fathers as a residence, seminary, and library, the building which Rev. Dr. Hurley had voluntarily devoted as a hospital in the days of cholera, were given to the flames, and the valuable library of five thousand volumes was used by the rioters to spread the element of destruction.

Between four and five o'clock the mob gathered again and renewed the attack on the house of the Sisters at Second and Phœnix streets, where the pious women had attended Protestant and Catholic alike in the days of pestilence. That building too was soon a blazing mass. Houses occupied by Catholics were set on fire and destroyed.

The authorities then placed guards to protect St. Mary's Church, as they had at St John's. The sacred vessels, the vestments, and other sacred objects were removed from St. Joseph's Church and the Church of the Holy Trinity to private houses. The Bishop, with the seminarians and many of the clergy, sought shelter in the houses of friends. Even the orphan asylums, with their helpless inmates, were not deemed safe from the mob, which pretended to be impelled by religious motives.

The next morning detachments of troops were sent to protect St. John's Church, St. Philip Neri's, St. Mary's, Trinity, and the orphan asylums. Proclamations from Governor, Mayor, and Sheriff followed, but with his flock threatened in their very homes, with the menace of destruction hanging over every church in the city, Bishop Kenrick felt it a duty to do what no religious body had ever done in this country, suspend generally its public services.

To the Catholics of the City and County of Philadelphia:

Beloved Children: In the critical circumstances in which you are placed, I feel it my duty to suspend the exercises of public worship in the Catholic churches which still remain, until it can be resumed with safety, and we can enjoy our constitutional right to worship God according to the dictates of our conscience. I earnestly conjure you to practice unalterable patience under the trials to which it has pleased Divine Providence to subject you; and remember that affliction will serve to purify us, and render us acceptable to God, through Jesus Christ, who patiently suffered the cross.

\+ Francis Patrick,
Bishop of Philadelphia.

May 10, 1844.

Such was the condition of the Catholic body in Philadelphia. If in the troubles in Kensington, provoked by men bitterly hostile to the Catholic Church, any Catholics were guilty, the offenders should have been arrested and punished. It did not appear that any of those implicated even worshiped at the churches or occupied the houses wantonly destroyed; but that a peaceful community, numbering thousands, should be deprived of their churches, and of every opportunity of assembling for the exercises of religion,

in a State professing equal rights in all denominations, is something that no sophistry can ever explain. It was the last great effort of Protestantism in America to crush the Church of God by open violence; but on the blackened walls of St. Augustine's Church stood out clear and distinct, the words: "The Lord seeth."

As soon as calm was restored the Catholics began to rebuild their ruined churches. By the feast of Holy Trinity, June 2, Rev. T. J. Donaghoe had a temporary chapel, measuring 45 by 70 feet, erected on the site of St. Michael's parsonage, with bricks taken from the ruins caused by sectarian hatred and intolerance.

A grand jury was packed to consider the riots. Its finding falsely ascribed them to "the efforts of a portion of the community to exclude the Bible from the public schools." It represented those killed while burning houses, as "unoffending citizens," and never mentioned the fact that two Catholic churches and a seminary had been burned. The utter mendacity of their statement in regard to the schools was proved by the testimony of the controllers and teachers.

Although after a time Philadelphia became quiet and Catholics ventured to open the churches, and the Bishop and his clergy resume their sacred duties, the calm was deceptive. On Friday, the 5th of July, it was learned that an attack would be made on St. Philip Neri's Church. This time the authorities were more active. They deprived the church of all means of defense and the sheriff attempted to disperse the mob. Militia were ordered to the scene, but the rioters, having secured two cannon, broke into the church, which they attempted to set on fire after dislodging the

small force of soldiers. A part of the first division, under General Cadwalader, arrived in time to save the building; but the mob attacked the soldiery, so that a regular battle ensued, cannon and small arms being used on both sides. Several were killed and wounded, but the rioters were finally dispersed, and though they gathered again on Monday were at last overawed.[1]

In this "outpouring of frenzy which swept over this city in 1844," says Rt. Rev. Michael O'Connor, "which laid in ashes some of our churches and institutions, and threatened all the rest, as well as the lives of the clergy and people, many blamed Bishop Kenrick for not opposing to it a bolder front. He considered it more conformable to the spirit of the gospel to bend to it and suffer. He thought it best even to retire for a few days from what was evidently a momentary outburst, lest the tiger, tasting blood, might become more infuriated. Events justified his course. The torrent that, if resisted, would but have accumulated its waters, and eventually swept on with greater fury, rolled by and spent itself. His order to suspend divine service 'in the churches that yet remained,' was the

[1] For the Philadelphia riots, see: Cath. Herald, xii., May 9, 1844, to Sept. 5, 1844; New York Freeman's Journal, vol. iv., pp. 364 to 420; Cath. Advocate ix., pp. 122–153. "A full and complete Account of the late awful Riots in Philadelphia." [Rev. Mr. Goodman.] "The Truth Unveiled, or a Calm and Impartial Exposition of the Origin and Immediate Cause of the terrible Riots and Rebellion in Philadelphia, in May and July, A. D. 1844." Baltimore, 1844; "Address of the Catholic Lay Citizens of the City and County of Philadelphia to their fellow-citizens, in reply to the Presentment of the Grand Jury," etc., Baltimore, 1844; Philadelphia, 1844. Archbishop Spalding, "The Philadelphia Anti-Catholic Riots," U. S. Cath. Magazine, iii., p. 379, p. 538; Miscellanea, Baltimore, 1866, p. 596. Vallette, "Catholicity in Eastern Pennsylvania," Cath. Record, xiii., p. 218. Letter of Sister M. Gonzaga, May 9, 1844, I. C. B. U. Journal, xix., No. 30.

severest rebuke the fanatics could have received. The tramp of the sentinel pacing before the House of God, deserted on the Lord's Day, with this order pasted on the walls, was a comment on the spirit that had then taken possession of the 'City of Brotherly Love,' which roused the better minded. Peace was restored on a more solid basis than ever before existed, and Catholicity assumed a higher position."[1]

Trials followed as a matter of course. Several Irish Catholics were indicted and tried for murder or riot. But the glaring fact could not be suppressed that the mobs who attacked and destroyed churches and houses were all Native Americans, who went armed to the work of havoc, and that the Irish fought, where they unwisely did fight, in defense of their lives and property.

After the summer, when peace reigned, Bishop Kenrick began his usual visitation at Lancaster, and continued it for some time. In October, the Augustinian Fathers were able to open for the worship of God the Chapel of Our Blessed Lady, Mother of Consolation, near the ruins of the church so sacrilegiously destroyed. The Church of St. Peter had, during all these trying days, steadily progressed, and was dedicated by the Bishop on the 29th of December. During the next year corner-stones of churches were laid at Reading, to replace the old one of 1791; at Port Richmond and Frankford, required by the destruction of St. Michael's; and new churches dedicated at Pottsville,—where the church, founded in 1834, no longer sufficed,—Towanda, and Minersville. The

[1] Rev. M. O'Connor, S. J., "Archbishop Kenrick and his work. A Lecture Delivered at the Academy of Music, Philadelphia, Jan. 17, 1867." Philadelphia, 1867.

new temporary church of St. Michael was also dedicated.[1]

In April, 1845, Bishop Kenrick set out for Rome, visiting Ireland and England on his way. He was received with honor in the Eternal City, and in a memoir to the Congregation de Propaganda Fide, on the condition of his diocese, he represented that of a population exceeding a million, the Catholics in his diocese scarcely numbered one hundred thousand. There were few defections from the faith, but where Catholics from abroad settled in the country far from churches the children often grew up in ignorance of the faith and strangers to its worship. Children whom poverty and loss of parents sent to Protestant or State institutions as a rule were perverted.

The diocese contained sixty churches, ten of them in Philadelphia, with a few chapels, none of them great or imposing structures, and all depending on voluntary contributions. In some country parts, where the faithful were few and scattered, the clergy obtained a living with difficulty. His priests numbered fifty, and the Seminary of St. Charles Borromeo, under the Priests of the Mission, had twenty-six preparing for holy orders. The Jesuits, Augustinians, and Redemptorists were laboring earnestly in their respective fields, and the Ladies of the Sacred Heart and Sisters of Charity were devoted to education and works of charity. Catholic parochial schools were still few, though the necessity for them was more and more apparent, as there seemed to be no hope

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[1] Cath. Herald, xiii., pp. 285, 320; xiii., pp. 116, 148, 245, 253, 268, 316. Cath. Cabinet, p. 636. U. S. Cath. Magazine, v., pp. 516, 689; vi., pp. 50, 166. Cath. Advocate, xi., p. 359. Leopoldinen Stiftung, xx., p. 28. Freeman's Journal, vi., pp. 358, 406.

that the public schools would act justly toward Catholic pupils.[1]

Bishop Kenrick's stay in Rome and in Europe was very brief. By the 18th of July he was once more in his Cathedral conferring the sacrament of holy orders, and he announced the programme of his visitation, which he began at St. Peter's, Reading, in August. In this round through his diocese he encouraged the faithful to build, or rebuild, churches where necessary, and the quickening of zeal which resulted was soon visible—St. Mark's, Bristol, dedicated in September, 1846, being one of the signs of progress.

A much greater undertaking, in view of the dangerous character of the times, and the wanton spirit of destruction which animated the enemies of the Church, was that of erecting in Philadelphia a cathedral worthy of the city. It required alike faith and courage to begin the erection of a grand and expensive edifice, for many Catholics had left Philadelphia to seek other homes, and those who remained had not recovered from the terror of the recent tragic episode. Yet Bishop Kenrick went courageously on. The site was selected on Logan Square, spacious and ample for the grand edifice, of which architects, under his inspiration, had prepared the plans. On the feast of St. Peter and St. Paul, he issued a touching pastoral, in which he announced to his flock that, yielding to the repeated solicitations of many of the faithful, he had determined to undertake the erection of the needed cathedral. Bishop Egan and Bishop Conwell had chosen St. Mary's Church as their pro-cathedral, but had been virtually driven from it. The throne of

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[1] Relatio Status Ecclesiæ Philadelphiensis. . . . Sæ. Congi. de Propaganda Fide facta ab Episcopo Philadelphiensi. Rome, May 20, 1845; Cath. Herald, xiii., p. 164.

Philadelphia, set up for a time in time-honored St. Joseph's, was, during the incumbency of Rt. Rev. Dr. Kenrick as bishop, at St. John's Church, an edifice utterly inadequate to the wants of the Cathedral of a diocese like Philadelphia. The great expense attending the erection of a suitable cathedral had long deterred Bishop Kenrick, but he overcame his fears, and resolved to lay the foundation, confident that his flock would not suffer it to be said that he began the work and could not bring it to completion. Accordingly, on the 6th of September, 1846, Bishop Kenrick, having robed in the Seminary of St. Charles Borromeo, attended by the clergy of the city and the students of the Seminary, moved in procession to the site of the altar, which was designated by a lofty cross. Here, after the opening prayers, Bishop Kenrick delivered a touching address, dwelling on the grand object contemplated in the erection of the sacred edifice—the glory of God and the salvation of men. He concluded by reminding his large audience that the success of the work there inaugurated depended solely on their generosity. Then the corner-stone was laid with the accustomed ceremonies.

A committee was formed to collect means throughout the diocese to carry on the projected building. The result, however, was not encouraging, and the work of erecting the edifice was after a time suspended.[1]

The Oxford movement in England led many to study the writings of the early Fathers and the teaching of the primitive church. By the grace of God many eyes were opened and many souls accepted the

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[1] Pastoral Letter of Bishop Kenrick, June 29, 1846; Cath. Herald, xiii., pp. 212, 236, 252; xiv., pp. 284, 292, 300; Freeman's Journal vii., 21, 235; Pittsburgh Catholic, iii., pp. 139, 211, 219; U. S. Cath. Magazine, v., p. 566.

truth, sacrificing earthly prospects in their sincerity. Although the Protestant Episcopal Church in the United States, the offspring of the Church of England, possessed here little of the dominant influence of the latter, there were, perhaps, to those who were led toward the truth, minor obstacles. Yet few cases occurred where much was not sacrificed, and hardship and difficulty the resulting consequence of embracing the Catholic faith.

Among the converts connected with Pennsylvania was Mr. George Strobel, who had been United States Consul at Bordeaux, and who, renouncing the world, proceeded to Rome to study for the priesthood and labor long in the city of Philadelphia. Another was an Episcopal clergyman, Rev. Henry Major.

When a universal Jubilee was proclaimed to the Catholic world by Pope Pius IX., on his elevation to the chair of Peter, Bishop Kenrick hastened to announce it to his flock; in his pastoral letter he exhorts them to profit by the great spiritual advantages held out by the Church, and not to allow the season of grace to pass without complete reconciliation with God through the sacraments.[1]

By the laws of Pennsylvania the city of Philadelphia was liable to the owner for property destroyed by a mob; but all the chicanery of the law was resorted to, especially in the case of St Augustine's Church, to defeat the claim of the Catholics, so that years slipped by before remuneration was made.[2]

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[1] Pastoral Letter of the Bishop of Philadelphia announcing the general Jubilee proclaimed by his Holiness Pope Pius IX., Philadelphia, Feb. 12, 1847.

[2] Freeman's Journal, vi., p. 110; Cath. Herald, xiv., pp. 61, 67, 1222; Pittsburgh Catholic, iii., p. 34; Freeman's Journal, vi., pp. 18, 276, 325, Oct. 14, Nov. 11, 1848; U. S. Cath. Magazine, vii., p. 52.

On Sunday, October 3, 1847, Bishop Kenrick convened, in the pro-cathedral of St. John the Evangelist, the Third Synod of the diocese of Philadelphia, after the forty priests who attended it had made a spiritual retreat under the direction of the eminent Jesuit Father John McElroy. By the constitutions then adopted the decrees of the Fifth and Sixth Councils of Baltimore were formally promulgated. A yearly account was to be made of the affairs of each church, and the clergy were cautioned against borrowing from members of the flock or receiving money on deposit. The proclamation of banns and other steps to prevent unlawful marriages were enjoined. The clergy were exhorted to dress in a manner becoming their sacred ministry. The Fathers of St. Augustine's and St. Joseph's churches had been restricted hitherto in the administration of the sacraments to those holding pews in those churches, but districts were now assigned to them like other churches, and all the German population was divided between the Redemptorist Fathers, who were to attend the north; and the clergy of Holy Trinity, on whom the care of those in Philadelphia proper and the southern district devolved.[1]

During the year 1848 a colony of Visitation Nuns, an order which had won success by its Christian and accomplished training of young ladies, came back to Philadelphia to revive the efforts begun by Alice Lalor, under the guidance of Rev. Leonard Neale. They opened an academy at Eleventh and Spruce streets, Philadelphia, which soon had 43 pupils.[2]

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[1] Constitutiones Diœcesanæ in Synodis Philadelphiensibus, annis 1832, 1842, 1847, 1853, et 1855, latæ et promulgatæ. Philadelphia, 1855, pp. 25–28.

[2] Boston Cath. Observer.

New Jersey, which in the last century had been so painfully traversed by missionary priests from Pennsylvania, had been divided by the Propaganda, which assigned part to the diocese of New York and part to that of Philadelphia. A bishop in the State would have united priests and people, infusing zeal and courage. As a mere appendage to two dioceses New Jersey did not evince much spirit. In 1848, however, we see that Bishop Kenrick was making exertions. Corner-stones of churches were laid at Gloucester and Salem, and soon after the Church of St. John the Baptist, on Broad Street, in Trenton, the capital of the State, was dedicated August 27, 1848, by Very Rev. F. X. Gartland, V. G.; but it was necessary to enlarge it five years later. On the 12th of August, in the following year, St. Paul's Church, Burlington, an ancient structure, once tenanted by British soldiers, was dedicated to the service of Almighty God. A little Gothic chapel erected at Cape May by Mr. Tompkins, was dedicated to St. Mary, Star of the Sea, and placed during the summer under the care of Very Rev. E. Sourin.[1]

While at York on his visitation in 1849, Bishop Kenrick, in a pastoral to his flock, announced his intention to resume work on the Cathedral, which had been suspended while the Catholic body were straining every nerve to rebuild the churches of St. Augustine and St. Michael, as well as to erect a new one on Spring Garden Street. A widows' asylum had been opened and St. Joseph's Hospital was prospering.

Bishop Kenrick hoped to complete his cathedral in two years at an outlay of $150,000, but in the Provi-

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[1] U. S. Cath. Magazine, vii., pp. 543, 606, 660, 800; viii., pp. 476, 540; Raum's "History of the City of Trenton, N. J.," 1871, p. 134.

dence of God the realization of his desires was reserved for other hands.[1]

The Seminary of St. Charles Borromeo, in which Rev. Thaddeus Amat had succeeded Father Tornatore as rector, was improved and enlarged to twice its former length on Race Street, at a cost of nearly $6000.[2]

In the autumn of 1849, Bishop Kenrick welcomed to his diocese a colony of the Sisters of our Lady of Charity of the Good Shepherd, from Angers, consisting of Mother Mary des Anges, with Sisters St. Boniface, St. Patrick, and St. Augustine. Till a suitable establishment for their special work was ready in 1851, they directed St. Ann's Asylum for widows. They began their beneficent work for the reformation of fallen women at Front and George streets.[3]

The Church of the Holy Trinity suffered again from the action of the trustees, who refused to pay any salary to the clergyman appointed by the Bishop, but Dr. Kenrick acted firmly, and reported the affair to the authorities in Rome.[4]

When the death of Archbishop Eccleston left the great metropolitan see of Baltimore vacant, the Sovereign Pontiff determined to honor and reward the services which Bishop Kenrick had rendered to his diocese by his administration, and to the Catholic world by his learned writings. The Rt. Rev. Francis

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[1] Rt. Rev. F. P. Kenrick, Pastoral, Corpus Christi, 1849. A meeting was held May 27, 1850, and an organization formed. Pittsburgh Catholic, vii., p. 107.

[2] Historical Sketch of the Philadelphia Theological Seminary of St. Charles Borromeo, Philadelphia, 1891, pp. 24–25.

[3] Freeman's Journal, Oct. 13, 1849 ; Pittsburgh Catholic, vi., p. 259. Metropolitan, iv., p. 486.

[4] Bishop Kenrick to the Rector of the Irish College in Rome, Oct. 30, 1850.

Patrick Kenrick was promoted to the see of Baltimore on the 3d of August, 1851. The tidings caused general grief and dismay. Under him for the first time the diocese had become organized and animated. Institutions had grown up to supply the wants of the faithful. Clergy and people united to express their sense of the great loss they were to sustain. In his reply he commended to them especially the Cathedral and the Seminary. "My departure from among them was not without pain to my feelings; but it has been my study to follow the guidance of superior authority; and I felt that when I was called upon to ascend to a higher place, I was virtually admonished to aspire to the perfection which becomes it. Promotion in the Church implies an increase of responsibility, with a stricter obligation to present to others the example of sublime virtue. Although my pastoral relations to my former flock have ceased, I shall always cherish respectful esteem for the devoted clergy, and affectionate attachment for the pious laity of the Philadelphia diocese."[1]

VERY REV. EDWARD J. SOURIN, ADMINISTRATOR, 1851–52.

Bishop Kenrick left Philadelphia on the 9th of October, and the administration of the diocese during the vacancy of the see devolved on Very Rev. Edward J. Sourin, who, on the 14th, directed especial prayers until a bishop was appointed.[2] As it was understood that the bulls nominating the fourth Bishop of Philadelphia would soon arrive, few changes were made,

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[1] Address of Very Rev. E. J. Sourin and others, Oct. 19, 1851. Reply of Archbishop Kenrick. Pittsburgh Catholic, viii., p. 266.

[2] Ib., p. 258. Woodstock Letters, xvii., p. 3.

and the new churches at Coffee Run and Downington marked this period of quiet and order, the result of Bishop Kenrick's prayers and labors. The Very Rev. Edward J. Sourin gladly relinquished the charge on the appointment of Bishop Neumann, and after years of fruitful ministry in the diocese of Philadelphia, entered the Society of Jesus. He died May 20, 1888.

SEAL OF BISHOP KENRICK, COADJUTOR OF ST. LOUIS.

CHAPTER III.

DIOCESE OF PITTSBURGH.

RT. REV. MICHAEL O'CONNOR, FIRST BISHOP.

As Catholicity grew in Western Pennsylvania where, under the French flag, Recollect friar and Jesuit father had labored,[1] the difficulty of Episcopal visitation was great. Bishop Egan, after his elevation to the see of Philadelphia, traversed the State, in 1811;[2] Bishop Conwell made at least one visitation to the Western district, and age, less than factious troubles, prevented his subsequently encouraging priest and people by his presence.[3] He did a great work, however, in appointing Rev. Demetrius Augustine, Prince Gallitzin, as vicar-general of Western Pennsylvania.

Soon after becoming coadjutor to Bishop Conwell, and administrator of the diocese, the Rt. Rev. Francis Patrick Kenrick made a thorough visitation of the diocese, finding in many parts the need of a strict supervision. At an early date he urged the erection of a new see at Pittsburgh, offering to assume in person the task of organizing the Western diocese.[4] He repeatedly brought the matter before the assembled Fathers of the Church in council at Baltimore, but on

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[1] For the labors of the French priests see Catholic Church in Colonial Days, pp. 613–14.

[2] Life and Times of Archbishop Carroll, p. 654. Catholic Church, 1815–1843, p. 212.

[3] Ib., pp. 252, 558, etc.; Lambing, "A History of the Catholic Church in the Dioceses of Pittsburgh and Alleghany," p. 45.

[4] Catholic Church, 1815–43, pp. 559, etc.

RT. REV. MICHAEL O'CONNOR, BISHOP OF PITTSBURGH.

every occasion Bishop England, of Charleston, raised objections which prevented the division of the diocese. It was only at the Council of Baltimore[1] held in 1843, that the hierarchy of the United States formally solicited the erection of a see at Pittsburgh. To prepare for the organization of the new diocese, Bishop Kenrick sent to Pittsburgh, as vicar-general, the learned Rev. Michael O'Connor, who had been superior of his diocesan seminary.

His Holiness Pope Gregory XVI. yielded to the wish of the American bishops, and on the 30th of September, 1843, Cardinal Fransoni wrote, announcing the erection of a see at Pittsburgh, and the election of Rev. Michael O'Connor as first bishop. The Pope had already, on the 11th of August, by his brief "Universi Dominici," erected the see of Pittsburgh, assigning as its diocese Western Pennsylvania, according to the limits received in the civil division of the State. St. Paul's Church was by the terms of the brief, made the Cathedral Church.[2] With no thought of aspiring to a mitre, Rev. Michael O'Connor had gone to Rome to solicit from the Sovereign Pontiff, to whom he was personally known, permission to enter the Society of Jesus. But he was forbidden to rise till he promised to accept the see of Pittsburgh. "You shall be a bishop first, and a Jesuit afterward," said Gregory XVI. He was consecrated in the Church of St. Agatha at Rome, on the 15th of August, Cardinal Fransoni being consecrator.[3]

Rt. Rev. Michael O'Connor, to whom the direction of the new diocese was committed, was a remarkable man.

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[1] Concilium Provinciale Baltimorense v., p. 10.

[2] Bullarium de Propaganda Fide Rome, v., Appendix, p. 27. Hernaez, "Coleccion de Bulas," Brussels, 1879, ii., p. 795.

[3] Cath. Herald, xi., p. 323.

Born near Cork, September 27, 1810, he was sent at an early age to France and then entered the College of the Propaganda. His defense of his theses displayed such learning and ability that it was a general topic of discourse. Cardinal Wiseman, then in Rome, attested the ability of the young Irish seminarian, who was ordained June 1, 1833. He was immediately appointed Professor of Holy Scripture at the Propaganda, and was soon vice-rector of the Irish College. While parish priest of Fermoy, in 1839, he accepted the invitation of Bishop Kenrick, and became professor in the Seminary of St. Charles Borromeo. He did not shrink from mission work, attending Norristown, and erecting the Church of St. Francis Xavier at Fairmount.

After his consecration in Rome, Bishop O'Connor proceeded to London, whence he addressed the Leopold Verein, explaining the condition of his diocese, his want of priests, plate, and vestments.[1] He also visited Ireland, obtaining eight seminarians for his diocese at Maynooth, and a colony of Sisters of Mercy, from the pious foundress of that order. With these auxiliaries he reached Pittsburgh on the 3d of December.

The designation of the limits of the diocese was vague, but it was agreed that the new bishopric should embrace Bedford, Huntington, Clearfield, McKean and Potter counties, with all west of them. In this district there were 33 churches; 19 of them brick or stone, the rest frame or log structures. His priests numbered 14, and the Catholic population was estimated at 45,000, 12,000 being German by origin. The Redemptorist Fathers were organizing the German

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[1] Bishop O'Connor to Archbishop of Vienna, Sept. 26, 1843, Berichte der Leopoldinen-Stiftung, xvii., p. 11.

Catholics of Pittsburgh, at the Factory Church, and Sisters of Charity had charge of St. Paul's Academy, as well as an orphan asylum and day school.[1]

After celebrating the midnight mass of Christmas in the Factory Church, Bishop O'Connor, on the 4th of February, ordained the first priest of the diocese in the Cathedral. This was Rev. Thomas McCullagh, who had followed him from Maynooth, and who has left an enduring memory for his untiring zeal and devotedness.[2]

Schools for the Cathedral parish, and a commodious residence for the Bishop and his clergy were soon in progress. Dr. O'Connor felt it to be his duty to convene his clergy as soon as possible, and from their knowledge of the actual condition of the diocese to establish statutes for its proper government. He expressed the wish that the Blessed Virgin should be honored, in his diocese, by special devotion, and directed the feast of the Immaculate Conception to be celebrated with solemnity, and made a day of extraordinary piety for the faithful. He established a council of priests, a chancery office, examiners of the priesthood, regulated faculties, and prepared the way for permanent rectorships. To provide for a succession of clergy, he appointed five priests to make collections for a diocesan seminary. His statutes include specific directions in regard to societies, rules for the titles of ecclesiastical property, the erection or enlargement of churches, and the regular return of annual accounts. The exact keeping of parochial registers was enjoined,

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[1] Lambing, pp. 60–62 ; Cath. Almanac, 1844, p. 84. His selection by the Propaganda is said to have been communicated to Philadelphia by a carrier pigeon, Cath. Herald, xiii., p. 269.

[2] Rt. Rev. T. Mullen, "Reminiscences of the Rev. Thomas McCullagh," New York, 1861 ; U. S. Cath. Magazine, 1844, p. 263.

and besides inculcating the necessity of proper catechizing and religious instruction of the young, Bishop O'Connor urged that Catholic schools should be established wherever possible. The instructions for administering the sacraments were clear and careful. These statutes were promulgated in the Synod in June, 1844.[1] He had already ordained other priests for his diocese, and, attentive to the wants of all classes, opened a chapel for the colored Catholics of Pittsburgh, began a circulating library, established the Pittsburgh Catholic, and was gratified to see progress made in other parts of the diocese.[2]

St. Michael's Seminary was opened in a small building at the corner of Smithfield Street and Virgin Alley, Rev. Dr. Richard H. Wilson being Superior. Humble as it was, the Seminary, struggling with difficulties, trained many good priests for mission work.[3]

One of the attempts at Catholic colonization was made about this time at St. Mary's, Elk County, where Messrs. Mathias Benzinger and J. Eschbach, of Baltimore, purchased a large tract and founded an octagonal town. Settlers soon gathered from Germany, who were from the first attended by the Redemptorist Fathers, but though well managed, and encouraged by the hearty approval of the Bishop, the town never attained any considerable size.[4]

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[1] Statuta Diœcesis Pittsburgensis lata in Synodo diocesana habita A. D. 1844, etc. Pittsburgh, 1854.

[2] Lambing, p. 62; Dedication at Hollidaysburg, U. S. Cath. Magazine, iii., p. 263. The colored Chapel of the Nativity of the Blessed Virgin prospered till the enemies of truth persuaded the poor people that the Catholics assembled the negroes only to sell them into slavery at the South! Lambing, p. 115.

[3] Lambing, p. 63; Pittsburgh Catholic, v., p. 132.

[4] Die Colonie St. Maria in Pennsylvanien, N. America. Regensburg. U. S. Cath. Magazine, iv., pp. 465, 805; Berichte der Leopoldinen Stiftung, xxiii., p. 39; xxiv., pp. 65, 23.

There was, however, a steady increase of Catholic population throughout the diocese, and the spiritual wants of his flock, now more apparent than ever to Bishop O'Connor, induced him, in the autumn of 1845, to visit Europe, Very Rev. J. A. Stillinger acting as administrator during his absence. His stay abroad was a brief one. He was again in his cathedral on the 13th of December, having brought from Cork a colony of Presentation Brothers, hoping to build up a community to take charge of the Catholic schools for boys. This order did not prosper, however, and after the sudden death of two of the Brothers by lightning, the Presentation Brothers left the diocese.[1] New churches were starting, either to accommodate Catholics who had gathered, or to give more room to increasing congregations. Such was the case at Greensburg, Indiana, McKeesport, and Brady's Bend. On the 19th of June, Bishop O'Connor set out on a visitation of his diocese, which began at St. Peter's Church, Butler, on the 21st, and was continued till late in the autumn.

Catholicity was active in Pittsburgh. A beneficial society, The Brotherhood of St. Joseph, had been organized in March and did excellent work. When the city authorities altered the grade of streets in a way that made the Cathedral insecure, meetings of Catholics were held in order to take steps to secure the old building if possible, or to replace it. The Sisters of Mercy were prospering so that the project of a hospital was taken up, the Sisters offering to receive patients in their house till a building was secured; yet the community was able to send off a colony to Chicago, in September, under Sister Mary Frances Ward.

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[1] U. S. Cath. Magazine, iv., p. 610; Lambing, vi., pp. 64, 473.

On the 30th of September, Bishop O'Connor again assembled his clergy in a synod, which closed the next week with a solemn high mass celebrated by Very Rev. Mr. Stillinger, and a sermon by Very Rev. Thomas Heyden. Many of the clergy who took part in the spiritual retreat and synod attended the dedication of St. Philomena's Church, on the 4th of October, on which occasion Rt. Rev. R. V. Whelan, of Richmond, preached.[1]

Important and wide-reaching in its results, not only for the diocese of Pittsburgh, but for the Catholic Church in the United States, was the arrival at Pittsburgh, on the 30th of September, of the Benedictine monk Dom Boniface Wimmer. Rev. Peter Lemcke, a German priest, had been laboring for several years in the mission of Pennsylvania. His life had been a strange and varied one. Born in Mecklenburg, of Lutheran parents, he grew up attached to their sect, trained piously by those who still clung to the great doctrines of Christianity. Drafted into the army, he fought under Blucher at Waterloo, and returning to his home resolved to become a Lutheran minister. To his astonishment and dismay he found the professors to be men who in their classes ridiculed every religious point that he had been taught to prize. He was led to study, and a thorough mastery of the works of Luther convinced him that Almighty God never could have chosen such a man to work any good in his Church. He went to Bavaria, where he began to study Catholic doctrines, and was received into the Church by Bishop Sailer. Having resolved to become a priest, he went through a course of study and was ordained. Coming to America in 1834, he was sent, in

[1] Pittsburgh Catholic, iii.. pp. 100–300 ; U. S. Cath. Magazine, v., p. 385 ; Lambing, 199, 399, 428, 64, 496, etc.

time, as assistant to Prince Gallitzin, and labored in the missions of Western Pennsylvania. As early as 1835 he appealed in the Catholic papers of Germany to the Benedictines to come to the United States. He returned to Europe in 1844, mainly to obtain German priests for the missions of the diocese of Pittsburgh. At Munich he met Dom Boniface Wimmer, a Benedictine monk of the ancient abbey of Metten in Bavaria, a religious whose thoughts had already turned to the American mission. Rev. Mr. Lemcke offered him a farm of 400 acres which he owned at Carrolltown. Correspondence with Bishop O'Connor followed. Dom Boniface could not secure any priests of his order, but he obtained 4 students and 14 lay brothers. Their project was liberally aided by the Ludwig Verein, the Prince Bishop of Munich, the Bishop of Linz, and others. After conducting his colony to Carrolltown, Father Wimmer paid his respects to Bishop O'Connor. That prelate urged him to accept the estate at St. Vincent's which Father Brouwers had left to the Church in the last century, rather than establish his monastery at Carrolltown. A visit to the spot, accompanied by the Bishop, decided Dom Boniface. The place contained a brick church erected by Rev. Mr. Stillinger, and dedicated in 1835, with a two-story brick house which, though put up as a pastoral residence, had been an Academy of Sisters of Mercy. Here, on the 19th of October, the first community of Benedictine monks was organized in the schoolhouse. Father Wimmer took charge of the neighboring congregation and was soon attending several stations. His students were gradually ordained, and in a few years St. Vincent's was declared by the Holy See an independent priory, and was duly incorporated May 10, 1853. Prior Wimmer showed great

ability and zeal, and from the outset confined his labors as much as possible to German congregations.[1]

With the beginning of the year 1847 the Mercy Hospital opened in care of the Sisters, although some of the Protestant ministers, jealous to see a long-needed institution begun by Catholics, had set on foot a movement for a similiar institution of their own. The press, however, honestly commended those who were really doing God's work for the sick and afflicted.

On the 13th of March Bishop O'Connor proclaimed the Jubilee granted to the Christian world, with an earnest appeal to his flock to sanctify the season of Lent by a return to God through the avenues of grace so freely offered.[2]

An interesting report of Bishop O'Connor to the Leopold Association, pictures the condition of his diocese at the commencement of the year 1848, of what progress there was to console an apostolic heart, as well as the difficulties which discouraged. The Redemptorist Fathers were laboring most acceptably among the German Catholics; the Benedictine priory at St. Vincent's, with 3 priests, 10 scholastics, and 30 lay brothers, gave an earnest of future usefulness. He had in all 40 priests in his diocese and his seminary was under the direction of Very Rev. J. E. Mosetizh, who was also professor of theology.

The aid received from the Association had been judiciously expended where the need was greatest.[3]

Throughout his diocese not only were churches increasing, but with religious communities, and zeal-

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[1] Father Oswald Moosmuller, "St. Vincenz in Pennsylvanien." New York, 1873, pp. 25–29. Lambing, pp. 373–379.

[2] Bishop O'Connor, Pastoral, Pittsburgh Catholic, iii., p. 412.

[3] Berichte der Leopoldinen Stiftung, xxii., p. 12.

ous secular priests, the faithful were better guarded in their faith and excited to the practice of their Christian duties.

By the spring of 1848 a new and commodious hospital had been erected on Stevenson Street, near Pennsylvania Avenue. A spirit of vile biogotry had endeavored to prejudice the public against the Sisters of Mercy and their hospital, but the people at large had seen Sister Xavier Tiernan lay down her life attending the sick and were convinced. The hospital was 124 feet wide with two wings, each of 50 feet, the depth being 22 feet. The architect, Haden Smith, Esq., has left a reputation for skill in many churches of the diocese. He was a convert, whose entrance into the fold of priests was singularly providential.

His Irish Protestant father, to his last hour, had imbued him with prejudices against the Catholics and their church. He warned him against all intercourse or contact with them. Taking up his residence in one of the Pennsylvania towns where feeling against Catholics was extremely bitter, he seemed as safe as his father could have wished. A copy of Prince Gallitzin's "Defense of Catholic Principles," fell into his hands. Led by curiosity to read, he became convinced, and was received into the Church.

When Dr. O'Connor was disappointed in his hopes of building a community of Presentation Brothers to conduct the parochial schools for boys, he applied to the Archbishop of Tuam. Six Brothers of the Third Order of St. Francis, from the communities of Clifton and Roundstone, came over in 1847 and began their labors at Loretto. Here, on the 27th of August, 1848, the corner-stone of a suitable monastery was laid by the Bishop, and on its completion an academy was opened. The Brothers proved themselves able in-

structors. Their community prospered, the academy was incorporated as a college in 1854, and the Brothers continued to do good service in parochical schools.[1]

Movements had been made for churches in Allegheny. St. Mary's Church, a frame structure intended for the Germans, was erected by Very Rev. John E. Mosetizh, V. G., and dedicated on the 17th of December, 1848. A lot was also purchased at the corner of Canal and Cedar streets, by Rev. J. J. O'Connor, to erect a church for English-speaking Catholics. This church was solemnly dedicated under the name of St. Peter's in April, 1850. Corner-stones of churches were laid during the year at Birmingham, Sharpsburg, Butler, Ebensburg, Carrolltown, and a little church erected in Shade Valley. The School Sisters of Notre Dame began their work in parochial schools.

Attempts were made about this time in Pittsburgh to provoke Catholics to violence by vile denunciations in the market-house and in the streets. Failing in this, one of these disturbers of the peace actually entered the Cathedral on Sunday, and began to declaim against images. But the Catholic body wisely restrained themselves, and the authorities, seeing the object of the men, brought the matter before the Grand Jury of the county. Somewhat mysteriously the roof of the Cathedral took fire this same year, and it was suggested by some that boys had probably thrown matches up there, a feat which, considering the height of the church and its elevation above the street, would have been extraordinary.[2]

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[1] Pittsburgh Catholic, v., pp. 52, 93, 196; Lambing, pp. 270, 475; Brownson's "Life of Prince Gallitzin," pp. 311–12.

[2] Pittsburgh Catholic, v., pp. 196, 245, 292; Lambing, pp. 259, 345, 349, 441, 489; U S. Cath. Magazine, vii., p. 436, 489; Boston Cath. Observer, ii., p. 93; Lambing, p. 67. The burning of the cross in the cemetery in

During the month of November, 1848, the Oblates of Mary Immaculate, Father Telmon being Superior, took charge of the diocesan seminary, and a meeting of the clergy was held at the Seminary in Birmingham on the 22d of November. Resolutions were adopted then and similar ones later, to take active measures to sustain the institution. The Oblate Fathers did not, however, succeed in their management or remain in the diocese.[1]

Affairs in Europe had resulted in the imprisonment of the Pope in his palace and his flight to Gaeta. Bishop O'Connor on the 5th of January, 1849, in a pastoral, called upon his clergy to offer a special prayer for the Pope in every mass, and urged the faithful of the laity to offer their prayers to God that he might speedily remove the calamity from His Church.

In February, 1849, the exiled Sovereign Pontiff issued an encyclical in which the successor of St. Peter announced the steps taken in regard to the definition as a dogma of faith of the universal belief in the exemption of the Blessed Virgin from the stain of original sin, and his desire that every bishop throughout the world should make known to him as soon as possible what devotion was entertained by the clergy and people toward the Conception of the Immaculate Virgin, and what desire might exist for the definition. On receiving the letter, Bishop O'Connor, who had, from the erection of the see of Pittsburgh,

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1850 (Pittsburgh Catholic, vii., 236,) was a clear indication of a prevailing spirit of evil hostility, kept alive by pretended ex-monks and similar impostors.

[1] Proceedings at Birmingham, Nov. 22, 1848; at Hollidaysburgh, Dec. 6, 1848. Pittsburgh Catholic, v., pp. 300, 324, 364; Lambing, 471; Rt. Rev. M. O'Connor, Feb. 3, 1849, in Berichte der Leopoldinen Stiftung, xxv., p. 71.

dedicated the diocese to the Blessed Virgin Immaculate, issued a pastoral full of piety, invoking the prayers of his flock that God would guide His vicar on earth.[1]

At the Council of Baltimore in May, Bishop O'Connor attested the faith of his flock and clergy in this privilege of Mary. As some doubts existed in regard to the exact line of division between the two dioceses in Pennsylvania, a definite decree was solicited from Rome, and Cardinal Fransoni as Prefect, in time, transmitted a decree of the Sacred Congregation de Propaganda Fide, by which Bedford, Huntingdon, Blair, Clearfield, Elk, McKean, and other counties, and all lying west of them, were assigned to the diocese of Pittsburgh.[2]

Very Rev. Mr. Mosetizh visited Europe, and brought back three secular priests and a Carmelite Father to labor on the German missions, with aid in money and other articles.[3]

During the ensuing years the diocese continued to gain,[4] but the insecurity of the Cathedral led to active measures for rebuilding it. A system of collections was instituted, and the faithful responded so generously that in the summer of 1850 the architect sub-

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[1] Bishop O'Connor, Pastoral, Pittsburgh Catholic, v., p. 340; Encyclical of Pope Pius IX., vi., p. 23; Pastoral, April 5, 1849, p. 28.

[2] Decretum S. Cong. de Propaganda Fide circa Philadelphiensis et Pittsburgensis diœceseon fines. Aug. 10, 1850. Concilium Provinciale vii. Baltimori habita Baltimore, 1851, p. 291. In July, the Peter's Pence collected in the diocese of Pittsburgh amounted to about $1000. Pittsburgh Catholic, vi., p. 180.

[3] Very Rev. J. E. Mosetizh, March 20, 1851, Berichte der Leopoldinen Stiftung, xxiv., p. 59.

[4] Churches at Sharpsburg, Wilderness, Brady's Bend, Summitville, Uniontown, Gallitzin, Elk, Freeport, Elizabeth, Warren; Pittsburgh Catholic, vi., pp. 44, 60, 124, 252, 301; vii., p. 181; viii., p. 173; Lambing, pp. 201, 241, 339, 425, etc.

mitted plans for the new edifice. It was to be a Gothic structure, plain rather than ornate, but grand in its proportions. It was well that the movement was begun in time, for on Tuesday, May 6, 1851, flames and smoke were seen issuing from the roof of the old Cathedral. A high wind made it impossible to control the fire. By the efforts of the firemen, theological students, and clergy, the vestments and altar furniture were saved, but all else was lost. The Bishop's residence was preserved with difficulty. There was but a trifling insurance on the church, and the faithful set to work to remove the ruins so as to rear a new Cathedral worthy of their city. The corner-stone was laid on Trinity Sunday, June 15, the inscription and articles placed by Father Maguire in the old corner-stone being placed in the new one, with others fitting the occasion.[1] A large assemblage gathered on the occasion, who were addressed by Very Rev. P. E. Moriarty, O. S. A., and Father Francis Seelos, C. SS. R. The remains of the pioneer priests, Rev. Messrs. Maguire, Kenney, McCaffrey, and Hoy, who had been laid beneath the old church, where they ministered, were reverently removed to fitting tombs in St. Mary's Cemetery. Work was at once zealously begun on the new cathedral, but, as the means came slowly, it proved a work of years to erect it.

An orphan asylum under the Franciscan Brothers was opened about this time at New Bedford, but was subsequently transferred to Sisters from Cleveland.

On the 21st of April, 1852, the diocese sustained a loss in the death of Mother Josephine Cullen, Superior of the Sisters of Mercy. She was one of the original colony who came from Carlow in 1843, and, though

[1] Pittsburgh Catholic, vii., 48, 85, 116; Freeman's Journal, June 28, 1851; Lambing, pp. 67–68, 463.

gentle and meek, showed great ability, so that at her death she had been at the head of every institution in the diocese, as well as of the whole community. Her ability had been displayed especially in the successful direction of the Mercy Hospital.

The increase of Catholicity in the western counties of Pennsylvania had convinced Bishop O'Connor that a division was necessary. Churches were still going up, as at Summitville, Johnstown, Meyersdale, through the zealous exertions of his priests, but much was still to be done in every mission for education and charity. On the 17th of March, 1852, Bishop O'Connor delivered a lecture on "The Influence of Catholicity on the Civil Institutions of the United States." This grand effort roused the lovers of darkness and error. A Rev. Mr. McGill attempted to answer the Catholic orator, but only to be crushed in a second lecture on the 21st of April.[1] When the Archbishops and Bishops of the United States assembled in a Plenary Council at Baltimore, in May, 1852, Bishop O'Connor proposed to the assembled Fathers the erection of a see at Erie, and on the 13th of May it was resolved to petition the Sovereign Pontiff to erect a see there. Cardinal Fransoni, in his letter of August 12, 1853, announced that the see of Erie had been created, and that Rt. Rev. Michael O'Connor was transferred to it. The Rev. Josue M. Young was elected Bishop of Pittsburgh.[2]

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[1] Pittsburgh Catholic, ix., p. 61; xvii., 49.

[2] Concilium Plenarium Totius Americæ Sept. Fœd. Baltimori habitum Anno 1852, Baltimore, 1853, pp. 28, 63–64.

CHAPTER IV.

DIOCESE OF RICHMOND.

RT. REV. RICHARD VINCENT WHELAN, SECOND BISHOP, 1843–1850.

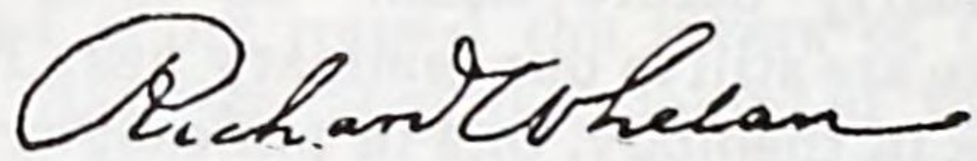
WITH the large State of Virginia as his diocese, and a sparse and slender number of Catholics, Bishop Whelan felt the necessity of obtaining candidates for the priesthood at home, where their future work would be clearly before them. In 1845, he could write, "There are still in our seminary near Richmond four students in theology, one in philosophy, and five others pursuing their preparatory studies"; but the next year he was compelled to suspend it. The ecclesiastical students of the diocese were then trained at St. Mary's Seminary, Baltimore, and at Drumcondra.

St. Peter's Church in Richmond was already too small for the Catholic body, so that the Germans began to raise a fund for a church of their own. St. Joseph's Female Academy was thriving under the care of the Sisters of Charity, who also cared for the orphans. During the year 1845 a church was dedicated at Wytheville, and the energetic priest, Rev. Mr. Downer, was transferred to Staunton. In a visit to Wheeling, Bishop Whelan saw that an active clergyman was needed there to infuse new life into the flock, erect a new church, and establish schools.

Urging the faithful in a pastoral to a spirit of penance and prayer, he recommended in a special manner recourse to the Immaculate Mother of Our Lord, and invited all to enter the archconfraternity of the Holy

and Immaculate Heart of Mary, for the conversion of sinners.[1]

The condition of affairs at Wheeling soon summoned the Bishop to the western frontier of his diocese. Here he saw that Catholicity promised to increase, but zeal and energy were needed to build churches, academies, and schools. He set to work at once on a new church in Wheeling. It was to be a massive Gothic structure of brick and stone. The corner-stone was laid on the 2d of May, 1846, Bishop Purcell coming from Cincinnati, to preach on the occasion. Adjoining the new church was the mansion of Henry Morse, in which he placed a colony of eight Visitation



SIGNATURE OF BISHOP WHELAN.

Choir Nuns, with several novices and outsisters, who came to Wheeling under Mother Mary Eleanora Walsh as Superior. Meanwhile the work on the church was pushed, so that on the 26th of November, 1848, was dedicated the noble structure, 138 feet long by 76 in width, the Bishop of Cincinnati again occupying the pulpit; the Visitation Nuns and their pupils, in a room of their convent, being separated from the sanctuary by an iron grating.

A small brick church at Parkersburg, a rising place, a hundred miles down the Ohio, was soon begun by the Bishop.

In the East the Sisters of Charity opened their orphan asylum at Norfolk in 1848; at Wheeling their

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[1] Very Rev. H. F. Parke, in Cath. Mirror, Oct. 20, 1888; U. S. Cath. Magazine, iii., p. 610; iv., p. 609.

school prospered and had encouraging prospects. The Cathedral at Richmond was menaced with destruction on Good Friday, a candle having fallen against some loose drapery at the repository, and set fire to the combustible material. Rev. T. O'Brien and an acolyte were badly burned in extinguishing the flames. About this time, too, Rev. Mr. Braun collected the Germans and attempted to form a separate congregation.[1]

Convinced that the western part of the State, differing in its natural features, showed greater inducements for Catholics to settle, slave-labor being comparatively rare, and the country rapidly developing, Bishop Whelan, on proceeding to the Seventh Provincial Council of Baltimore, found the Archbishop and his suffragans inclined to urge the erection of a new see at Wheeling. He submitted without opposing or approving the measure and the Fathers of the Council applied to the Holy See to carry out their wish. The see of Wheeling was accordingly erected on the 23d of July, 1850.

After the close of the Council, Bishop Whelan made a visitation to Warrentown, Winchester, Harper's Ferry, Martinsburg, and Bath.

On receiving official notice of the erection of the see of Wheeling, and his own translation to it, Bishop Whelan was duly installed. During his nine years' term as Bishop of Richmond, the number of the faithful, of priests, and churches had doubled; schools and academies had been established.

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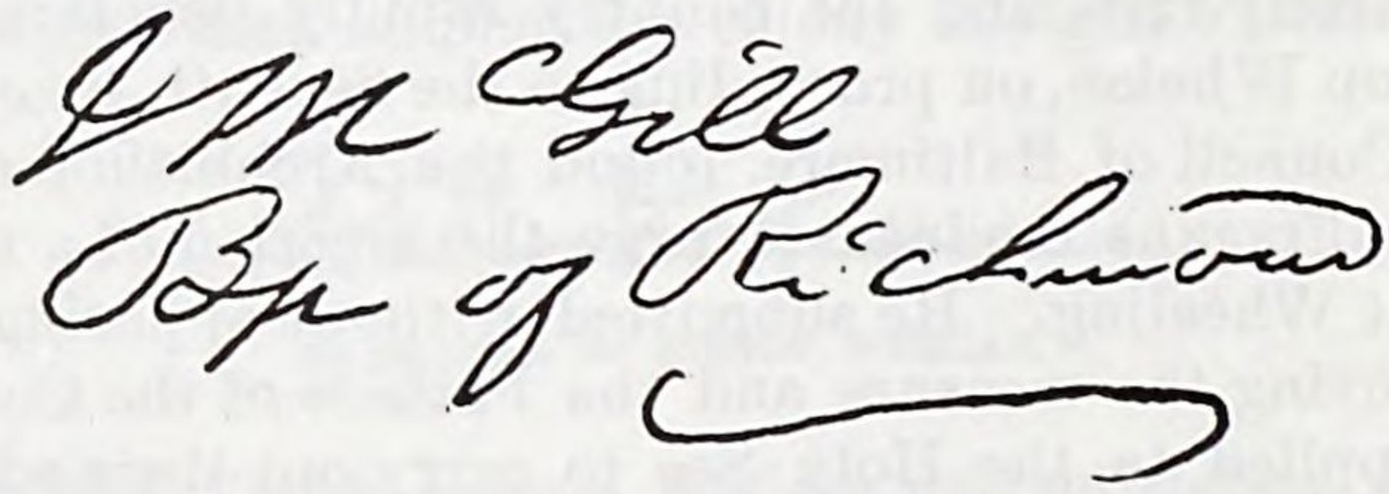
[1] Bishop Whelan to Archbishop Eccleston, May 5, 1848; Very Rev. H. F. Parke, "DuBois series iii." U. S. Cath. Magazine, vi., p. 398; vii., pp. 159, 164. Pittsburgh Catholic, v., pp. 63, 318; Freeman's Journal, Dec. 23, 1848; Keiley, p. 11.

RT. REV. JOHN M'GILL, THIRD BISHOP OF RICHMOND, 1850–53.

By the action of the Holy See the diocese of Richmond was restricted to the eastern part of the State, and the valley formed by the Alleghany and Blue Ridge mountains, as far as Monroe County, where it crossed the valley of the Blue Ridge, following the limits of Monroe, Giles, and Montgomery counties, and thence along the Blue Ridge to the State line.[1]

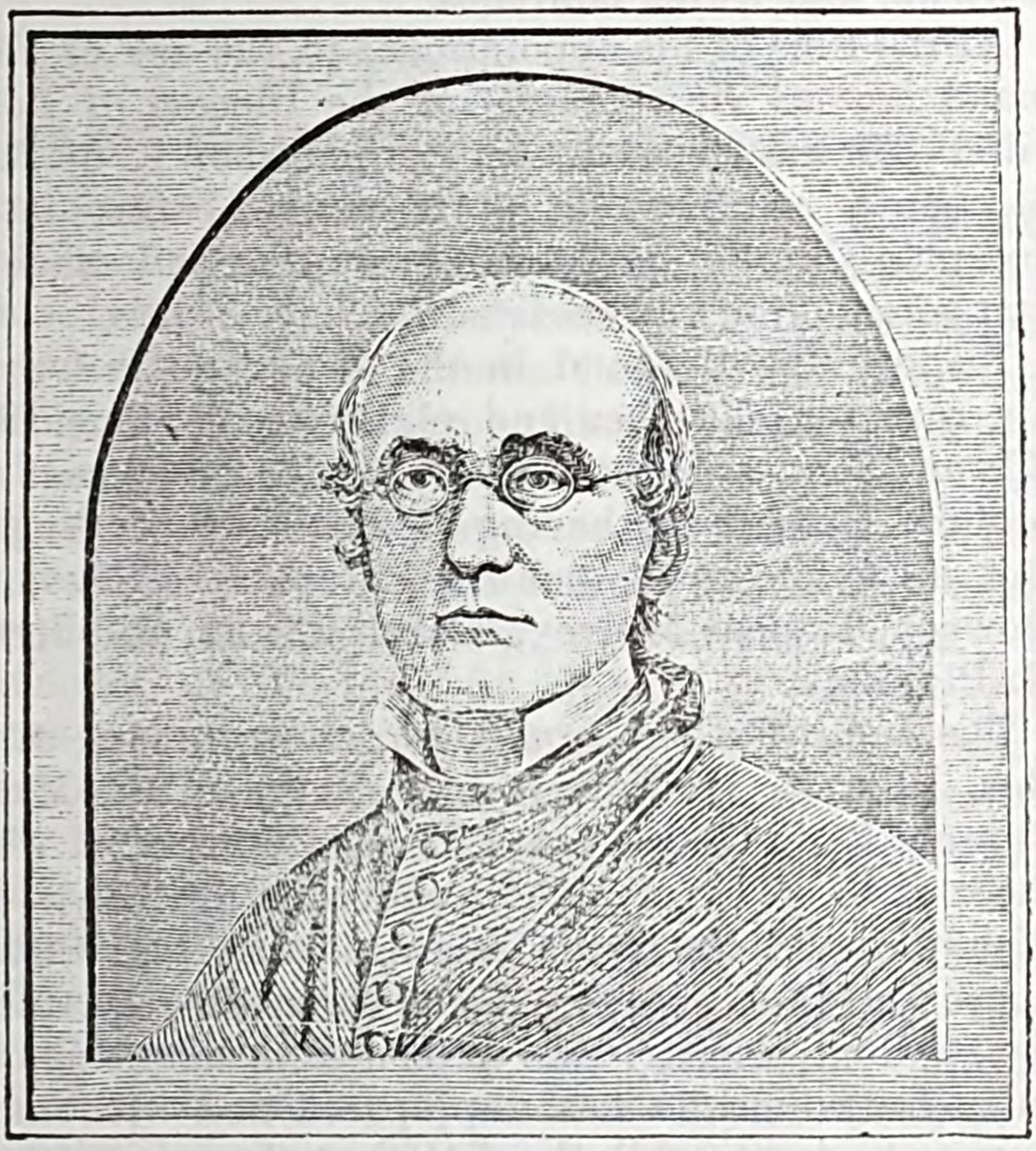
The priest selected to become third Bishop of Richmond was the Rev. John McGill, of the diocese of



SIGNATURE OF BISHOP M'GILL.

Louisville, trained by the venerable Bishop David. He was a native of Philadelphia, born there November 4, 1809, his parents, natives of Ireland, having made that city their first home. They removed to Kentucky in 1828, and two years afterward John entered St. Joseph's College. After being graduated he studied law, and seemed to possess all qualifications for success in his profession, but he renounced all and entered the diocesan seminary. As pastor of St. Peter's, Lexington, and assistant at St. Louis' Church, Louisville, he won esteem for his faithful and zealous ministry. Becoming editor of the Catholic Advocate, he made a reputation as a clear, convincing writer.

[1] U. S. Cath. Magazine, viii., p. 556; Cath. Almanac, 1851, p. 120.



RT. REV. JOHN McGILL, THIRD BISHOP OF RICHMOND.

He drove from the field a league of Protestant ministers, wrote an able criticism on Macaulay's England, and by a translation of Audin's Life of Calvin, made acceptable to English readers the real life of the founder of Presbyterian, Congregationalist, Reformed German, and Dutch churches.

At the time of his appointment to the see of Richmond he was vicar-general of the Diocese of Louisville. He was consecrated by Archbishop Kenrick, of St. Louis, on the 10th of November, 1850, in St. Joseph's Church, Bardstown, where he had made his first communion and received the holy orders.

Bishop McGill found in the diocese placed under his care ten churches and eight priests, one, Rev. Edward Fox, who had labored with great zeal and profit at Lynchburg, having died on the 3d of August. But he had earnest and tried workers in Revs. D. Downey, Thomas Mulvey, Francis Devlin, and Joseph H. Plunkett.

The Jesuit Fathers from Georgetown, among others Rev. John E. Paulhuber, had charge of St. Mary's Church, Richmond, erected for the Germans, of whom there were seven or eight hundred in the city. The Bishop found the Cathedral, residence, and Sisters' house loaded with heavy debts, claimed to be due to the resident priest. This presented a financial difficulty for which he was unprepared and without resources to meet, while he felt that the wants of the faithful in other parts of his diocese needed care and assistance.[1]

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[1] Bishop McGill to Archbishop Eccleston, Dec. 19, 1850; Cath. Almanac, 1851, pp. 120-21.

CHAPTER V.

DIOCESE OF WHEELING.

RT. REV. RICHARD VINCENT WHELAN, FIRST BISHOP, 1850.

As erected by the bull of July 23, 1850, the Diocese of Wheeling comprised that part of the State of Virginia lying west of Maryland and the Alleghany Mountains, north of Monroe County, and thence following the lines of Monroe, Giles, Montgomery, Floyd, and Grayson counties. This district had two priests, and there were four churches—St. James's, Wheeling, which became the Cathedral; the church nearly completed at Parkersburg, and already used; St. Patrick's, at Weston; St. John's, at Summersville. There was also a log chapel near the German settlement of Kingwood. The Convent of the Visitation, with its prosperous academy, was the great educational institution of the diocese.

Bishop Whelan opened a seminary in his house, and soon had six theological students. A boys' school was established at the Cathedral. Churches and chapels were projected at Taylor County, at Braxton Courthouse, Union, Sweet Springs, and Tazewell Courthouse. The whole Catholic population of the new diocese was estimated at only 5000. For this flock not much was apparently required, but the earnest bishop built and planned for the future. It was his favorite policy to plant priests and schools in young and growing towns, securing eligible sites before prices ran up.

In 1851 he ordained Rev. John Brazill and Rev. H. F. Parke, who resided at the Cathedral, the former attending the Pan Handle district, the latter the lower Ohio Valley. German settlers were gathering in Preston, Doddridge, and Marshall counties, and Irish settlers soon took up their residence in the adjoining counties. These latter missions were soon placed under the care of Rev. Bartholomew Stack, who took up his residence at Weston, while the Rev. Stephen Huber, attached to the Cathedral, attended the German missions. Rev. H. F. Parke was soon placed at Wytheville with the care of the Catholics for a hundred miles along the Virginia and Tennessee railroad. His mission extended to several other counties. In Carroll County he found that Colonel John Carroll, who had given his name to the county, and represented it for fourteen years in the Legislature, had not lost the faith, but had not lived up to his duties. The Colonel had never married, his aged sister, Miss Margaret, keeping house for him. In the fall of 1853, on his return from his third quarterly visit to the Sweet Springs Mission, on reaching Tazewell Courthouse, Mr. Parke found a sick call awaiting him. The letter was from Colonel John Carroll, who stated that Miss Margaret, his sister, was about to submit to a dangerous surgical operation, but wished first to receive the sacraments.

The letter had been forwarded from Wytheville to Tazewell Courthouse during the pastor's absence, ninety miles from the latter point. No time was lost; the other seventy-five miles of road were soon got over; the lady found alive, but sinking. An altar was raised, the last rites administered, and at her request a slave man, William, prepared by her, was admitted to baptism. His sponsors were Miss Carroll

and another slave man, Alexander, who had also been prepared by her and admitted to baptism in Wytheville by Rev. M. Tuffer, S. J. Salvation that day had returned to the Carroll house. At Mr. Parke's next visit its brightest light was no longer visible—the slaves wept, the neighbors wept—the dispenser of boundless charities and kindly acts, Miss Margaret, had expired.

Soon after Rev. Mr. Mosblech began to plan the erection of a church for the Germans in Wheeling.[1]

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[1] Cath. Almanac, 1851, pp. 122–124; Very Rev. H. F. Parke, "Richard Vincent Whelan, Bishop," v., vi.; "Glimpses into the History of the Old Dominion Church," etc.; Freeman's Journal, June 22, 1850; Pittsburgh Catholic, vii., p. 123.

CHAPTER VI.

DIOCESE OF CHARLESTON.

RT. REV. IGNATIUS ALOYSIUS REYNOLDS, D. D., SECOND BISHOP, 1844–1852.

THE priest selected to occupy the see of Charleston as successor to the great Bishop, Rt. Rev. John England, was the Very Rev. Ignatius Aloysius Reynolds, vicar-general of the diocese of Louisville. He was a native of Kentucky, born of Maryland parents a few miles from Bardstown, August 22, 1798. After commencing his divinity studies in the theological seminary of the diocese, he proceeded to St. Mary's, Baltimore, and on completing his course he was ordained by Archbishop Maréchal, October 24, 1823. Bishop Flaget made the young priest president of St. Joseph's College, and subsequently called him to occupy the chair of theology in the seminary, vacant by the promotion of Dr. Kenrick. To his duties as president and professor he added mission work, and, in times of dangerous disease, was untiring in his ministry. His selection as vicar-general of the diocese shows how highly Bishop Flaget appreciated his learning, ability, and zeal.

Bishop Reynolds, of Charleston, and Bishop Henni, of Milwaukee, were both consecrated in the Cathedral of Cincinnati, on the feast of St. Joseph, March 19, 1844. Rt. Rev. John B. Purcell, Bishop of Cincinnati, was consecrating Bishop, assisted by Rt. Rev. Richard P. Miles, of Nashville, and Rt. Rev. Michael O'Connor, of Pittsburgh. The venerable Bishop Fla-

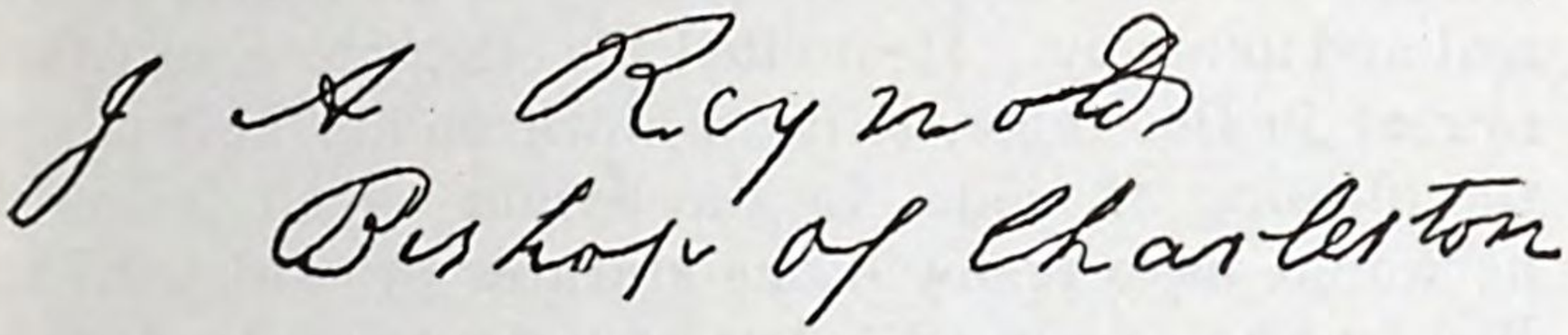
RT. REV. IGNATIUS ALOYSIUS REYNOLDS,
SECOND BISHOP OF CHARLESTON.

get occupied a place in the sanctuary, and at the close of the services addressed the congregation on the growth of the Church, which he had witnessed in the West.

Bishop Reynolds proceeded at once to his new field of labor. He arrived in Charleston, where he was welcomed by the vestries of the churches and by the clergy. The next day being Maundy Thursday, he celebrated the pontifical high mass in the Cathedral, and blessed the holy oils. The Ursulines and Sisters of Our Lady of Mercy also received his encouraging visit. In his pastoral he alluded touchingly to Bishop England, "our illustrious, venerated, ever to be remembered, and ever lamented predecessor. Though unworthy, we succeed to his ministry, and to his authority among you. Oh, that when he ascended to his rest, the mantle of his virtues and the gift of his eloquence had fallen upon us!"

The general condition of the diocese, and of the churches and institutions, required his first care. Great as had been the exertions of Bishop England, and of Very Rev. Mr. Baker, the condition of affairs was disheartening. There was still a debt of $14,000 besides annuities. The cathedral could hold but a few hundred people, and with its site was not appraised at $10,000 by competent men. Many of the churches were of the poorest description. With the Catholics of three States looking to him for encouragement and guidance, he felt the weight of the burden imposed upon him. He dedicated St. Paul's Church, New Berne, November 16, 1844, visited Washington and Wilmington, also in North Carolina. His spring visitation, upon which he set out March 24, 1845, began at Savannah, was continued at Macon, Augusta, and Columbus, in Georgia, in June; extended through

North Carolina in the following month. He dedicated churches in Lincoln County, N. C.; Cheraw, S. C., and Walkerborough. The poor and struggling congregations in North Carolina welcomed him in the early autumn months, when he visited Raleigh, Fayetteville, Warsaw, and Wilmington.[1] "The three States comprising this diocese contain a population of 2,000,000, including persons of color and slaves; and of this population not more than 12,000[2] are Catholics, counting children, slaves, and colored persons. Of the Catholics, very few are wealthy, and of these few, some, alas! are only nominal members of the Church." Catholics in that State, and in the diocese



SIGNATURE OF BISHOP REYNOLDS.

of Charleston, had lost a pillar of strength by the death of Hon. William Gaston, the unblemished judge of the Supreme Court, who died January 23, 1844. In Georgia the prospect was more encouraging. Rev. J. F. O'Neill erected a fine orphan asylum and school, of which the Sisters of Mercy assumed the charge in the spring of 1845, with Mother Mary Vincent as Superior. Although encouraged by the acquisition of a church at St. Mary's, Ga., and the erection of others at New Berne, N. C., and Washington, Ga., Bishop Reynolds

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[1] Cath. Advocate, x., p. 357; Rev. J. J. O'Connell, "Catholicity in the Carolinas and Georgia," New York, 1879, p. 105, etc.

[2] In 1846 his estimate was lower, 8000 to 10,000 Catholics. Berichte der Leopoldinen Stiftung, xxi., p. 23.

saw that help from abroad, in priests and means, was necessary to keep the faith alive, one of his priests, Rev. Thomas Maloney, dying soon after his arrival. His visitations confirmed this opinion.

The Bishop of Charleston accordingly resolved to visit the Old World and appeal to the organizations, clergy, and faithful of the Catholic lands for aid. He reached Paris in July, 1845, and at once devoted himself to the object of his voyage. He met, however, with very little encouragement or success. By October he was in Maryland, and after making a spiritual retreat, he addressed his flock. If means could not be obtained to effect all the good he saw possible, he must be content to accomplish what lay in the power of his zeal and industry. He invited his clergy to a spiritual retreat in December, to draw down on all their labors the blessing of God. In the Synod which followed he would have renewed the statutes promulgated by Bishop England in 1831, but no copy could be found. The Councils of Baltimore, and the Constitution of the Catholic Church, adopted by Bishop England, were to be observed. The necessity of erecting a suitable cathedral and of sustaining the Catholic Miscellany were taken up, and the Bishop announced his intention of collecting and publishing the writings of Bishop England, aided in editing them by Rev. Dr. Lynch.[1]

We trace Bishop Reynolds in his constant visitations during the year 1846: at Savannah in March, and continuing till November, when he dedicated the church at Beaufort, due in a great measure to the

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[1] Cath. Advocate, ix., pp. 66–378; x., p. 387; U. S. Cath. Magazine, iv., pp. 64, 268, 338, 541, 745; Cath. Herald, xii., pp. 55, 100, 126, 300, 363, 397; Freeman's Journal, iv., p. 317; v., p. 189; vi., pp. 109, 230. I cannot find that the Synod of 1845 was ever printed.

Christian zeal and generosity of Michael O'Connor, Esq. But he overtasked his strength, and was prostrated by a dangerous illness. To his consolation, he recovered sufficiently to celebrate a low mass in private on Christmas Day.

Feeling that the religious communities could not succeed, Bishop Reynolds, in 1847, persuaded the Ursuline Nuns to remove to Covington, Ky., where they acquired the Montgomery mansion and opened an academy. The community at this time comprised 7 professed Sisters and 2 novices. The Catholics of Charleston diocese with great sorrow saw the nuns depart, but the Bishop deemed it necessary to concentrate all the means and resources of the diocese in the erection of a suitable cathedral. In May, 1847, he assembled his priests for a retreat, and, in the Synod which followed, urged them to strenuous exertions to this end and to the support of the Catholic Miscellany. The Leopold Association gave him aid to sustain his seminary and go on with his cathedral. The last of these projects seemed to absorb all his energy, yet it was not until the 30th of July, 1850, that he was able to lay the corner-stone on the site secured by his predecessor. Bishop Reynolds was attended by Rev. Drs. Lynch and Corcoran, eight other priests, and the students of the diocesan seminary. The new edifice was to be under the invocation of St. John the Baptist and St. Finbar. A sermon was delivered on the occasion by the eloquent Augustinian, Very Rev. P. E. Moriarty.[1]

Although struggling with great difficulties, Bishop Reynolds opposed some of the popular modes of

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[1] Freeman's Journal, vi., p. 302; U. S. Cath. Magazine, vi., pp. 51, 397, 507; Cath. Advocate, ii., p. 397.

raising money for church purposes, and laid down strict rules for the management of fairs, which he regarded as the least objectionable method.

In the year 1850, at the solicitation of the Seventh Council of Baltimore, the Sovereign Pontiff relieved Bishop Reynolds of part of his large diocese by erecting an episcopal see at Savannah, with jurisdiction over the State of Georgia and of Florida, lying east of the Appalachicola River. The two Carolinas became henceforward the diocese of Charleston, with a population estimated at 8000. There were difficulties at Augusta and Savannah which required a bishop in that State.

When the infamous Leahy visited Charleston to deliver his revolting and calumnious lectures against the Church, accusing the Catholic clergy and religion of gross immorality, Bishop Reynolds inserted in the Charleston Mercury a circular to his people, begging them, through the charity of Christ, to bear this insult offered to their devoted clergy, to themselves, their wives and daughters,—dearer to them than life itself,—with Christian meekness and sentiments of kindly compassion for the one who offered it. He besought all to remain away from the lectures, to avoid controversy, and do nothing which could afford a pretext for disturbance.[1]

In May, Rev. T. Birmingham was approaching Abbeville, S. C., in his regular mission tour, when he perceived a great crowd, and heard that a man was about to be hung. He hastened to the spot and obtained leave to minister to the wretched man. Finding that he was contrite and well disposed, he next

[1] Bishop Reynolds to Archbishop Eccleston, June 29, 1850; Berichte, xxiii.; Freeman's Journal, Aug. 10, 1850; June 23, 1849; March 27, 1852; Rt. Rev. J. A. Reynolds, Circular, March 15, 1852.

inquired whether he had ever been baptized. On learning that he had not, he gave him the necessary instruction and baptized him. The unfortunate man, when he reached the scaffold, had asked for a minister of religion to attend him, and God in His providence sent one at the very moment of need. The devotedness of the Catholic priest was the best answer to the calumnies of worthless men.[1]

Bishop Reynolds, in 1851, found it impossible to maintain the Seminary of St. John the Baptist, which had furnished sixty priests to the diocese. The students were, after that time, sent to institutions in the United States or abroad.

Conversions encouraged bishop and priests in their laborious missions. The family of C. B. Northrop embraced the faith, Mrs. Bellinger, a daughter, being the first. Two of the family became priests, one now wearing the mitre of Charleston. General A. H. Brisbane, who commanded a company of Catholic volunteers in Florida, struck by their faith and their preservation, was led to the Church.[1] A more curious conversion was that of Thornton, a colored man who acted as the servant of Bishop Reynolds during the week. Being a bright, intelligent man, he had become a preacher among his own people. His plan was to listen every Sunday to the clear, slowly delivered sermons of the Bishop, and repeat them in the evening for his own congregation. When there was anything that he could not understand, or which clashed with what had been taught, he went to the Bishop for an explanation and frequently for an argument. Bishop Reynolds took pains to make the doctrines of the

[1] Freeman's Journal, June 12, 1852; Rev. Felix Carr to Rome, Dec. 31, 1851. Freeman's Journal, vi., p. 302; U. S. Cath. Almanac, 1848, p. 151; Berichte der Leopoldinen Stiftung, xxi., p. 20.

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Church clear and distinct, and before long Preacher Thornton asked to be fully instructed and baptized. His edifying life proved the solidity of his faith. For Bishop Reynolds he had the deepest veneration, and he left all he had to help to complete the Cathedral.[1] Another convert was the gifted poet, Howard Hayne Caldwell.

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[1] O'Connell, "Catholicity in the Carolinas and Georgia," pp. 109, 111, 117, 181, 203.

CHAPTER VII.

DIOCESE OF SAVANNAH.

RT. REV. FRANCIS XAVIER GARTLAND, D. D., FIRST BISHOP, 1850–1852.

On the 19th of July, 1850, Pope Pius IX., at the solicitation of the Fathers of the Seventh Council of Baltimore, divided the diocese of Charleston, and erected an episcopal see at Savannah. The new diocese comprised the State of Georgia and eastern Florida, extending from the Atlantic to the Appalachicola River. The ancient realm of Florida—which had been successively part of the dioceses of Santiago de Cuba, Havana, New Orleans; then of Mobile, the city erected by the French to rival St. Augustine; next of Charleston—thus became at last a dependence of a see erected in that very Georgia whence Oglethorpe's charter excluded Catholicity, as he hoped, forever.[1]

This new diocese of Savannah contained twelve churches, or rather chapels, at Savannah, Augusta, Locustgrove, Washington, Macon, Atlanta, Columbus, and St. Mary's in Georgia; three in Florida, at St. Augustine, Key West, and Tallahassee. The institutions were an academy and an orphan asylum at Savannah under the Sisters of Mercy; a day-school and asylum at Augusta under Very Rev. John Barry.

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[1] Concilia Provincialia Baltimori habita 1829–1849. Baltimore, 1851, p. 289. Cardinal Fransoni to Archbishop Eccleston, Aug 9, 1850. Hernaez, "Coleccion de Bulas," ii., p. 809.

RT. REV. F. X. GARTLAND, FIRST BISHOP OF SAVANNAH.

The Church in Savannah had been built up by the zeal and devotedness of Rev. Jeremiah Francis O'Neill, Sr., a native of County Kerry, Ireland, who had labored there from about the year 1832, erecting the substantial brick church of St. John the Baptist, and making himself poor and homeless to build a house for the Sisters of Mercy and their orphans.[1]

The clergyman first selected for the new see was the Very Rev. John O'Dwyer, of the Order of St. Augustine, whose virtues and talents seemed to fit him for the successful organization of the Church in Georgia. Before his consecration, however, he was struck with a mental malady, which made it necessary to place him in an asylum. A new choice had to be made, and Rev. F.X. Gartland, one of the three recommended by Bishop Reynolds, was selected at Rome.[2]

The Rt. Rev. Francis Xavier Gartland, thus chosen by the Pope to organize the new diocese, was a native of Dublin, born in that city in 1805. Coming with his parents to the United States, he was left an orphan at an early age. The family was a pious one. One brother died in the novitiate of the Society of Jesus; a sister died in the community of Mrs. Seton, eminent for her virtue and labors. Francis was placed at Mount St. Mary's. Rev. Dr. Bruté, in some memoranda of the students, described young Gartland as full of ability, talent, piety, and good-will; mild, obedient, exemplary. He regarded the boy as one whose vocation was certain.[3] Having gone through the theological course, Francis Gartland was ordained priest in 1832 by Bishop Conwell, of Philadelphia. He was appointed assistant to Rev. John

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[1] O'Connell, "Catholicity in the Carolinas and Georgia," pp. 504–511.
[2] Bishop Reynolds to Cardinal Prefect, April 25, 1850.
[3] Rev. S. G. Bruté to Archbishop Maréchal, Feb., 1821.

Hughes, who had erected St. John's Church, Philadelphia, and succeeded him as pastor. From 1845 he was vicar-general of the diocese.

The exile of Pope Pius IX. from Rome delayed action in regard to the see of Savannah, but the bulls were at last forwarded in August, 1850. The Very Rev. Mr. Gartland prepared for his consecration, which took place in his own church, St. John's, on the 10th of September, 1850. The Archbishop of Baltimore, Most Rev. Samuel Eccleston, was consecrator, assisted by Rt. Rev. Francis Patrick Kenrick of Philadelphia, and Rt. Rev. Michael O'Connor, of Pittsburgh.[1]

Bishop Gartland at once proceeded to his diocese, and by a personal visitation acquired a knowledge of its actual condition, its prospects, and necessities. Two churches about to be sold for debt were redeemed. The next year he visited the Northern States and Europe to endeavor to obtain priests and means, which his diocese could not supply. Five students at All Hallows were secured and aid obtained from the Leopold Association. On his return he established a house of Sisters of Mercy at Augusta, and by organizing pious associations endeavored to foster a spirit of piety and devotion. He, in a manly letter in the Savannah Republican, exposed the notorious Achilli. He also founded an orphan asylum for boys in Savannah. After attending the First Plenary Council of Baltimore, he enlarged his cathedral, which he solemnly dedicated on the 26th of June, 1853. His flock was increasing and he stimulated the erection of three new churches, but he was not destined to a long term of labor. In the summer of 1854

[1] Rev. E. J. Sourin in Cath. Herald; Pittsburgh Catholic, vii., 291; viii., pp. 113–14.

the yellow fever broke out in Savannah. Bishop Gartland devoted himself to the care of the afflicted; he was untiring in his visits to the sick in their homes, in the hospitals, and temporary refuges. While the city was thus scourged a hurricane burst upon it, unroofing the Cathedral and Bishop's house, where Bishop Barron also lay at the point of death. He was removed to the house of Mr. Michael Prendergast, where he expired September 12. Bishop Gartland did not long survive. The deadly fever seized him amid his labors, and he expired on the 20th, a martyr of charity.

Rt. Rev. Edward Barron, Bishop of both Guineas, a brother of Sir Henry Winton Barron, of Waterford, was an alumnus of the Propaganda, and after years of service in Pennsylvania, was sent to Liberia, in 1841, with Rev. John Kelly, of New York. He was made Bishop of Eucarpia two years after, but in a few years death and sickness prostrated him and his little band of priests. The mission was then confided to a religious order, and Bishop Barron returned to the United States. Here he labored zealously but unobtrusively. When he heard of the pestilence raging at Savannah, regardless of his feeble health, he hastened to the aid of Bishop Gartland, but was soon stricken down. Of the clergy of the city, only Rev. Edward Quigley, facing all danger, escaped the pestilence. The two devoted bishops were laid side by side. The sister of Bishop Gartland endeavored, but in vain, to have his remains taken North; Savannah clung to the body of her martyr bishop as a holy relic.[1]

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[1] O'Connell, "Catholicity in the Carolinas and Georgia," pp. 500–525.

BOOK II.

PROVINCE OF NEW YORK.

CHAPTER I.

DIOCESE OF NEW YORK.

RT. REV. JOHN HUGHES, FOURTH BISHOP OF NEW YORK, 1843–1850.

Bishop Hughes returned from Europe, October 7, 1843, having failed in his projected plan of a general loan to diminish the heavy interest on the mortgaged churches of his diocese. Early in December he delivered a lecture on "The Mixture of Civil and Ecclesiastical Power in the Middle Ages," treating his subject with marked ability. New York is the great port for the immigration to the United States, and his lecture was for the benefit of the Irish Emigrant Society, an organization to protect the inexperienced from fraud and imposition. This society led the State of New York to establish a general Emigration Board, which produced great reforms, and enabled the Catholic clergy to labor among immigrants from all nations.[1]

The application of the Bishop for a coadjutor had been acted upon, and bulls arrived appointing the Rev. John McCloskey Bishop of Axiern and Coadjutor of New York. He was consecrated in St. Patrick's Cathedral by Rt. Rev. John Hughes, on the 10th of

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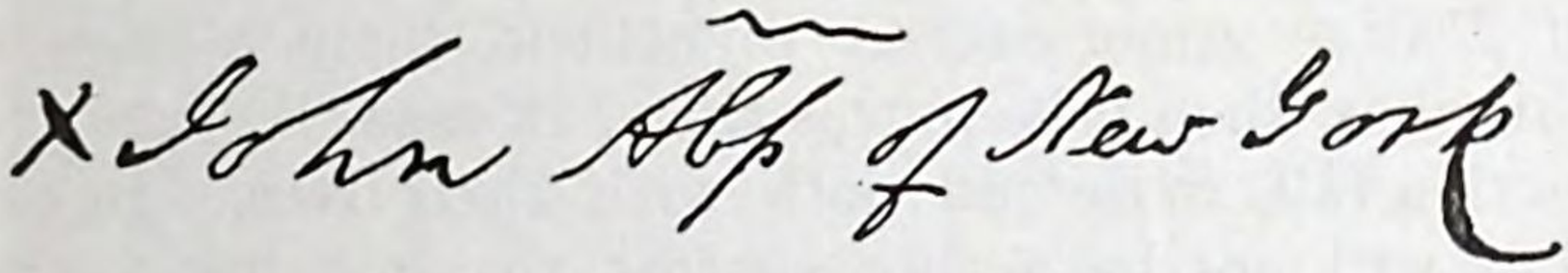
[1] He lectured during the winter in Baltimore and Philadelphia.

March, 1844, Rt. Rev. Richard Vincent Whelan of Richmond and Rt. Rev. Benedict J. Fenwick being assistant bishops. With him were consecrated two other priests of the diocese of New York who had been elevated to the episcopal dignity, Rt. Rev. Andrew Byrne, Bishop of Little Rock, Ark., and Rt. Rev. William Quarter, Bishop of Chicago. The ceremonial was imposing in the highest degree, the effect heightened by the eloquent discourse of Very Rev. John Power.[1]

The newly consecrated Coadjutor remained pastor of St. Joseph's Church, New York, but aided Bishop Hughes in the affairs of the diocese. One of his first



SIGNATURE OF ARCHBISHOP HUGHES.

episcopal acts was the dedication of the noble Church of the Most Holy Redeemer on Third Street, New York, which the Redemptorists had erected for the German Catholics.

There were prejudices against Catholics, and Bishop Hughes, in a series of lectures, sought to dispel them, but the Native American party, organized on hatred of the true faith as its basis, was bent on mischief. When Catholics believed it merely a war of misrepresentation and falsehood, they were startled by the news from Philadelphia that Catholics had been shot down, their houses given to the flames, and even their churches destroyed before the eyes of apathetic or collusive civil authorities. The position in New York

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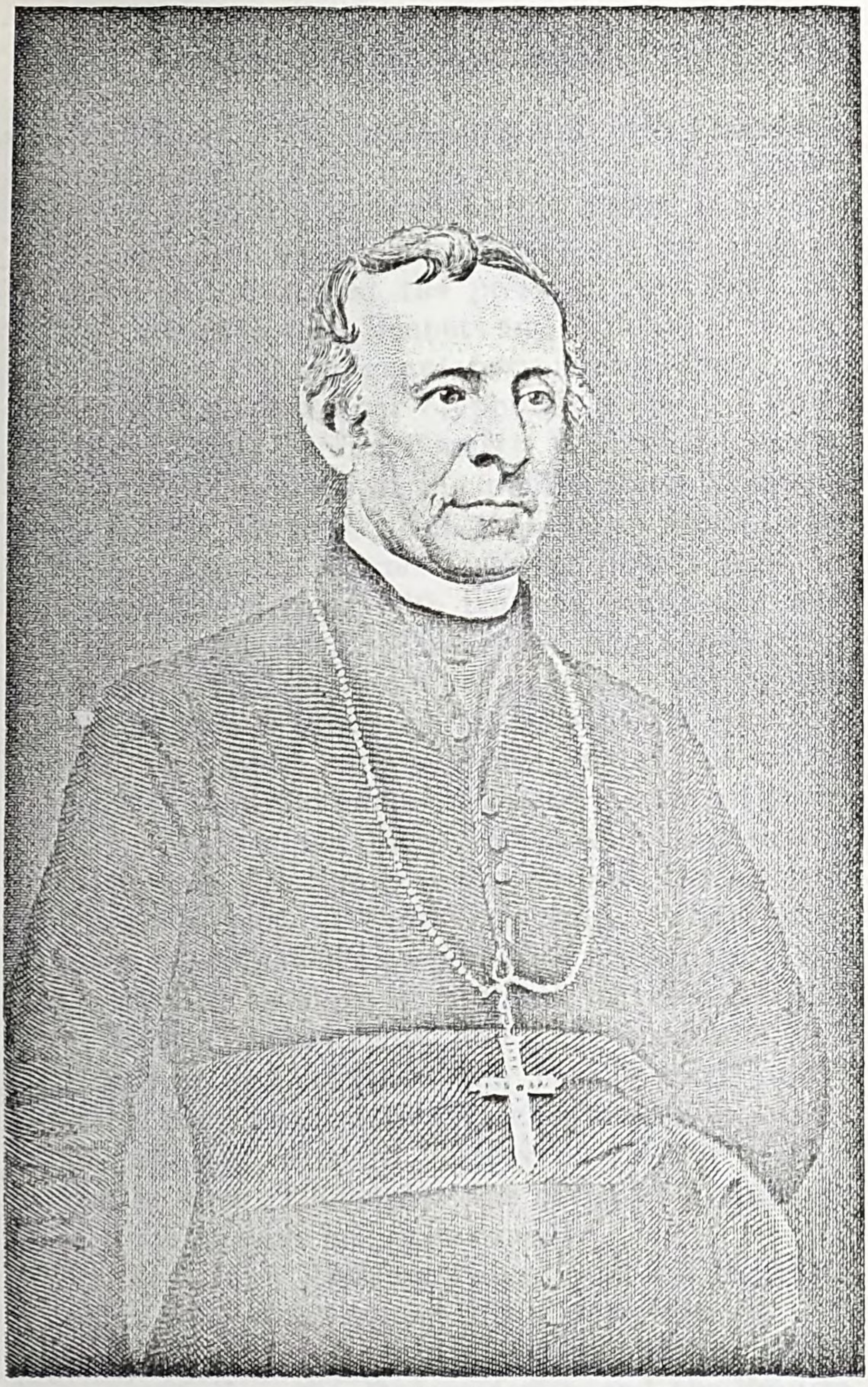
[1] Freeman's Journal, iv., p. 300.

was critical. The Native American party had elected as mayor one of the publishers of Maria Monk's book, and he was to assume office in a few days. Confident in the support of the chief magistrate, the Native Americans called a public meeting. Its object was arson and murder. Bishop Hughes was a man of decision and firmness. When appealed to for advice, he asked whether the laws of New York provided compensation for damage done by rioters. A lawyer assured him that they did not; then he said tersely: "The law intends that citizens shall defend their own property." The Freeman's Journal immediately issued an extra, in which it said: "If, as it has already appeared in Philadelphia, it should be a part of Native Americanism to attack their houses or churches, then it behooves them, in case all other protection fail, to defend both with their lives. In this they will not be acting against the law, but for the law. . . . . But in no case let them suffer an act of outrage on their property without repelling the aggression at all hazards."

The bold words told. The leading Native Americans, from their position of menace, became suppliants. They rushed to the outgoing mayor, Morris, to solicit protection. They found that he had made provision to quell any riot by stern and decisive measures. In an hour the city was placarded with posters revoking the call for a meeting that afternoon, when they proposed commencing their deadly work. New York escaped a terrible danger, for a large Irish society, with divisions throughout the city, had resolved that in case a single church was attacked, buildings should be fired in all parts, and the great city involved in a general conflagration.

On the 17th of May Bishop Hughes, after receiving



+ John Abp. of New York

an anonymous letter threatening him with assassination, addressed a letter to James Harper, the Native American, who had entered on his duties as mayor. In this the Catholic Bishop showed the real state of the case, and arraigned the press of New York, especially James Gordon Bennett and William L. Stone, with constant and malignant perversion of facts. He arraigned them at the bar of public opinion: "Now, therefore, James Gordon Bennett, William L. Stone, and ye other deceivers of the public, stand forth and meet Bishop Hughes. But then come forth in no quibbling capacity—come forth as honest men, as true American citizens, with truth in your hearts and candor on your lips." This letter, and another, addressed to William L. Stone, were read throughout the country and produced an immense effect. The appeal for facts and evidence instead of vague charges, told on the minds of honest men in all parts.

Bishop Hughes and Bishop McCloskey soon set out on visitations, the former to the western, the latter to the northern part of New York State. They found numbers in all districts prepared for confirmation, and were consoled by signs of progress in the dedication of St. Mary's Church, Troy, and a new church in Buffalo; but an indication of the hostile spirit which animated some against the Church was seen in August in the attempt made to destroy St. Mary's, at Saugerties, by fire. The edifice was saved with difficulty after much damage had been caused.[1]

The Rev. John Raffeiner, apostle of the Germans, reported the labors among his countrymen of Rev. Messrs. Schneider, at Albany; Schwenniger, at Utica; Inama, at Salina, the Redemptorists and the Francis-

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[1] Freeman's Journal Extra, May 9, 1844.

cans of St. Peter's Church, at Rochester, and could declare that peace prevailed in the long distracted congregation at St. Louis, Buffalo. Father Inama himself told how, with the encouragement, he was attempting to erect a German church at Salina.

In a letter to the Leopold Association, Bishop Hughes, thanking them for a donation of 4000 florins, called attention to the progress of the Church from 1837, when the diocese had but 20 churches and 43 priests, to its condition in 1846, when it contained 114 churches, 109 priests, a seminary, and a college.[1]

The petitions of the Catholics in regard to their school rights led eventually to the overthrow of the Public School Society, and the extension of a system of State Schools to New York City. Ostensibly an act to render all equal, this was but a delusion. As County Superintendent of Schools, Dr. Reese, one of the most virulent assailants of the Catholic religion and Catholic people, was appointed. He at once assumed autocratic and dictatorial powers. When the school officers in certain wards decided that the compulsory reading of the Protestant Bible was religious sectarian teaching prohibited by law, he ordered the teachers to read it in defiance of the local authorities and reported the schools as having forfeited all right to draw any of the public money. The Board of Education seemed, however, to consider that State proselytism had for the time gone far enough, when it allured Catholic children from Catholic schools

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[1] Freeman's Journal, v., pp. 5–45; 61, 118; Cath. Advocate, ix., p. 234; Berichte der Leopoldinen Stiftung, xviii., p. 44; xix., pp. 57, 62; xx., p. 7, Rev. Ambrose Manahan in a letter to Cardinal Fransoni, Oct. 12, 1842, estimated the Catholics in New York City at 100,000; the diocese had 80 priests and about as many churches; the seminary had 20 students.

and Catholic teachers, and that it would be poor policy to drive them away.[1] It was thus made painfully evident to Catholics that the schools under the new law would be used, even in defiance of law, to weaken the faith of Catholic children. This injustice made the church or parochial school an absolute and constant necessity.

Bishop Hughes resolved to proceed to Europe in order, if possible, to obtain a Community of the Brothers of the Christian Doctrine, who were fitted to organize and extend parochial schools for boys, and a community of religious women to take charge of the orphan asylums and open hospitals, for which he saw he could not long depend on the Sisters of Charity, while the schools for girls would employ fully all the daughters of Mother Seton whom he could obtain.

Bishop Hughes obtained a colony of the Sisters of Mercy, who arrived and began their beneficent work in April,1846, and have continued it for nearly half a century. Though Brothers of the Christian Doctrine arrived in October, they showed less aptitude for entering on their appointed work, and the academy which they opened near the Cathedral was soon closed.

In view of the changes in the system hitherto pursued by the Sisters of Charity, which were going on at Emmitsburg, Bishop Hughes saw that he could not much longer depend on those Sisters to direct the charitable institutions in his diocese. The Sisters of Charity were, in his opinion, too far from the mother-house, and deprived of that intercourse which is necessary to maintain a community spirit. In 1846, the Very Rev. W. Deluol notified Bishop Hughes that

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[1] Freeman's Journal, v., p. 217.

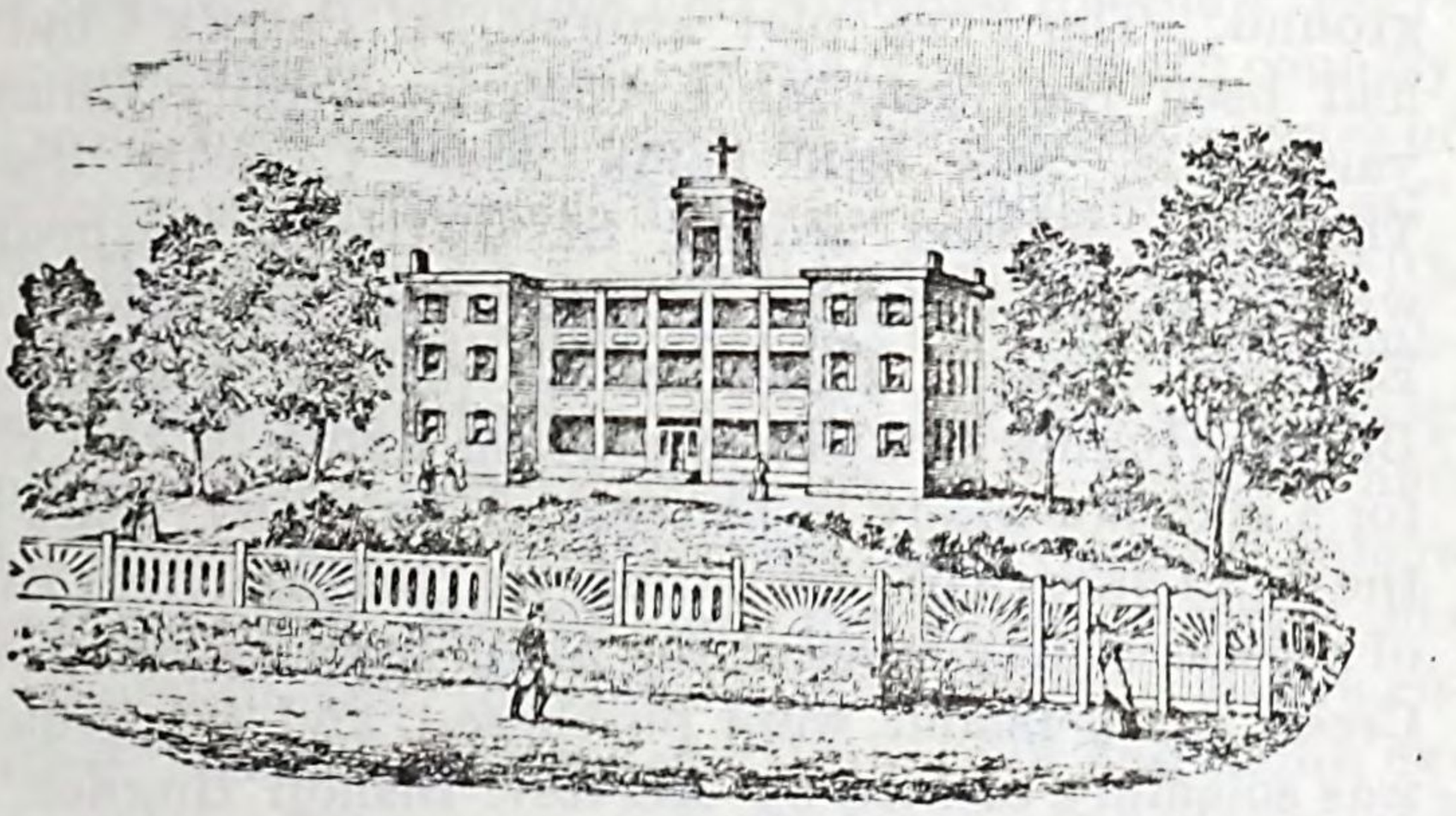
the Sisters of Charity would be withdrawn from the care of the orphan asylums for boys, in his diocese; that the orphan boys must be removed, or the Sisters would leave. The Bishop of New York suggested a division of the community, but Very Rev. Mr. Deluol resolved to recall all the Sisters on the 20th of July; Bishop Hughes, however, would not advise or encourage any to remain in disobedience to their Mother Superior, but he made his solemn protest against the step. At last the Superiors in Maryland recalled from New York such of the Sisters as wished to adhere to the government at Emmitsburg, and offered a dispensation from their vow of obedience to such Sisters as might be disposed to remain in the diocese of New York, and continue their work there.

Acting under this dispensation, the greater part of the Sisters of Charity, who were doing God's work in New York (thirty-five out of forty-five), remained. Bishop Hughes introduced no new rules or regulations. The Sisters reorganized under the rule of Mrs. Seton, as approved by Bishop Carroll, retaining the same dress, and since the Sisters of Emmitsburg relinquished that rule and dress, those in New York alone represent the foundation of Mrs. Seton.

The Sisters of Charity in New York chose Sister Elizabeth Boyle as Superior, and organized as a distinct community, with about 34 professed Sisters. A suitable place for a mother-house was obtained at McGowan's Pass, on 107th Street, between Fifth and Sixth avenues, and took the name of Mount St. Vincent. Here the first mass was said May 2, 1847, and an academy for young ladies was opened. The Sisters had under their care select schools for young ladies near the Cathedral, St. Mary's and St. Peter's churches, the Orphan and Half Orphan Asylums in

New York; St. Paul's Orphan Asylum, Brooklyn; with free schools at St. Peter's and St. Mary's churches, New York, and St. Paul's, Brooklyn. Postulants soon applied for admission, and the community grew till in 1891 it numbered more than a thousand members. The Bishop obtained for them all privileges ever granted to the Sisters at Emmitsburg.

The Bishop's pastoral, in February, 1847, appealed to the clergy and faithful to show their liberality in



MOUNT ST. VINCENT'S MOTHER HOUSE OF THE SISTERS OF CHARITY.

supporting the Seminary and College, and to aid the Sisters of Charity and Mercy in their varied works of zeal. This was soon followed by one proclaiming the Jubilee granted by Pope Pius on his accession to the Apostolic See.[1]

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[1] Bishop Hughes to Cardinal Fransoni, May 14, 1847. Hassard, "Life of the Most Rev. John Hughes," New York, 1866, pp. 289–302. Bishop Hughes to Archbishop Eccleston, Oct. 11, 20, 1846. Cath. Almanac, 1848; Descriptive and Historical Sketch of the Academy of Mount St. Vincent, on the Hudson, N. Y. New York, 1884. Pastorals, Feb. 10, 1847; March 3, 1847; Works, ii., pp. 705–716.

The erection of a neat little church at Canandaigua; the dedication of St. John's Church, Paterson, after its enlargement by Rev. James Quinn; the laying of the corner-stone of the Church of St. John the Baptist, —the third for the German Catholics in New York, —attested the increase of his flock;[1] and soon after a church at Yonkers, where the Jesuit Father John Ryan began a mission at this period.

The burial place for the Catholic dead of the great city now required, apparently, a vast extent of ground. The little plot around St. Peter's Church had been the first, but a nook in Trinity Church yard held, and still holds, some Catholic dead. Then the ground around St. Patrick's Cathedral was used, and in time a cemetery was purchased on Eleventh Street. These had all proved insufficient. Bishop Hughes looked beyond the limits of the city for a spot not likely to be reached for many years by the rapid growth of population, yet comparatively easy of access. Thirty acres of the Alsop farm, on Newtown Creek, Long Island, were purchased, and the ground was solemnly blessed by Rt. Rev. Bishop Hughes, as Calvary Cemetery, July 27, 1848, and in a few days the first interment took place. The cemetery has been enlarged by subsequent purchases, till it now contains more than a hundred acres.[2]

A diocesan seminary had been maintained for some years, but its existence was precarious, and Bishop

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[1] Freeman's Journal, vii., pp. 236, 253, 292, 300; Aug. 5, 1848. Shriner, "History of the Catholic Church in Paterson, N. J.," Paterson, 1883, p. 24; The Catholic Church in N. Y. City, etc., New York, 1878, p. 413. Cornell, "The Beginnings of the Roman Catholic Church in Yonkers," Yonkers, 1883, p. 6.

[2] Foster, "The Visitor's Guide to Calvary Cemetery," New York, 1876; Freeman's Journal, Aug. 5, 1848.

St. John's College, Fordham, thoroughly organized that young seat of learning, died December 8, 1846. Another loss was that of the amiable and gifted poet, John Augustus Shea, whose attachment to his faith breathes through so many of his fugitive pieces.[1]

One of those unfortunate young immigrants who land here with little knowledge of their religion, less moral training, and therefore a ready prey for proselyting harpies, one Nicholas Murray, was brought up by fanatical Protestants and educated for the Presbyterian ministry. Chafing at the obscurity of a country church, he sought notoriety by publishing a series of articles as "Kirwan's Letters to Bishop Hughes." The Bishop would not enter into any controversy with an anonymous calumniator of the Church, but he published a series of papers on "The Importance of being in Communion with Christ's One, Holy, Catholic, and Apostolic Church." After eight clear vigorous papers had appeared, Murray felt compelled to avow his authorship, and the Bishop, in a series of letters entitled "Kirwan Unmasked," full of wit and point, exposed the ignorance, inconsistency, bad faith, and reckless assertion of the fallen man.[2]

The Church advanced. St. Bridget's Church, and St. Alphonsus', the second church of the Redemptorists for the Germans, were erected; the church at Ver-

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[1] Freeman's Journal, vi., p. 4, 61, 308; vii., p. 188. Mr. Shea died in August, 1845, at the age of forty-two. He was a native of Cork and came to this country in 1829, Cath. Advocate, xi., p. 382. Patrick Sarsfield Casserly, a remarkable classical scholar and successful teacher, translator of Longinus; author of a Latin Prosody, and other school books; translator of the "Little Garden of Roses," etc., by Thomas à Kempis, died April 30, 1847. His son Eugene was U. S. Senator from California.

[2] Freeman's Journal, viii., p. 420, 9 nos., etc.; "Kirwan Unmasked," New York, 1847; Works, i., pp. 573–664.

planck's Point, begun in 1844 by Rev. Felix Vilams, was at last dedicated.[1] In New Jersey, a church erected by Rev. B. J. McQuaid, at Morristown, was dedicated in March, 1848; churches having been already erected at Dover and Boonton Falls, and the corner-stones of others were laid at New Brunswick and Princeton. On the line of the North River, shrines of religion rose at Newburg, Rondout, Haverstraw, Staatsburg, so that from distance to distance, as you ascended the river, cross-crowned spires caught the eye.[2]

In 1847 the great diocese of New York was divided, and Pope Pius IX. erected the sees of Albany and Buffalo. The Rt. Rev. John McCloskey, Bishop of Axiern, and Coadjutor of New York, was transferred to Albany; and the Very Rev. John Timon, Visitor of the Congregation of the Mission, was appointed Bishop of Buffalo. His bulls arrived in August and he was consecrated in St. Patrick's Cathedral, New York, on the 17th of October, 1847, by Bishop Hughes, assisted by Rt. Rev. William Walsh, Bishop of Halifax, and Rt. Rev. John McCloskey, Bishop of Albany.

By the erection of the new bishoprics, the diocese of New York was, after an existence of thirty-nine years, reduced to the counties in New York State south of the 42d degree, and the eastern part of New Jersey. After this division, Bishop Hughes had 88 priests, a theological seminary with 22 students, Fathers of the Society of Jesus, with a college and a

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[1] Freeman's Journal, July 29, August 12, 1848; Catholic Churches in New York City, pp. 123, 224.

[2] Freeman's Journal, March 17, June 30, 1849; U. S. Cath. Magazine, vii., p. 378; viii., pp. 186, 445, 581, 508, 569. The Rondout Church was due to the zeal of Rev. Miles Maxwell, who died soon after, Sept. 1, 1849.

classical school ; Ladies of the Sacred Heart, with an academy, Sisters of Mercy, Sisters of Charity, with 11 institutions, including schools and asylums. New York City alone had 17 churches, which were far from sufficient for the number of Catholics, although several clergymen were attached to almost all.[1]

We have seen the failure of Bishops DuBois and Hughes to secure for the diocese a community of Brothers who could successfully direct parochial schools for boys, and, in time, higher institutions. Yet in 1848, Providence, by indirect means, endowed the diocese with the sons of the Blessed John Baptist de la Salle, the Brothers of the Christian Schools. There had long been a considerable body of French in New York, somewhat transient in character, and, unfortunately, in many cases indifferent to their religion. When the Church of St. Vincent de Paul was begun in 1841, in consequence of the earnest appeals of the Count de Forbin Janson, Bishop of Nancy, a school was projected. To direct it, the pastor, in the spring of 1848, introduced a colony of Brothers of the Christian Schools, who took up their residence in Canal Street, and soon had English speaking novices. It was a feeble beginning, but with the blessing of God it prospered. The School of St. Vincent de Paul proved their ability as teachers, and their skill in adapting their course to the exigencies of the country.

The emigration from Ireland caused by famine and political troubles in 1848 caused the overcrowding of ships with passengers already predisposed to disease ; the terrible ship fever came, which swept away thousands in American and Canadian ports. Two devoted priests of New York, Rev. Mark Murphy, and Rev.

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[1] Cath. Almanac, 1848.

Mr. Smith, died martyrs of charity, taking the deadly disease from the unfortunate exiles whom they attended.

A retreat of the clergy of the diocese of New York was held at St. Joseph's Seminary in October, 1848, and at its close on the 21st the second Synod of the diocese was held to regulate some points of discipline.[1]

As the year 1848 closed, the mails brought tidings of the condition of danger in which the Sovereign Pontiff was placed. Like the Archbishop of Baltimore, Bishop Hughes called on his clergy, communities, and people to offer up earnest prayers for his deliverance. After the Council he eloquently urged liberal contributions of Peter's Pence for the relief and support of the afflicted Pontiff.

On the 14th of April, 1849, the Very Rev. John Power, pastor of St. Peter's Church, vicar-general of the diocese, and more than once administrator, expired after a long illness, heroically borne. Full 2500 people visited the church to take a last look at one so long and zealously connected with the Church in New York. His body was borne by friendly hands to the Cathedral, where Rt. Rev. Dr. Hughes pronounced a discourse on his thirty-two years' service at St. Peter's. He died possessed of no earthly goods.

When Pope Pius IX. solicited from the bishops of the Church Universal an expression of their belief and that of their flocks in the Immaculate Conception of the Blessed Virgin, her absolute freedom from the stain of original sin from the first instant of her existence, Bishop Hughes called on his people to unite in

[1] Freeman's Journal, July 8, 1848; May 5, 1849; U. S. Cath. Magazine, viii., p. 301; Boston Cath. Observer, ii., p. 24; Freeman's Journal, Oct. 7, 21, Dec. 21, 23, 1848; June 23, 1849. The acts and statutes of this Synod were not printed. Circular of Bishop Hughes, Dec. 21, 1848.

prayer in order to honor the glorious Mother of God, to invoke the light and grace of Heaven on the proceedings of the coming Council at Baltimore, and to implore the divine mercy in behalf of the Sovereign Pontiff. In the Council he soon took part, his opinions always carrying weight, and his eloquence in the pulpit on one of the solemn occasions enchaining all.[1]

The State of New York had for years been receiving head money from incoming passengers from other countries, to a large extent, Catholics. It had never applied this fund to the relief of the immigrants or their children, but it distributed it liberally to Protestant institutions, white and colored. The City of New York had imitated the example set by the State. The Catholics of New York felt that they had been wronged and the money unjustly and improperly used. They asked the Common Council for a lease of city lands on Fifth Avenue, then a street of uncertain future, in order to shelter the children of these very immigrants, whom loss of parents left destitute. The claim was recognized, a lease was made, and Bishop Hughes proceeded to erect an asylum on the ground, issuing an appeal in its behalf.[2]

After their establishment in St. John's College, Fordham, the Fathers of the Society of Jesus were authorized by the Bishop to begin a church and school in New York. They secured a Protestant church on Elizabeth Street, which was dedicated as the Church of the Holy Name. A classical school,

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[1] Bishop Hughes, Circular, April 19, 1849. Freeman's Journal, April 21, May 12. Bishop Hughes to Archbishop Eccleston, April 10, 1849.

[2] Bishop Hughes, Circular, May 25, 1849; May 11, 1850. A thorough search was made by the writer at the time in the State and City documents, and his long list of misappropriations was used before the Common Council.

the nucleus of a future college, was opened, and all seemed to promise beneficent results, but fire broke out and the church was soon a mass of ruins, January 28, 1848. An academy was subsequently opened on Third Avenue, which led in time to the erection of the College and Church of Saint Francis Xavier on Fifteenth and Sixteenth streets.[1]

Rev. Mr. Bayley, a pupil of Rev. Samuel Farmer Jarvis, had been led to the Church by the study of the early Fathers. Others, guided in the same direction by the teachings of the Tractarians in England, renounced worldly prospects to enter the fold of Christ. Rev. Messrs. Forbes, Preston, Jedediah V. Huntington, F. E. White, Donald McLeod, with many others, became Catholics, sacrificing human prospects, shunning notoriety, anxious only to serve God and do his work. The effect of these conversions was great, for all saw that the submission to the authority of the Church was an act of moral heroism—this resolve to accept in the face of popular prejudice a most unpopular faith, from pure motives of conviction and duty.

Other conversions had preceded these, notably of Isaac T. Hecker, of Rev. A. F. Hewit, of Charleston, who had been an Episcopalian minister in Maryland; Rev. Clarence Walworth, son of Reuben Hyde Walworth, Chancellor of the State of New York. These last, after entering the Church, were received into the novitiate of the Congregation of the Most Holy Redeemer and were ordained about this time in England, and in January, 1850, another convert, Edgar P. Wadhams, was ordained to the priesthood.[1] All

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[1] Boston Cath. Observer, ii., p. 8; Woodstock Letters, iii., p. 137–144. Freeman's Journal, July 15, Oct. 20, 1849; Jan. 26, 1850; Dec. 8, 29, 1849; March 15, 1851.

these labored most profitably in the State of New York.

The glad tidings of the return of the Sovereign Pontiff to Rome reached New York in May, 1850, and Bishop Hughes celebrated a special service of thanksgiving on the 11th, delivering on the occasion a sermon of great eloquence and force, which was followed by a Te Deum.

A Catholic hospital had long been a necessity in New York, and the Sisters of Charity, under their new organization, made it one of their first works to establish one in 1849. There were no fairs, no general collections, no appeals, but Sister Angela Hughes obtained the lease of Washington Institute on Thirteenth Street, and, fitting it up under the direction of a medical staff, opened the doors to the sick, with her little band of Sisters attending them; adjoining houses were soon needed and secured. The hospital work, enlarged and extended, still continues and increases.[1] The establishment of this Catholic institution was timely, for the ravages of the cholera in 1849 had shown how much it was needed. It was remarkable from the fact that a distinguished convert had been disinherited by his grandfather, James Roosevelt, and the large property intended for him was devoted to found a hospital under Protestant auspices. The venerable New York citizen could not forgive his favorite grandson for following the dictates of his conscience and his highly cultivated reason. But the vitality of the Church cannot be destroyed, nor

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[1] Freeman's Journal, Dec. 8, 1849; Jan. 20, 1850; Ibid., Oct. 6, 1849; Nov. 24; Notice, Jan, 26, 1850; Cath. Almanac, 1850, p. 184; Bayley, "History of the Catholic Church on the Island of New York," p. 154.

its progress long impeded by withholding from it worldly wealth. Its greater treasures are the poor.

The Seventh Council of Baltimore, considering the great increase of the Catholic flock, had solicited the Holy See to erect new provinces within the domain which once formed the Diocese of Baltimore. The action of the Sovereign Pontiff was delayed by the troubles in Italy; but his pious heart was consoled by this encouraging intelligence, that the Church was gaining in the New World. New York was erected, by Pope Pius IX., on the 19th of July, 1851, into an archiepiscopal see, with metropolitan powers, the Bishops of Boston, Hartford, Albany, and Buffalo being made the suffragans.[1] Thus the Northern States, which of old proscribed Catholicity by public opinion and penal laws, became an ecclesiastical province, with all the liturgy, rites, and ceremonial of the Church that prevailed when the Catholic Northmen came or the Catholic Columbus sailed.

On receiving the official notification of his promotion, Archbishop-elect Hughes proceeded to Europe and received the pallium from the hands of the Sovereign Pontiff himself. The prominence which the Archbishop had attained led to the report that our government, which then had a representative in Rome, had solicited his appointment as Cardinal, and it seems certain that the authorities in Washington had, through their minister, suggested to the Sovereign Pontiff the advantage of having this country represented in the great council of the Pope.[2]

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[1] Brief, "Universi Dominici Gregis," Rome, July 19, 1850; Letters of Cardinal Fransoni in Freeman's Journal, Oct. 12. For greater convenience in grouping dioceses we have, in the arrangement of this volume, anticipated this division of the province of Baltimore.

[2] Hassard, p. 338; Freeman's Journal, June 28, Oct. 16, Nov. 12, 1851.

After preaching a series of controversial sermons in the Church of St. Andrea delle Frate, he received the pallium from the hands of Pope Pius IX. on the 3d of April, and, returning by way of Austria and England, reached his see on the 22d of June.

Received with honor by his flock and fellow-citizens, Archbishop Hughes was soon involved in a discussion with Horace Greeley as to Kossuth, the Hungarian, whose experience in America the Archbishop had foretold most graphically. He also delivered a remarkable lecture, "The Catholic Chapter in the History of the United States."

The faithful soon after were rejoiced to see two great religious orders advance, the Redemptorists by laying the corner-stone of the Church of the Most Holy Redeemer in Third Street, and the Jesuits by opening for service the Church of St. Francis Xavier. Outside the city Yonkers dedicated its church, and Tarrytown began one.[1]

Though the Church was progressing, old prejudices, old forms, and intolerance were adhered to obstinately. Catholics suffered in the army. James Duggan, a soldier in a company of United States artillery stationed at Governor's Island, was tried by court-martial for refusing to attend Protestant services, convicted, fined, and compelled to stand on a log for several hours. General Walbach refused to act in the matter, but General Wool confirmed the sentence. The disgraceful quibble raised by the officers was that Duggan and others were not punished for refusing to attend Protestant services, but for refusing to ask permission to stay away. The Secretary of War, Hon. C. M. Conrad, when the matter was laid before him,

[1] Freeman's Journal, July 26, 1851; April 19, 26, July 12, Oct. 25, Nov. 29. Catholic Churches of New York, pp. 356, 295.

promptly rebuked General Wool; but that commander of the Eastern Division merely issued an order remitting the unexecuted portion of the sentence, sullenly maintaining the right of officers to violate the Constitution. A former commandant at Governor's Island, Colonel Harry Brown, had addressed Bishop Hughes, promising that if a priest were sent to minister to the Catholic soldiers on the island he would give such facilities as were in his power, and that he would see that all attended; but a new reign of intolerance followed, and relief from religious persecution was not obtained till Hon. John McKeon took up the case of the soldiers.[1]

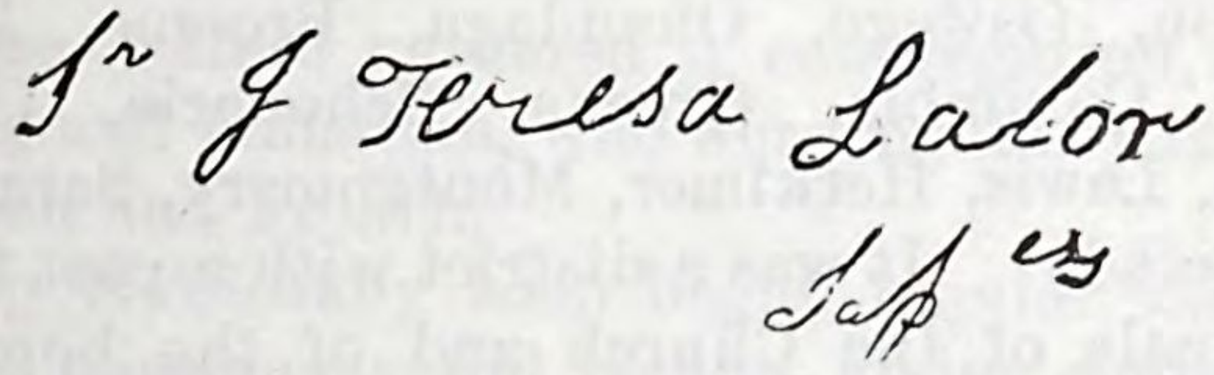
The Archbishop was increasing, when possible, the number of city churches. In February, 1852, a Presbyterian Church in Astor Place was purchased, and was soon after dedicated under the invocation of St. Anne, the convert Rev. John Murray Forbes becoming pastor. This gave New York Catholics twenty-two churches, six churches which Protestants could no longer support having been at one time or another purchased and at once filled with Catholic worshipers.

With the increase of Catholics it became necessary to solicit the passage of a law under which Catholic Church property could be held and managed with better security. None whatever was afforded by the old Trustee law, which had proved so disastrous to congregations and their creditors. As usual fanaticism was aroused, and petitions were sent to thwart the law. Archbishop Hughes was urged to have Catholic petitions sent to advocate the bill, but in a circular issued in March, 1852, he said, "For my own part, I should prefer that the bill should be rejected

[1] Freeman's Journal, Aug. 9, to Sept. 12, 1851; Pittsburgh Catholic, viii., pp. 114, 170, 203.

on its own demerits, than that it should seem to have been carried by any amount of petitions." The Archbishop and his suffragans were anxious to be relieved of the responsibility of holding this property, as individuals, in trust, but it was not easy to convince non-Catholics, or the uncatholic set at Buffalo, that the proposed law would decrease the power of the bishops.[1]

About this time he appealed to the people to unite in an "Auxiliary Church Building Association," to aid in the erection of churches, for though the number of the sacred edifices increased, the number of the faithful grew more rapidly. An organization was formed, but it was not long sustained.[2]



SIGNATURE OF SISTER TERESA LALOR.

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[2] Hassard, pp. 352–53. Freeman's Journal, Feb. 21, 1852. The diocese of New York lost a great, learned, and devoted priest, Very Rev. Felix Varela y Morales, who died at St. Augustine, Florida, Feb. 18, 1853. He was born in Havana, Nov. 20, 1788, his father being Lieutenant in the Colonial Infantry. As a devoted priest, able controversialist, fluent writer, he did great service to the Church in the United States. He was long Vicar-General of the diocese, his learning and experience making him most useful to Bishop Du Bois and Archbishop Hughes. He also, by works in Spanish, aided to counteract irreligious tendencies in his native Cuba. As his health failed he went to St. Augustine; though he improved for a time, he gradually sank, and died a holy death, attended by Rev. Edmond Aubril, S. P. M. Rodriguez. "Vida del Presbítero Don Félix Varela," New York, 1878.

CHAPTER II.

DIOCESE OF ALBANY.

RT. REV. JOHN McCLOSKEY, FIRST BISHOP, 1847-1852.

THE diocese of Albany, created in 1847 by His Holiness Pope Pius IX., comprised that portion of the State of New York lying north of the 42d degree and east of Cayuga, Tompkins, and Tioga counties. It therefore embraced the counties of Albany, Rensselaer, Washington, Essex, Clinton, Franklin, St. Lawrence, Jefferson, Oswego, Onondaga, Broome, Delaware, Ulster, Columbia, Greene, Schoharie, Chenango, Oneida, Lewis, Herkimer, Montgomery, Saratoga, and Schenectady. It was a district with a past famous in the annals of the Church and of the border wars. Here Brother René Goupil and Father Isaac Jogues laid down their lives; here Catharine Tegahkwita was baptized and began her career of perfection and sanctity. Here the Jesuits had for years labored to convert the Mohawks, Oneidas, and Onondagas, a little band descended from their converts remaining at St. Regis. The diocese contained about twenty-five churches, attended by thirty-four priests, but had no institutions except an Orphan Asylum at Albany, and one at Utica under the Sisters of Charity, with free schools at Utica and East Troy.[1]

Dr. McCloskey was already invested with the episcopal dignity as Bishop of Axiern. On receiving the

[1] Cath. Almanac, 1848, p. 185. U. S. Cath. Magazine, vi., p. 501.

bulls creating the new see and transferring him to it, he proceeded to Albany and was duly installed by Bishop Hughes on Sunday, September 19, 1847, celebrating a pontifical high mass, at which the Bishop of New York preached. In the afternoon he began his labors by laying the corner-stone of St. Joseph's Church, the third Catholic shrine in Troy, and the next day of a church at Watertown.[1]

Before the close of the year he laid the corner-stone of a church at Cohoes, where mass was said for the first time in October, 1847, in a carpenter's shop, but where the faithful, under the impulse of their zealous pastor, Rev. Mr. Van Reeth, began to erect a church. Land was given by Alexander Claxton, Esq., son of the commodore of that name, and a fine brick church soon rose. Here gathered a congregation, English speaking and Canadian, who were regularly instructed in English and French.

Bishop McCloskey soon began regular visitations, acting as missionary and bishop, giving confirmation, and studying more thoroughly the condition of churches and congregations.[2]

The Bishop determined to proceed at once to the erection of a cathedral in Albany, and secured a fine site at the head of Lydius Street. On the feast of the Visitation of our Lady, July 2, 1848, he laid the corner-stone of the Cathedral of the Immaculate Conception, surrounded by a full delegation of his clergy and a multitude of the laity. On this occasion Bishop Hughes pronounced an eloquent discourse. The edifice was to be in the Gothic style of the eleventh century.

St. Peter's Church, in West Troy, had been de-

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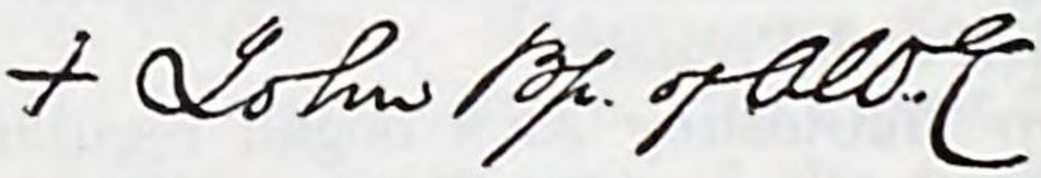
[1] Boston Cath. Observer, i., pp. 149, 151.

[2] U. S. Cath. Magazine, vii., p. 42; Freeman's Journal, Dec. 9, 30, 1848; Oct. 20, 1849.

stroyed by fire, but the faithful proceeded at once to rebuild, the Bishop laying a corner-stone here, and another at Hudson.[1]

Rev. Peter Havermans was earnestly endeavoring to complete St. Joseph's Church on Jackson Street, Troy, and near St. Mary's, in that city, the Sisters of Charity from Emmitsburg were establishing an academy and projecting a hospital.[2]

In his visitation near the Canada frontier Bishop McCloskey was attended by Very Rev. Mr. Migneault, of Chambly, the apostle of the Canadians in Northern New York. At every station they aided in the confessional. Malone, Plattsburgh,—where Rev. Mr. Rogers's church had replaced the old red store of Rev. P. McGilligan,—Hogansburg, Massena, were thus visited. At Waddington the Bishop dedicated a fine



SIGNATURE OF BISHOP McCLOSKEY, OF ALBANY.

Gothic stone church, erected by the energetic congregation, guided by Rev. Mr. Mackay. It was dedicated to the Blessed Virgin, and was for some time under Rev. Dr. Hugh Quigley, author of the "Cross and Shamrock," and "The Prophet of the Ruined Abbey." Then Ogdensburg, Rosiere, Redwood, with its neat stone church, dedicated about 1850, on a site given by Fox & Livingston, large manufacturers, and Constableville, where Rev. Mr. Howard had erected a church, were next visited. St. Peter's Church at Rome was dedicated on Sunday, September 15, 1848.

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[1] Ibid., vii., pp. 437, 489; Cath. Almanac, 1849, p. 169; Freeman's Journal, Aug. 5, 1848; Oct. 20, 1849; Boston Cath. Observer, ii., p. 28.

[2] Freeman's Journal, Aug. 12, 1848.

Then, by way of Oswego, Mexico, and Manlius, he came to Salina and to Syracuse, with its German Church of the Assumption.

At Waterford, where Rev. John Kelly celebrated the holy sacrifice for the first time in a hired hall, the faithful, some seventy families, under Rev. Anthony Farley, had purchased ground, and, the corner-stone being laid by the Bishop, they were rapidly completing a neat church. It was dedicated as St. Mary's in the summer of 1850. Lansingburgh had its church, bought of the Universalists in 1842. The Church of the Assumption at Albany was soon dedicated, and the grand Cathedral was rapidly rising.[1]

When the Rt. Rev. Bishop of Albany met his brethren in the episcopate and the metropolitan at Baltimore in May, he could speak encouragingly of the progress of religion in his newly formed diocese.

Soon after his return he resumed his tours of duty, extending his charity even to Vermont. In September he dedicated to Almighty God, under the invocation of St. Michael, a church purchased of a Protestant denomination at Antwerp. In October he dedicated St. Mary's Church at Hudson, and on the 16th of December the beautiful church of St. Peter in the city of Troy, where Rev. Peter Havermans has labored so long.

The presence of a bishop was thus stimulating priest and people to advance the interests of religion. The project of a hospital at Troy took a definite shape. Rev. Mr. Havermans bought a site on Hill and Washington streets, and the city of Troy granted a strip fifteen feet wide adjoining it, in order to give

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[1] Freeman's Journal, Oct. 14, 1848, to Oct. 20, 1849; Boston Cath. Observer, ii., p. 95; Pittsburgh Catholic vi., p. 50. Rev. J. T. Smith, "A History of the Diocese of Ogdensburg," New York, pp. 91, 147, 185, 297.

the ground a suitable shape. The site thus enlarged was 200 feet by 130. Here the corner-stone of Troy Hospital was laid August 15, 1849, by Gen. John E. Wool, U. S. A., and then duly blessed.

At. St. Regis, Rev. Francis Marcoux attended the Indians, doing his best to check the efforts of proselytizers who sought to win them to Protestantism.

The German Catholics of Albany, though struggling with difficulties, were soon rearing a neat Gothic church on Hamilton and Philip streets, 25 feet by 100.[1]

Addressing the Leopold Society in January, to acknowledge their generous aid, Bishop McCloskey estimated the Catholic population of his diocese at 70,000, including 10,000 Germans. He had 62 churches, 11 of them for Germans. He had 50 priests, having gained in two years 15 priests and 20 churches. He was laboring to give Albany a cathedral worthy of the capital of the State of New York, where 15,000 out of a population of 50,000 were already Catholics.[2]

He could soon add to the number of his churches, one at Ausable Forks and one at Dayenville, due to the zeal of Rev. William Howard—Irish, German, Canadian, and American uniting to erect it. Stimulated by the examples around them, the Catholics of Saratoga Springs began a new and finer church, and the Germans in Albany completed the Church of the Holy Cross, which was dedicated November 23, 1851.

Soon after Bishop McCloskey made his appointed visit to Rome, where he could report the unexcep-

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[1] Freeman's Journal, Aug. 25 to Dec. 29, 1849; Jan. 19, 1850; Pittsburgh Catholic, vi., pp. 197, 367; Smith, "History of the Diocese of Ogdensburg," p. 291.

[2] Berichte der Leopoldinen Stiftung, xxiii., p. 51.

tionally favorable condition of his diocese, full of life and harmony, with no hostility within or without. He returned to take part in the first Plenary Council of Baltimore.[1]

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[1] Freeman's Journal, Oct. 5, Nov. 16, 1850; Aug. 2 to May 22, 1852. In November, 1851, three inmates of the Albany Almshouse were confined on bread and water for refusing on two successive Sundays to join in Protestant worship. But the higher authorities at once put a check to this shameful tyranny.

CHAPTER III.

DIOCESE OF BUFFALO.

RT. REV. JOHN TIMON, FIRST BISHOP, 1847-1852.

THE see of Buffalo was established on the 23d of April, 1847, by Pope Pius IX., who detached from the diocese of New York all the part of the State lying west of the eastern limits of Cayuga, Tompkins, and Tioga counties. It therefore embraced the counties of Erie, Niagara, Orleans, Monroe, Cayuga, Seneca, Tompkins, Tioga, Chemung, Steuben, Ontario, Livingston, Genesee, Alleghany, Wyoming, and Cattaraugus.

It contained sixteen priests and the same number of churches, though many might rather have been styled huts. There were four schools under secular teachers; no religious order of men except the Redemptorists, who had houses in Rochester and Buffalo; no community of women except one of Sisters of Charity, who directed St. Patrick's Orphan Asylum in Rochester.

For this new see the Sovereign Pontiff selected the Very Rev. John Timon, Visitor of the Congregation of the Missions, a priest of learning, energy, and experience, who, as Superior of a body of missionaries, and as Prefect Apostolic of Texas, had displayed great ability. He had refused the mitre of more important and promising dioceses, but he was now required to yield. He was a native of Conewago, Pa., where he was born February 12, 1797, his parents, James Timon and Margaret Leddy, having emigrated

RT. REV. JOHN TIMON, BISHOP OF BUFFALO.

from the County Cavan, Ireland. He was first engaged in commercial affairs, and in time removed to St. Louis, Mo. There he felt that God called him to higher things, and, like St. Matthew, he left the counting-desk to follow our Lord. In 1823 he entered the Lazarist Seminary at the Barrens. From his ordination to the priesthood in 1825, he was constantly employed on laborious mission duty, generally with Rev. J. M. Odin as a companion. His excursions extended from Illinois to Arkansas. In 1835 he was appointed Visitor of the Congregation of the Missions; by his skillful management he saved the Lazarist College and roused his religious from utter despondency. In 1838 he was sent to Texas by the Pope to examine the condition of religion in that republic. After refusing an appointment as bishop, he was made Prefect Apostolic of Texas. On the 5th of September he received his bulls as Bishop of Buffalo. He set out from St. Louis with no worldly possessions except a scanty wardrobe in a small trunk. The very money to pay his traveling expenses was borrowed.

His diocese was large, ill-supplied with priests and churches, but, what was worst of all, the enemy of man's salvation had created and maintained there a spirit of disaffection, revolt, and disobedience. He was consecrated on the 17th of October, 1847, in St. Patrick's Cathedral, New York, by the Rt. Rev. John Hughes, Bishop of New York, with Rt. Rev. William Walsh, Bishop of Halifax, and Rt. Rev. John McCloskey, Bishop of Albany, as assistants. The consecration sermon was preached by Rt. Rev. Francis P. Kenrick, Bishop of Philadelphia. After his consecration he proceeded to his see, where he was duly installed in St. Louis' Church on the 22d of

October.[1] He took up his residence at this church with Rev. Mr. Guth, paying him board; but after he had consecrated the church the trustees showed the real spirit of Protestantism and infidelity which animated them. They notified the Bishop that they did not like to have him there, and actually turned him out of doors. Expelled from the German church, Bishop Timon erected St. Patrick's Church, on the corner of Ellicott and Batavia streets, where those whose faith and piety were strong soon gathered. "A bishop, perhaps, never began under circumstances more discouraging," Bishop Timon subsequently wrote.

In order to know his clergy he at once invited them to a spiritual retreat, at the close of which, on the 11th of November, he held his first diocesan synod in the Church of St. Patrick.

The Bishop then began a visitation, or rather a series of missions. He visited Rochester, Sheldon, Lockport, Lancaster, Auburn, including the Catholics in the State prison, Seneca Falls, Geneva, Jefferson, where a church just purchased from the Presbyterians was dedicated by him. Ithaca and Oswego were next inspected, but while endeavoring to reach Elmira his sleigh upset and he was badly cut in the head. He kept on, however, to Bath, Scio, and Hornby House. During this visitation he confirmed 1724, a large number being adults.[2]

On the 20th of November he issued his first pastoral: "In your new diocese, the fullness of the

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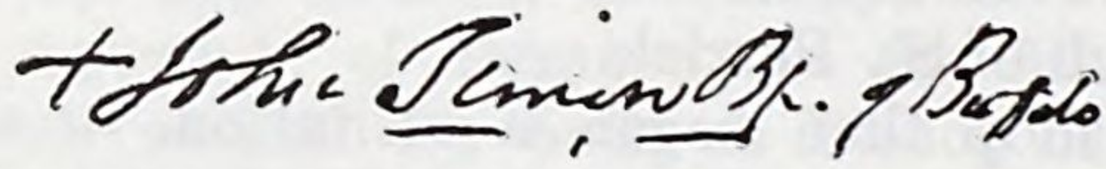
[1] U. S. Cath. Magazine, vi., pp. 556, 619; Boston Cath. Observer, i., p. 163.

[2] U. S. Cath. Magazine, vii., p. 42; Annals of the Propagation of the Faith, xii., p. 25.

divinely organized ministry of God's church is with you, belongs to you, for your sanctification, for that of your children, and of your children's children till the consummation of time. And the city of Buffalo receives an unfading name, an ever abiding rank in the Catholic world ; in this sacred order, not subject to the mutations of earthly things, the pre-eminence of Buffalo as an episcopal city shall remain forever. What grateful adoration, then, owe we not to our God." After exposing the necessity of training candidates for the priesthood, he appointed an annual collection at Pentecost to maintain them. He called attention to great wants, in Buffalo, where there was no Catholic work of mercy—no home for the orphan.[1]

Bishop Timon estimated his flock at 40,000 souls,



SIGNATURE OF BISHOP TIMON.

half of whom were Germans attended by five secular priests and five of the congregation of the Most Holy Redeemer.[2]

He obtained candidates for the priesthood, two of them Germans, and opened a seminary in a large house which he had rented near St. Patrick's Church.

Bishop Timon soon found that the trustees of St. Louis' Church were determined to resist him, as they had the Bishops of New York. It had become ex-

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[1] Bishop Timon, "Missions in Western New York and Church History of the Diocese of Buffalo," Buffalo, 1862, pp. 235–244 ; Deuther, "The Life and Times of the Rt. Rev. John Timon, D. D., first Roman Catholic Bishop of the diocese of Buffalo," Buffalo, 1870, pp. 1–117, 244 ; Cath. Magazine, vii., p. 42.

[2] Berichte der Leopoldinen Stiftung, xxii., p. 21.

clusively German, other nationalities being driven out. During his absence they had begun an enlargement of the church, already sufficiently large, and drew up a petition to the Common Council to obtain exclusive control of the Catholic cemetery, excluding all other churches.

The Bishop then proceeded to Baltimore to obtain Sisters of Charity for a hospital and an orphan asylum. Six sisters arrived in Buffalo on the 3d of June, 1848. Bishop Timon, by great efforts, obtained a house where he installed those who were to conduct the orphan asylum. His hospital encountered difficulties based on unjustifiable bigotry. A Catholic, Louis Le Conteulx, gave a lot to the trustees of the Buffalo Orphan Asylum, on which they proposed to build, and Bishop Timon purchased the former property. They had shown their hostility to the Church by refusing to allow a Catholic priest to attend the orphans in sickness or in health. Now finding that they were to be succeeded by Sisters of Charity, they made vexatious delays, till the Bishop acted peremptorily.

The hospital had scarcely been opened when Buffalo was visited by the cholera. The Sisters received 134 patients, of whom, under their assiduous care, 82 recovered, and the medical faculty recognized the value and importance of the Sisters, for in the city institutions less than half the patients recovered.[1]

St. Joseph's College, Buffalo, began in two houses on Niagara Street, and the College of the Sacred Heart, at Rochester, under the Rev. Julian Delaune, showed the Bishop's zeal for education; but the death of the

[1] Bishop Timon, "Missions in Western New York," pp. 249–253; Freeman's Journal, ix., p. 5, July 15, 1848; June 9, 1849; Buffalo Medical Journal, v., pp. 319, 332.

able president of the Rochester College unfortunately checked its prosperity.

During the summer Bishop Timon visited Youngstown, Lewiston, and Niagara Falls, where, after officiating in an old Methodist meeting-house, he secured a lot for a church. At Pendleton he preached to the congregation of Germans in their own language. After reviving faith at Transit and Ellicottville he visited the Seneca Indians, but though the chiefs accepted crucifixes, all knowledge of the faith once preached to them had died out. Randolph, Cherry Creek, and Maysville were the next places where he officiated. In these hours of duty he set up his altar in court or schoolhouse or Protestant church; but in some towns, as in Jamestown and Dunkirk, he could not find any room or building for the purpose. Thus, as a laborious missionary, he kept on to Fredonia, Angelica, and the Tonawanda Indian reservation.

In November Bishop Timon accepted the invitation of his old associate, Bishop Odin, to attend the consecration of his cathedral at Galveston. Before his departure he issued a pastoral letter on the 7th, in which he urged the necessity of sustaining his little seminary, which now had nine students, and appointed two days for a general collection in the diocese. He also, while returning from Texas, issued directions for prayers for the Sovereign Pontiff throughout the diocese.[1]

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[1] Bishop Timon, "Missions in Western New York," pp. 254–258; Freeman's Journal, July 22, Oct. 18, Nov. 11, Dec. 2, 1848. Circular, Dec. 24. Rev. Julian Delaune, of the diocese of St. Brieux, France, came to the Indiana mission in 1839; was active in establishing academies and schools; in 1846 was president of St. Mary's College, Kentucky. He died in Paris, May 4, 1849, after an unavailing surgical operation. Freeman's Journal, July 7, 1849.

The priests of the diocese had greatly increased in number, and his seminary was promising; the next great care of the Bishop was to establish Catholic schools.[1]

The spring of 1849 showed the energy of the Bishop, visiting Rochester, Brockport, Albion, Madison, Scottville, Lima, Lancaster, Seneca Falls, and Lockport, preaching in English, French, or German as the occasion required, for no nationality was neglected even in those days.

On the 7th of June, 1849, a little band of Ladies of the Sacred Heart reached Buffalo. A fine edifice in a healthy situation had been obtained and here they opened their academy.[2]

The feeble Diocese of Buffalo responded generously to the general call for contributions to relieve the Sovereign Pontiff.

On the 17th of June, 1849, the clergy of the diocese of Buffalo, who now numbered forty, including two recently ordained, met again in a diocesan synod.

Brothers of St. Joseph soon took charge of the school at Lancaster.

In the autumn of 1849 we find Bishop Timon visiting the district of Rev. T. McEvoy, of Java, through whose exertions five churches had been built and nearly as many begun.

Bishop Timon by this time knew his diocese, his clergy, and people well. What he could do unaided he had accomplished, but the work to be done was ap-

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[1] Bishop Timon to Archbishop of Vienna, Sept., 1849, Berichte der Leopoldinen Stiftung, xxii., p. 24.

[2] Baunard Fullerton, "Life of Madame Duchesne," 1879, p. 396, merely mentions the Buffalo foundation. Freeman's Journal, June 30, July 28, Oct. 6, Nov. 17. Cath. Almanac, 1850, p. 129; U. S. Cath. Magazine, viii., p. 430; Boston Cath. Observer, iii., p. 195.

palling. In a pastoral issued on the 10th of November he made known his intention of visiting Europe, and commended to his flock the seminary, hospital, and orphan asylum.

Bishop Timon reached Rome just in time to witness the return of the Sovereign Pontiff, Pius IX., to his capital. In a discourse which the Bishop of Buffalo pronounced a few days later (April 14), in the Church of St. Louis of the French, before the French troops, he said: "On Friday evening I was near the Visible Pastor, when, at St. John Lateran's, he prostrated himself before the Eternal Pastor, hidden in the sacrament of his love. I saw the tears which poured down the face of the Sovereign Pontiff, who, after days of excessive grief, found himself again in the midst of his flock, which he had never ceased to love. And I saw the profound emotion, the filial sympathy of that immense crowd, which surrounded its pastor, and which before the Invisible Pastor of the Church, mingled its tears with the tears of its bishop."

Bishop Timon seized that auspicious moment to solicit a Plenary Indulgence for the members of the Association for the Propagation of the Faith.

During the Bishop's absence in Europe a minister named Lord attacked the devoted Sisters of the hospital, warning Protestants that they were helping a nunnery, and then launching off into all the stale charges against the Church from the days of the so-called Reformation. Rev. Bernard O'Reilly answered, and a controversy ensued from which little benefit resulted.

The Bishop signalized his return to his diocese by solemnly dedicating in August the grand church of St. Mary, on Batavia Street, 186 feet long by 86 wide.

In a pastoral letter, dated on the 1st of August, he

announced the consoling results of his visit to Rome, and the selection of the feast of the Patronage of St. Joseph as the patronal feast of the diocese. He obtained indulgences for the Good Samaritan Society, an association to aid in maintaining the hospital. He moreover obtained a dispensation from the law of abstinence in favor of all soldiers and sailors in the army and navy of the United States, who were henceforward required to abstain from flesh meat only on the three last days of Holy Week, on Ash Wednesday, the vigils of Christmas and the Assumption of the Blessed Virgin.

During his visit to Europe he obtained several German priests, as well as church plate, vestments, paintings, and books for his more needy churches. He announced that as the statutes of the Diocesan Synod had been approved by the Pope, he would print them for the use of his clergy.

Bishop Timon overlooked no part of his flock; he collected the French Canadians of Buffalo, numbering 120 families, established schools, and revived piety among them, obtaining for them the old German Catholic Church till they were able to build for themselves.[1]

Believing that the time had come when the erection of a suitable cathedral ought to be attempted, Bishop Timon, on the feast of All Saints, 1850, issued a pastoral, inviting the faithful of his diocese to contribute to the erection of St. Joseph's Cathedral, each according to his means, and to unite in prayer that the project might be successfully carried out for the

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[1] Freeman's Journal, Aug. 10, 24, Sept. 28, Oct. 5, 1850; Bishop Timon, Pastoral, Feast of St. Peter ad Vincula (Aug. 1, 1850). Letters, Oct. 20, Nov. 29, 1850; in Berichte der Leopoldinen Stiftung, xxiv., pp. 7–23.

glory of God. He had been encouraged by Pope Pius IX. to begin this great work, but the fund did not grow rapidly. The corner-stone was laid on the 6th of February, 1851, a cold and stormy day, in a fine site on Franklin Street. St. Joseph's Cathedral was to be a Gothic structure, after designs by Patrick C. Keely, architect. It was to be 90 feet wide and 236 feet in depth, with a transept of 126 feet. The Bishop officiated at the consoling ceremony, surrounded by his clergy, the Catholic charitable societies, and a multitude of the faithful. As he saw that his diocese could ill afford to bear the burden, the Bishop appealed to the faithful throughout the country, and subsequently visited Mexico. Meanwhile he was erecting the spiritual edifice, his clergy were increasing by the ordination of priests trained by himself, and the exercises of the Jubilee produced the most extraordinary fruits in his diocese.[1]

The Church of St. Louis remained the only spot where in the board of trustees a spirit of schism and revolt was maintained. The Bishop wished to place the church in charge of the Jesuit Fathers, but the trustees refused to admit them. They issued libels against the Bishop, charging him with designing to take their church from them and give it to the Irish. Bishop Timon issued an address to the congregation on Easter Sunday, but the trustees replied in a document full of misstatements and untruth. The Bishop called upon the congregation to show their fidelity to the discipline of the church, warning them that if they sustained the trustees they must cease to be Catholics. A majority remained in the church, till the trustees

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[1] Freeman's Journal, Nov. 16, 1850; Feb. 15, Mar. 22, 1851; St. Joseph's Cathedral, Buffalo, N. Y., Buffalo, 1858.

re-entered, expelled the pastor, and then for some Sundays profaned the church with forms of service unauthorized by the Catholic religion. Bishop Timon, accordingly, on the 14th of June, 1851, placed the church under an interdict, warning the faithful to take no part in the unhallowed rites.

His visitations in the spring had consoled Bishop Timon by the numbers who approached the sacraments, and the careful preparation of the candidates for confirmation. On his return to Buffalo he held (July 2–10) another synod of his clergy, and on the feast of our Lady of Mount Carmel he issued a pastoral to the faithful of the diocese.

After continuing his visitation he dedicated St. Mary's, Portageville, on the 19th of August, and still extending his tour of duty, blessed on the 17th of December the church at Ellicottville, erected almost entirely at the expense of the Devereux family.

It had long been the desire of the Bishop to confide his seminary and the college to some religious community. He was delighted to succeed in obtaining the aid of the Oblate Fathers of Mary Immaculate. To his great consolation he was able, on the 19th of August, to install Rev. E. Chevalier and two other Oblate Fathers in St. Joseph's College.[1]

In his Lenten Pastoral, 1852, he made a new special catechism, the only English one to be taught in his diocese.[1]

Thus in the early part of 1852 the diocese of Buffalo could show 70 churches,—many, indeed, wooden structures,—with 58 priests; an Ecclesiastical Seminary under the Oblate Fathers, with 12 students; St. Jo-

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[1] Freeman's Journal, July 19, Aug. 2, 1851; Jan. 17, Feb. 7, 1852; Deuther, "Life of Bishop Timon," pp. 120–157.

seph's College under the same fathers, who opened it on the 28th of April, in the Webster House; an academy under the Ladies of the Sacred Heart; a hospital, doing great good; with three orphan asylums, all under Sisters of Charity, and parochial schools at Buffalo, Rochester, Lockport, Lancaster, and elsewhere.[1]

[1] Cath. Almanac, 1852, pp. 168–171.

SEAL OF BISHOP TIMON.

CHAPTER IV.

DIOCESE OF BOSTON.

RT. REV. BENEDICT J. FENWICK, SECOND BISHOP, 1844–1846.
RT. REV. JOHN B. FITZPATRICK, BISHOP OF CALIOPOLIS, COADJUTOR.

Relieved of the care of the southern part of the original diocese of Boston, and aided by the appointment of a coadjutor in his labors, which began to tell upon him, Bishop Fenwick sought to consolidate the work of his episcopate. His diocese still embraced the State of Maine, with 5240 Catholics and 5 priests; New Hampshire, 1370 Catholics and 2 priests; Vermont, 5311 Catholics, 2 priests, and Massachusetts with 51,872 Catholics and 21 priests.

On the 3d of March, 1844, the church for the Germans was blessed, and Rev. Mr. Roloff for the first time officiated in it, his congregation leaving the Cathedral chapel.

On the 24th of the same month Bishop Fenwick consecrated his coadjutor, Rt. Rev. John B. Fitzpatrick, Bishop of Caliopolis, in the chapel of the Visitation Convent, at Georgetown, D. C., Bishop Whelan, of Richmond, and Bishop Tyler, of Hartford, assisting.[1] The throne of the coadjutor was erected in the sanctuary of the Cathedral of the Holy Cross on Palm Sunday. He was soon visiting congregations and confirming as far as Vermont. At Manchester the Catholic body was large enough to maintain a church; at Newburyport they had pur-

[1] Georgetown Records, Mar. 24, 1844.

chased one in which Bishop Fitzpatrick confirmed twenty-nine. Saxonville also was projecting a church. In November Rev. Dr. O'Flaherty bought land on Bridge and Howard streets, in Salem, to erect a church.

The Church was growing in minds without the fold. There had been conversions, some of them remarkable, from the days of Bishop Cheverus. Now a man of vigorous and stalwart mind, who had tested New England forms of Christianity and found them all fail to satisfy the demands of the human intellect and the cravings of the human heart, turned to the Catholic Church. His "Views" had shown the trend of his mind; at the beginning of the year 1844 he had established a quarterly review, bearing his name, but he reached the point where he found that the only question was Church or no Church, a body teaching with supernatural power, able to help mankind by supernatural aids, or absolute nothing. On the 28th of May, 1844, he called upon Bishop Fenwick, and for two hours discussed with him the points which had become so vital to his eternal welfare. Other visits followed, and before the end of June Orestes A. Brownson acknowledged the One, Holy, Catholic, and Apostolical Church to be the true Church established by Jesus Christ. He then prepared to be duly admitted, and in October, 1844, received the sacraments of baptism and confirmation at the hands of Bishop Fitzpatrick.

Brownson's Review continued, with its able articles on philosophy and political economy, the theological studies of the editor now guided by an unerring authority. It became the next year a Catholic review, read and studied by the clearest and soundest minds in the country. Catholic truth was presented to many

in the form best adapted to meet their wants and influence their intellect.[1]

At Salem Dr. T. J. O'Flaherty, acting with great caution, received several converts, and earnestly labored for the good of religion with his voice and pen, but he died after a brief illness in March, 1846. At this time there was no church between St. Mary's, Salem, and Boston, to the south, Lowell on the west, and Dover on the north.[2]

Bishop Fenwick's health had been failing, and in the summer of 1844 he visited Maryland to look once more on the places associated with his earliest memories—the house where he was born, the chapel where he was baptized, and first saw the holy sacrifice offered. He was, however, depressed by the general air of neglect and decay which prevailed.

Before the close of the year new churches had been dedicated at Middlebury, Vt., and Pittsfield, Mass. The diocese now lost two priests, Rev. Mr. Demilier and Rev. P. Byrne, and several churches were temporarily vacant.[3] Lay persons of note also passed away: Dr. Andrew Carney—whose name is still treasured, and who had but recently induced Bishop Fenwick to sit for his portrait to Pope, the artist—and Miss Jennison, a venerable convert.

There was some trouble in the church at Waltham,[4]

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[1] Bishop Fenwick, "Memoranda of the Diocese of Boston"; Freeman's Journal, v., p. 47. Brownson's Quarterly Review, 1844: Fitton, "Sketches of the Establishment of the Church in New England," Boston, 1872, p. 147. Walsh, "Origin of the Catholic Church in Salem," Boston, 1890, p. 42.

[2] He translated De Maistre's "Letters on the Spanish Inquisition," Boston; Walsh, "Salem," p. 49.

[3] U. S. Cath. Magazine, iii., p. 574; iv., p. 66.

[4] The troubles at Waltham continued for some years. In November, 1846, the malcontents had Rev. Mr. Strain, with the deputy sheriff,

but the great difficulty was in the German congregation, from which two priests, Rev. Messrs. Roloff and Plathé, successively retired. Bishop Fenwick placed there temporarily the Abbé Brasseur de Bourbourg,—who had been received by Bishop Fitzpatrick,—subsequently known for a strange history of Canada, and later still for antiquarian and linguistic studies in Central America.

Addressing the Prefect of the Propaganda, Cardinal Fransoni, in January, 1845, Bishop Fenwick spoke of the conversions to the faith and to the increase of the Catholic body, which he estimated at 60,000 souls. Within the last ten years he had erected 25 churches, 6 of which were in the recently established diocese of Hartford. Many of the churches were large, costing from $6000 to $20,000, and capable of containing 1500 to 2000 people. Nine churches were in progress in the diocese of Boston, St. Peter and Paul's, South Boston, being dedicated in July, 1845, and St. John's, Worcester, a year later. During the decade he had ordained 19 priests.[1]

The property acquired by the bequest of Rev. John Thayer and collections among the faithful to establish an Ursuline Convent, remained, since its destruction by a mob, untenanted, and as the Ursuline Community, failing to reorganize, had broken up and left the diocese, he solicited permission to use it for other needed works of education. He told of the Native American organization and its terrible doings, but he added as the general opinion "that fiercely as

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indicted for forcibly entering the church, to enable the pastor to say mass for the congregation. This and other vexatious litigations on their part led to the closing of the church, which was destroyed by an incendiary fire in 1848. Fitton, p. 164.

[1] Bishop Fenwick to a Cardinal, Jan. 10, 1845.

they sought war on us for a time, and much as we may suffer in person, and in loss of property and of our churches, we shall triumph in the end. 'Si Deus pro nobis, quis contra nos?'"[1]

At the close of December, 1845, Bishop Fenwick, who had been indisposed for the last two months, became seriously affected. From the beginning of January, 1846, he was unable to lie down. From the beginning of January, 1844, he was unable to say mass; sleep and rest became impossible; but he remained cheerful. On the 8th of August the physicians declared his condition dangerous. He received the intelligence with remarkable presence of mind and resignation, expressing all confidence in the mercy of God and manifesting great reliance on the protection of the Blessed Virgin. He prepared himself immediately for death with perfect recollection, and after his confession received the holy viaticum and extreme unction from the hands of his coadjutor, the clergy of the house assisting in surplice. He then sank gradually, erysipelas set in, and he seemed to fall into a state of torpor. Mass was said in his room, and some of his ordinary daily devotions were recited for him. When three Hail Marys were omitted he noticed it, and, rousing, asked to have them said. On the 11th the prayers for the departing soul were recited, and, when asked whether he heard, he replied, "Yes, perfectly." A few moments before his death he said, "In te Domine speravi, non confundar in æternum," and, receiving the last absolution and indulgence in articulo mortis, expired, sitting in his arm-chair, for he had not been able to lie down an instant during the last eight months.

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[1] Cath. Herald, xiii., p. 235; xiv., p. 220.

After the solemn requiem mass offered by Bishop Fitzpatrick, at which Bishop Hughes of New York was present, and a discourse delivered by Rev. Nicholas J. O'Brien, the body of the second Bishop of Boston was conveyed to the Worcester depot, followed by the clergy, Sisters of Charity, and all the Catholic societies. His remains were deposited at Holy Cross College, which he had founded, and which by his last act he gave to Georgetown College, in the dying hope that Massachusetts would one day be just to Catholic institutions. At the month's mind in the Cathedral of the Holy Cross, Bishop Hughes pronounced a noble eulogy on the successor of Cheverus.[1]

Bishop Fenwick had conquered so much hostile feeling that the municipal authorities and the citizens vied with each other to guard from molestation the dying bishop in his hours of sickness and suffering. Bishop Fenwick felt deeply grateful for it, and when he was no more, Bishop Fitzpatrick issued a card to express his thanks.[2]

RT. REV. JOHN BERNARD FITZPATRICK, THIRD BISHOP, 1846-1852.

When Rt. Rev. John B. Fitzpatrick occupied the episcopal throne as Bishop of Boston on the 16th of August, 1846, Catholicity was manifesting a developing strength. About one-fourth of the population of Boston, some 32,000, were Catholics. A new church had been dedicated in honor of St. Joseph; churches were in progress or dedicated in Worcester and other growing towns. A Baptist church was soon

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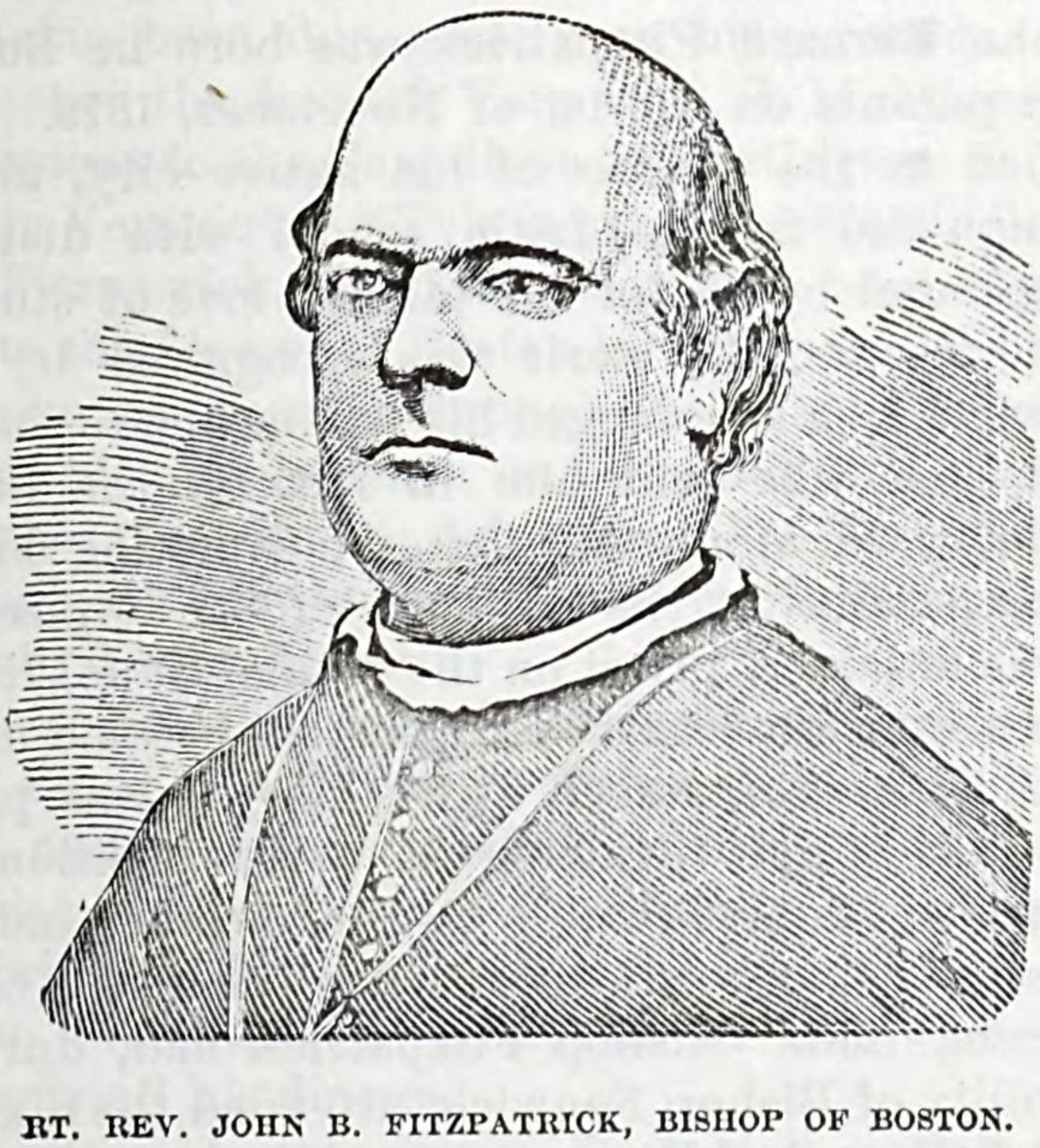
[1] Notes of Bishop Fitzpatrick; Freeman's Journal, vii., pp. 42, 97; U. S. Cath. Magazine, iv., p. 516; Pittsburgh Catholic, iii., p. 179; Cath. Advocate, xi., p. 284. Dr. Brownson on, Ibid., p. 296. Cath. Herald, xiv., pp., 268, 286, 305.

[2] Cath. Herald, xiv., p. 277.



RT. REV. JOHN B. FITZPATRICK, BISHOP OF BOSTON.

purchased in Springfield after some loss caused by the Federal government, and the Church of the Holy Trinity was dedicated in Sussex Street, Boston.[1] On all sides there were indications that New England, till within a few years as unpromising a field for the Church as the Southern States, was to see the apostles of truth bring in with joy the sheaves of the spiritual harvest.

John Bernard Fitzpatrick was born in Boston of Irish parents on the 1st of November, 1812. He was trained in the schools of his native city, and went through the famous Latin school with distinction, appreciated by all for his talents, love of study, and solid virtue. His merit was recognized by Bishop Fenwick, who encouraged his inclination to the priesthood, and who sent him in 1829 to the Sulpitian Seminary in Montreal. After completing his theological studies at the Seminary of St. Sulpice, Paris, he was ordained priest on the 13th of June, 1840. In the autumn he returned to Boston, became assistant at the Cathedral, served at St. Mary's, was pastor at East Cambridge, evincing in every position piety, ability, self-control, and a power to direct and guide. His selection as coadjutor was one the fitness of which all recognized. Bishop Fitzpatrick had, during the disability of Bishop Fenwick, attended the Sixth Provincial Council of Baltimore in 1846.

Soon after he became Bishop of Boston he welcomed William Henry Hoyt, a clergyman of the Episcopal Church, who, led by the Oxford movement, had gradually been led to recognize the validity of the claims of the Catholic Church. He was personally

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[1] Fitton, "Sketches of the Establishment of the Church in New England," Boston, 1872, pp. 146, 313.

a friend of Bishop Hopkins, was beloved by his flock at St. Albans, had a devoted wife and family, but he did not hesitate. By the power of grace he made the sacrifice, and was received into the Church on the 25th of July, 1846, by Rev. John Richard, a convert, at Montreal. His wife, already convinced, followed his course. Their new life at St. Albans was not only most edifying, but active, the church dedicated in 1849 having been due greatly to his exertions.[1]

In October the devoted Very Rev. P. M. Migneault gave missions to the Canadians at Burlington and St. Albans in Vermont. "This worthy ecclesiastic," says Bishop Fitzpatrick, "had for years back been of great service to the diocese of Boston by his apostolic labors in his frequent journeys through the State of Vermont, always at his own expense, and without remuneration except the pleasure of doing good." Bishop Fitzpatrick gladly confirmed the powers of vicar-general granted by his predecessor.

When some large manufacturing firms started the town of Essex, and Catholics gathered there, land was secured and a church erected by the still vigorous Dominican Father Charles D. Ffrench, a pioneer in New York and New England.

Bishop Fitzpatrick's visitations in 1847 extended over nearly all his diocese.

Petty attempts to oppress Catholics and deprive them of their right to freedom of worship had, as we

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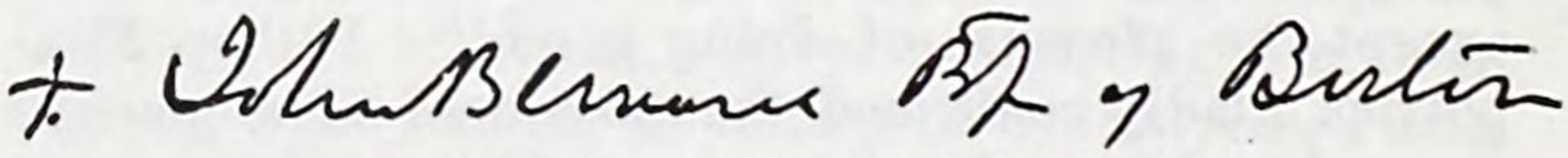
[1] Bishop de Goesbriand, "Catholic Memoirs of Vermont and New Hampshire," Burlington, 1886, p. 128. After the death of his beloved wife he received holy orders, May 20, 1877. As a priest he was devoted and laborious. While singing high mass in St. Anne's Church, New York, the stroke of death came, December 8, 1883. He opened the tabernacle, said the Misereatur and Indulgentiam, gave himself the holy viaticum, and sank down before the altar, never to recover consciousness.

have seen, occurred, unfortunately, from time to time. About this time Lieutenant Baker, U. S. N., refused to attend the religious services held by the government chaplain on the "Falmouth," to which he was attached. The captain wished to enforce his attendance, but Lieutenant Baker maintained his ground and proved his right to enjoy the freedom which the Constitution of the United States guarantees.

A worse case occurred in Massachusetts toward the close of the year 1846. The superintendent of the almshouse at Fitchburg refused to allow a Catholic priest to see a dying inmate. However, one secured admission and asked to see the person, and was admitted. He then asked to be left alone with the dying Christian. "Why?" he was asked. "I am a



SIGNATURE OF BISHOP FITZPATRICK.

Catholic priest, and my functions as such, to be performed for the man, require that we should be alone." The superintendent replied, "I'll allow no Paddy superstition to go on in a house under my control." But the priest retorted, "I'll allow no infidel or bigot to debar me from the exercise of my office." When the superintendent threatened violent expulsion, the priest expressed his determination to do his duty whatever might be the consequences, and, moreover, threatened public exposure and an appeal to higher authority. His firmness and perseverance triumphed. The keeper retired and the poor man was prepared for death.

Early in the year 1847 the Boston Catholic Observer appeared, under the editorial management of Rev. Nicholas O'Brien and Rev. G. F. Haskins, the latter

a convert, who was manfully struggling to deliver his free church from debt.[1]

Catholics might be denied their religious rights in public institutions, and many covertly encouraged attacks on their reputation and property, but when there was a national call for volunteers for the war against Mexico, none thought of excluding them from the ranks. A company of Irish volunteers, raised in Boston, attended high mass in a body on the 17th of January and Bishop Fitzpatrick exhorted them to prepare for the campaign by receiving the sacraments worthily. Rev. Mr. O'Brien, of East Cambridge, soon after said mass for them on a vessel in the harbor.

The diocese lost about this time a most estimable convert, who had long been a friend to the Church. This was Colonel Hyde of Burlington, who had aided the clergy by his advice and means. He attended the Catholic church, taught catechism to the children, made himself useful to the body in many ways; he even openly and constantly professed the Catholic faith. Yet something held him back from being actually received. After some fifteen years' delay, he finally, by the mercy of God, did all that was necessary, and about 1845 became a Catholic in every sense of the word. His life was all that could be edifying, and in his last illness he received the last sacraments and died in the best dispositions.

The conversion of Captain Chandler, General Superintendent of the House of Industry at South Boston, was another instance of unseen influence produced by the Church. Early in June he was taken down with ship fever, and, being in danger of death, repeatedly asked some of his friends to send for Rev. Mr. Fitz-

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[1] Boston Cath. Observer, i., pp. 149, 151.

simmons, the Catholic priest of the Church of St. Peter and St. Paul. They all neglected to do so, but when an Irishman, for some purpose, entered the sick room, Captain Chandler seized the opportunity and implored him to summon the priest. When the clergyman arrived Mr. Chandler said that he wished to speak to him on important matters. His friends told Rev. Mr. Fitzsimmons that he was out of his head. He instantly replied, "I am not out of my head; but I do not wish to go to hell, and only the priest with baptism and the sacraments can save me." His wife named a Protestant clergyman, suggesting that he might do all that was necessary. "No," replied Chandler, "that man has told me that there is no obligation to return ill-gotten goods." Rev. Mr. Fitzsimmons then proceeded to instruct him, and, finding him fully convinced, received his abjuration and during the following days administered all the sacraments.

This conversion caused much excitement. Native meetings were held to provoke Catholics to a breach of the peace. A Catholic temperance society was driven from a hall which they had hired, so that Bishop Fitzpatrick sent his priests around to urge the people to avoid all controversy and bear the provocation in silence. Failing to excite a disturbance, the enemies of religion then stoned St. Mary's Church and the houses of Catholics. If the authorities had no respect for the rights and feelings of Catholics, they regarded the breaking of glass as serious, and offered to pay the glazier's bills.

The Bunker Hill celebration brought out Orange and no Popery flags. All this could be borne, but the authorities struck a blow which Catholics felt by refusing their clergy admission to the Poor House and

to the Hospital for Emigrants sick with the fever on Deer Island. Bishop Fitzpatrick applied to the Mayor for relief, but was referred to the Committee of Aldermen. This cruel and barbarous policy was maintained, and the only satisfaction that the Bishop could obtain was a promise to send for a priest when necessary. What the necessity was may be judged from the fact that when Rev. Mr. McCallion succeeded in reaching the sick on Deer Island, June 24, a fellow priest being excluded, he heard one hundred confessions and administered extreme unction to thirty-two who were actually dying.

Bishop Fitzpatrick's zeal was not limited to those who reached our shores struggling with fatal disease; he issued on the 6th of February a strong and stirring appeal in behalf of those starving in Ireland.

As the best answer to the calmness and hostility of the enemies of the church, a series of lectures was given by Dr. O. A. Brownson, Rev. John Larkin, S. J., Rev. Dr. Ambrose Manahan, Rev. Dr. J. W. Cummings, Rev. Charles C. Pise, and others. These attracted many honest hearers and produced the happiest results.

A retreat of the clergy, and the exercises of the Jubilee, roused the devotion of the people to such an extent that there were 15,000 communions in Boston alone.[1]

Catholicity had grown slowly in and around Salem, but between 1846 and 1850 the establishment of factories and the building of railroads brought in thousands, and a great majority of them were Catholics.

Rev. James Conway of Ballinamore, Leitrim, Ire-

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[1] Rt. Rev. John B. Fitzpatrick, Pastoral; Diary; Boston Cath. Observer, i., p. 18, 110, etc.

land, set to work to provide for his increasing flock. He enlarged old St. Mary's, erected a church in honor of St. James, purchased and opened a Catholic cemetery. Alive to the importance of religious education, he introduced the Sisters of Notre Dame and opened a school. By 1850 a second priest was needed in Salem.

The church in Waltham was indeed destroyed by fire, but there was progress elsewhere.[1]

The boundary line between the State of Maine and the British possessions had long been a matter of dispute. It was finally settled by treaty. Under this, a strip known as the Madawaska was recognized as American territory, and within the State of Maine. It had been settled by Acadian fugitives, who escaped from the cruel and unjust confiscation of their property and deportation of so many in 1755. To take steps for their spiritual welfare, Bishop Fitzpatrick visited New Brunswick and conferred with Bishop Dollard, of St. John.

The Bishop then made a visitation in Maine, where Augusta and East Machias had new churches; in Trescott he found a church up but unfinished. At Worcester the Canadians used the old church while preparing to build for themselves, but their pastor, Rev. M. Leveque, was forced by ill health to leave the mission. Here the Bishop in October confirmed 125. During the years 1846–1847, churches were dedicated at Roxbury, Springfield, Lowell, the church at Salem enlarged, and that at Watertown completed. At Fitchburg the Catholics purchased a lot and erected a temporary frame building, but it was at-

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[1] Walsh, "Origin of the Catholic Church in Salem," Boston, 1890, pp. 49–55. Boston Cath. Observer, ii., pp. 79, 91.

tacked by fanatics, the windows broken, and other injury done. Threats were openly made that it would be destroyed by fire.

The year 1848 had scarcely opened when the Catholics mourned the loss of Dr. Henry B. C. Green, "one of our best Catholics and most useful members," wrote Bishop Fitzpatrick. He was a native of South Berwick, Me., a graduate of Harvard, a distinguished physician at Saco, when a love of truth led him to the Church. Barred from a professorship on account of his religion, he came to Boston, where he soon acquired a large practice, and was pre-eminently the physician of the poor. In every good work he was foremost. He was one of the founders of St. Vincent's Orphan Asylum, got up the series of lectures before the Young Catholic's Friends' Society, was one of the originators of the Society of St. Vincent de Paul. Elected for several years to the Legislature of the State, he made most eloquent arguments in favor of payment by the State to the Ursulines of Charlestown. He received the last sacraments from the hands of the Bishop, and died January 31, 1848, a model of resignation and piety. At his funeral the church was crowded with Protestants, who listened with deep attention to the discourse pronounced by Bishop Tyler of Hartford.[1]

A convert of an earlier day, Thomas Walley, friend of Cheverus and Matignon, of Bishop Fenwick and Bishop Fitzpatrick, died August 2, 1848, at the age of eighty. Highly cultivated, he embraced the faith, after studying its doctrines and seeing their influence in the lives of Catholics. Once in the enjoyment of

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[1] Bishop Fitzpatrick, Diary ; Boston Cath. Observer, i., pp. 21, 34, 37 ; U. S. Cath. Magazine, vi., p. 449.

great wealth, reverses had reduced him to comparative poverty, but he bore the change with Christian equanimity.

St. Peter's Church, Cambridge, was completed during the summer, but on the 8th of September the Church of St. Peter and St. Paul in South Boston, a beautiful granite building, which had been erected only about five years, caught fire, perhaps, from a building burning on Sea Street. The fire department arrived promptly, but could not save the finest Catholic church in the diocese. Although partly insured, the loss was a heavy one for the Catholic body to bear.

During the year the Purchase Street Unitarian Church, a fine granite structure, was acquired, and dedicated as St. Vincent's Church, May 14, 1848.[1]

In his visitation, begun after the summer, Bishop Fitzpatrick visited Montpelier, Burlington, St. Albans, and Burlington in Vermont, encouraged to find congregations growing and schools established. He blessed the church at Springfield, October 29, and on the 8th the corner-stone of St. Bernard's, Fitchburg, had been laid by Rev. M. W. Gibson.[2]

Early in 1849 the matter of the incorporation of Holy Cross College came up before the General Court of Massachusetts. The institution had been seven years in existence, its corps of instructors being larger than in any other similar institution in the western part of the State. Dr. O. A. Brownson and Father Early were examined by the committee. The majority of the committee on education, headed by Erastus Hopkins, reported against the petition of Bishop

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[1] Boston Cath. Observer, ii., pp. 11., 123; Bishop Fitzpatrick's Diary.

[2] Bishop Fitzpatrick, Diary; Boston Cath. Observer, ii., pp. 142, 159, 162. Freeman's Journal, Oct. 28, 1848; Fitton, p. 147.

Fitzpatrick, but Charles W. Upham, J. Lothrop Motley, and R. H. Williams, in a calm minority report, advised that the State should incorporate a well-managed and successful college. Hopkins spoke earnestly against the bill, and the house, by a vote of 117 to 84, refused to incorporate a Catholic college. Speeches and report showed the legislators of enlightened Massachusetts to be "very ignorant of the Catholic religion, of which they seemed to have no knowledge but such as was derived from the tales of their grandmothers."[1]

Yet the Church was gaining steadily. At this very time a Universalist church passed into the hands of the Catholics, and buildings were purchased at Chelsea and Lynn to be transformed into temporary chapels. Early in 1849 a Universalist church in New Bedford was purchased by Rev. Thomas McNulty. In August the corner-stone of a church at St. Albans was laid by Bishop McCloskey of Albany.

The next year a church was begun at Blackstone, Mass., which was dedicated in 1852.[2]

At the commencement of that year the diocese of Boston had 72 priests, 73 churches, with many others in progress, a college, an orphan asylum, several schools, and the House of the Angel Guardian, a refuge and temporary house for destitute boys. It was the work of Rev. G. F. Haskins, who before he entered the Church had been attracted to labor for that class.

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[1] Report of Joint Standing Committee, and Minority Report, April 13, 1849. (House No. 130.) Brownson's Quarterly Review; Speeches of Mr. Hopkins, of Northampton, on the Bill to incorporate the College of the Holy Cross, Northampton, 1849; Boston Cath. Observer, iii., pp. 92–121; Freeman's Journal, Aug. 14, 1849.

[2] Bishop Fitzpatrick's Diary; Boston Cath. Observer, iii., p. 155; Freeman's Journal, July 14, 1849; Fitton, pp. 249, 331.

The constitution of New Hampshire had remained one of the least tolerant in the United States. By its terms, the governor, senators, and representatives were required to be Protestants, and every town was authorized to levy taxes "for the support and maintenance of public Protestant teachers of piety, religion, and morality." In March, 1850, a convention was held to amend the constitution. Judge Woodbury strongly advocated the abolition of this restriction of eligibility to a particular body of Christians, and of the town support of ministers. Amendments covering this ground were adopted after heated discussion; but when submitted to the people in March, 1851, they were rejected, the Democratic votes being against them. The question was submitted to the people a year later, but illiberality prevailed, and New Hampshire adhered to its system of excluding all Catholics from the Legislature and the gubernatorial chair.[1]

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[1] "Franklin Pierce and Catholic Persecution in New Hampshire." Speech of William E. Robinson, New York, 1852.

CHAPTER V.

DIOCESE OF HARTFORD.

RT. REV. WILLIAM TYLER, FIRST BISHOP, 1844–1849.

POPE GREGORY XVI., at the solicitation of the Fifth Provincial Council of Baltimore, by his Letters Apostolic of November 28, 1843, erected the see of Hartford, and assigned to it as its diocese the States of Connecticut and Rhode Island, which had for more than thirty-five years formed part of the bishopric of Boston. As the first bishop of the new see the Rev. William Tyler was elected.[1] He was born in Derby, Vt., June 5, 1806, his mother being a daughter of the Rev. Daniel Barber, whose family all embraced the faith. William's parents, with his brothers, all became Catholics, and on the removal of the family to Claremont, William, then sixteen years of age, made his classical studies under his uncle, Rev. Virgil H. Barber. When the latter was sent to the Indian mission in Maine, young Tyler proceeded to Boston to make the studies for his admission to holy orders, his zeal and piety prompting him to devote himself to God's service. He made his course chiefly under the direction of Bishop Fenwick. He was ordained priest on the 23d of December, 1827,[2] and was employed at the Cathedral, with the exception of short missions at Canton and in the Madawaska country. Bishop Fitzpatrick says: "His talents were not brilliant, nor was his learning extensive, though quite sufficient. But

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[1] Bullarium de Propaganda Fide, v., Appx., p. 31. Hernaez, "Coleccion de Bulas," Brussels, 1879, ii., p. 797.

[2] Bishop Fenwick, "Memoranda."

he possessed great moderation of character, a sound judgment, uncommon prudence, and much firmness. His life as a priest was truly a model for ecclesiastics. Not an hour was given to idleness or vain amusements or visits. He was methodical in the distribution of his time, and every portion of it was well spent. Zeal for the glory of God and the salvation of souls, true humility, total indifference to popular favor or applause, and a perfect spirit of poverty were his peculiar virtues. His aversion to honors and distinctions of every kind was so great that he could hardly be induced to accept the episcopacy to which he was appointed in 1843. Nothing but his great deference for the will of Bishop Fenwick, whom he revered as a father, and the formal decision of Father Dzierozinski, under whose direction he made a retreat at the time, could have extorted his consent.[1]

He had proceeded to Frederick, Md., to make his retreat, and Bishop Fenwick went on to Baltimore and consecrated him in the Cathedral of that city on the 17th of March, 1844, Rt. Rev. Richard V. Whelan, Bishop of Richmond, and Rt. Rev. Andrew Byrne, Bishop of Little Rock, being assistants. Bishop Tyler, after acting as assistant in the consecration of Bishop Fitzpatrick, proceeded to his diocese and was installed in the Church of the Holy Trinity on the 14th of April. The church was handsomely decorated, and a throne erected. During the solemn high mass, celebrated by the Rev. John Brady, Bishop Fenwick preached, and in the course of his discourse congratulated the people of Hartford upon their having a new bishop and the formation of a new diocese.[1]

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[1] Bishop Fitzpatrick's Diary; Freeman's Journal, iv., p. 309; U. S. Cath. Magazine, iii., p. 268; Cath. Herald, xii., p. 93.

The Diocese of Hartford at this time contained a Catholic population of about 10,000, a little more than half being in Rhode Island. There were churches at Hartford, New Haven, New London, Bridgeport, Newport, Providence, Pawtucket, and one nearly completed at Woonsocket; a lot had been purchased also at Middletown, on which the faithful had already commenced the erection of a church. These churches, and the dependent stations, were attended by Rev. Messrs. William Wiley, James Fitton, William Ivers, John Brady, James Smyth, and Michael Lynch.

As Providence contained the largest Catholic population, and two Catholic churches, Bishop Tyler selected it as his residence and made the church of St. Peter and St. Paul his pro-cathedral. One of his first duties was to make a visitation of his diocese, beginning with Providence. He saw want of means on all sides to accomplish what was absolutely necessary to maintain the faith, and he appealed successfully to the Leopold Association in Vienna. The aid he received enabled him to maintain two seminarians at All Hallows, Ireland, and one at Holy Cross College. His next great object was to provide for Christian education by introducing Sisters of Charity and Brothers of the Christian Schools.[1]

In May, 1846, Bishop Tyler attended the Sixth Provincial Council of Baltimore, and laid before his fellow bishops the condition of his diocese.

Laboring constantly in missionary duties himself, Bishop Tyler soon found that a severe cold, contracted about the time of his consecration, was assuming a dangerous form. While this prevented long journeys,

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[1] Cath. Almanac, 1844, p. 90; Bishop Fenwick, "Memoranda;" Berichte der Leopoldinen Stiftung, xviii., p. 3; xix., pp. 27, 30; xx., p. 14.

he did not suspend his care or attention to his flock. He enlarged his pro-cathedral to nearly twice its former size, and thus gave room for the congregation, in which the baptisms had doubled in a decade. It was dedicated anew on the 11th of April, 1847, Bishop Fitzpatrick celebrating the pontifical mass and Father Ryder preaching on the occasion.[1]

The Catholics at Waterbury, Conn., had increased sufficiently to enable them in the summer of 1847 to purchase a church capable of accommodating 800 persons, which had belonged to the Episcopalians.

In November of the next year, Bishop Tyler dedicated the Church of the Immaculate Conception at Pawtucket, erected by the energetic priest, Rev. Mr. McNamee. On the 17th of January a Presbyterian meeting house on Church Street, purchased by the Catholics to replace their former church, destroyed by fire, was dedicated by the Bishop. The zeal and energy of the faithful, and of their pastor, Rev. Philip O'Reilly, were shown in the promptness with which they replaced their lost church.[2]

Bishop Tyler was now rapidly sinking. He attended the Seventh Provincial Council of Baltimore in May, 1849, only to solicit his brethren to induce the Sovereign Pontiff to accept his resignation or name a coadjutor. On his homeward journey he was seized with rheumatic fever, and when he attempted to offer the holy sacrifice in his Cathedral on Whitsunday was unable to do so. Bishop Fitzpatrick, learning

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[1] Fitton, pp. 225, 232; Connecticut Cath. Year Book, Hartford, 1877, pp. 9–13; U. S. Cath. Magazine, vi., p. 280; Freeman's Journal, vii., p. 349.

[2] Boston Cath. Observer, i., p. 107; ii., pp. 175, 198; U. S. Cath. Magazine, vii., p. 380; Pittsburgh Catholic, v., p. 123. The church at New Haven was burnt on Sunday night, July 11, 1848.

his condition, hastened to Providence and gave him holy viaticum on the 13th of June. He soon grew much worse and was in a delirium, but at night on the 15th his mind became clear, and the Bishop of Boston administered extreme unction, which he received with the most edifying disposition, and in the perfect use of his reason. He expired on the afternoon of the 18th, his last audible words being pious ejaculations.

Bishop Fitzpatrick celebrated the requiem mass, a sermon being delivered by Rev. Mr. Wiley, a time-long friend of the late prelate.

Bishop Fitzpatrick, during the vacancy, and even before it, gave his aid to the Hartford diocese, laying the corner-stone of the Church of the Holy Name at Newport on the 14th of June, and one at Hartford soon after, as well as by administering the sacrament of confirmation. The diocese was governed during the vacancy by Bishop Fitzpatrick. During this period churches were dedicated at New London and Warren.[1]

RT. REV. BERNARD O'REILLY, SECOND BISHOP OF HARTFORD, 1850-1852.

At the request of Rt. Rev. Dr. Tyler the Fathers of the Council of Baltimore had forwarded to Rome the name of Very Rev. Bernard O'Reilly, vicar-general of the diocese of Buffalo, as coadjutor of the Bishop of Hartford. The troubles in Italy, however, prevented any action at the time, and it was not till the 9th of August, 1850, that the bulls appointing him Bishop of Hartford were issued.

Although many Irish priests had labored in New England—and a large proportion of the Catholics were

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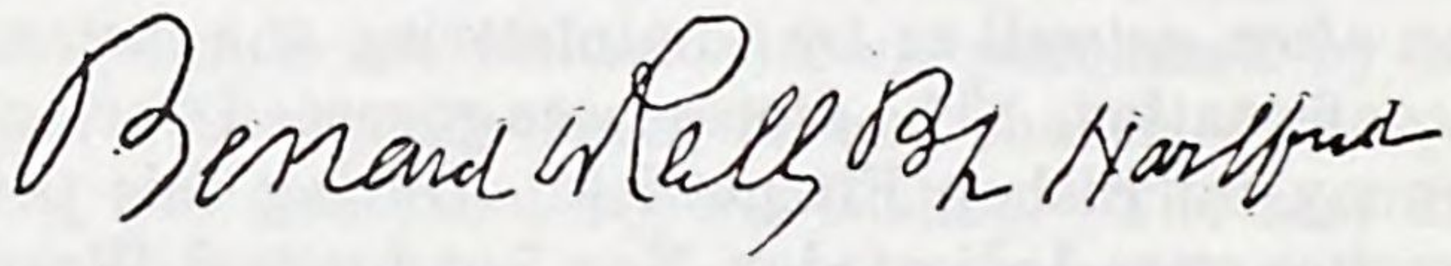
[1] Bishop Fitzpatrick's Diary; Boston Cath. Observer, iii., p. 186; Pittsburgh Catholic, vi., p. 125; vii., p. 100; viii., p. 365; Freeman's Journal, June 23, July 14, 1849.

from Ireland—building up churches and institutions, Dr. O'Reilly was the first native of that country appointed to an episcopal see in that part of the United States. He was born in the County Longford in 1803, and, wishing to devote himself to the missions of this country, came to America in 1825 and entered the Sulpitian Seminary at Montreal. On the completion of his course there and in Baltimore he was ordained in New York, October 13, 1831. After laborious mission duty in that city during the cholera ravages, he was appointed in December, 1832, to St. Patrick's Church, Rochester. Here he showed his zeal and energy, but in 1847 Bishop Timon summoned him to Buffalo and made him vicar-general. On re-



SIGNATURE OF BISHOP O'REILLY.

ceiving the bulls of his appointment he prepared for the high office and was consecrated in St. Patrick's Church, Rochester, on the 10th of November, 1850. He was soon installed in his diocese, and on the 2d of December issued a pastoral letter in which he earnestly urged the necessity of a Catholic education of the young, and the care of the orphans, that they might not lose the faith. He also announced the Jubilee proclaimed by his Holiness, Pius IX. His visitation gave a new impulse to the devotions, while his eloquent and impressive instructions were followed with deep attention.

The diocese of Hartford, when Bishop O'Reilly was installed, contained a Catholic population of 20,000 souls, the churches had increased to 12 and the clergy

to 14, and 7 ecclesiastical students were preparing to aid in the good work.[1]

Under his impulse St. Patrick's Church, Hartford, was dedicated in December, 1851, and a church at Warren the next month.

The Catholic population of Connecticut and Rhode Island was estimated at this time at 40,000. The diocese of Hartford had 28 priests, 23 clerical students, 2 academies, several free schools, and 1 orphan asylum.[2]

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[1] Freeman's Journal, Dec. 21, 1850; Feb. 22, 1851. Cath. Almanac, 1851, p. 174.

[2] Cath. Almanac, 1852, p. 174.

BOOK III.

PROVINCE OF CINCINNATI.

CHAPTER I.

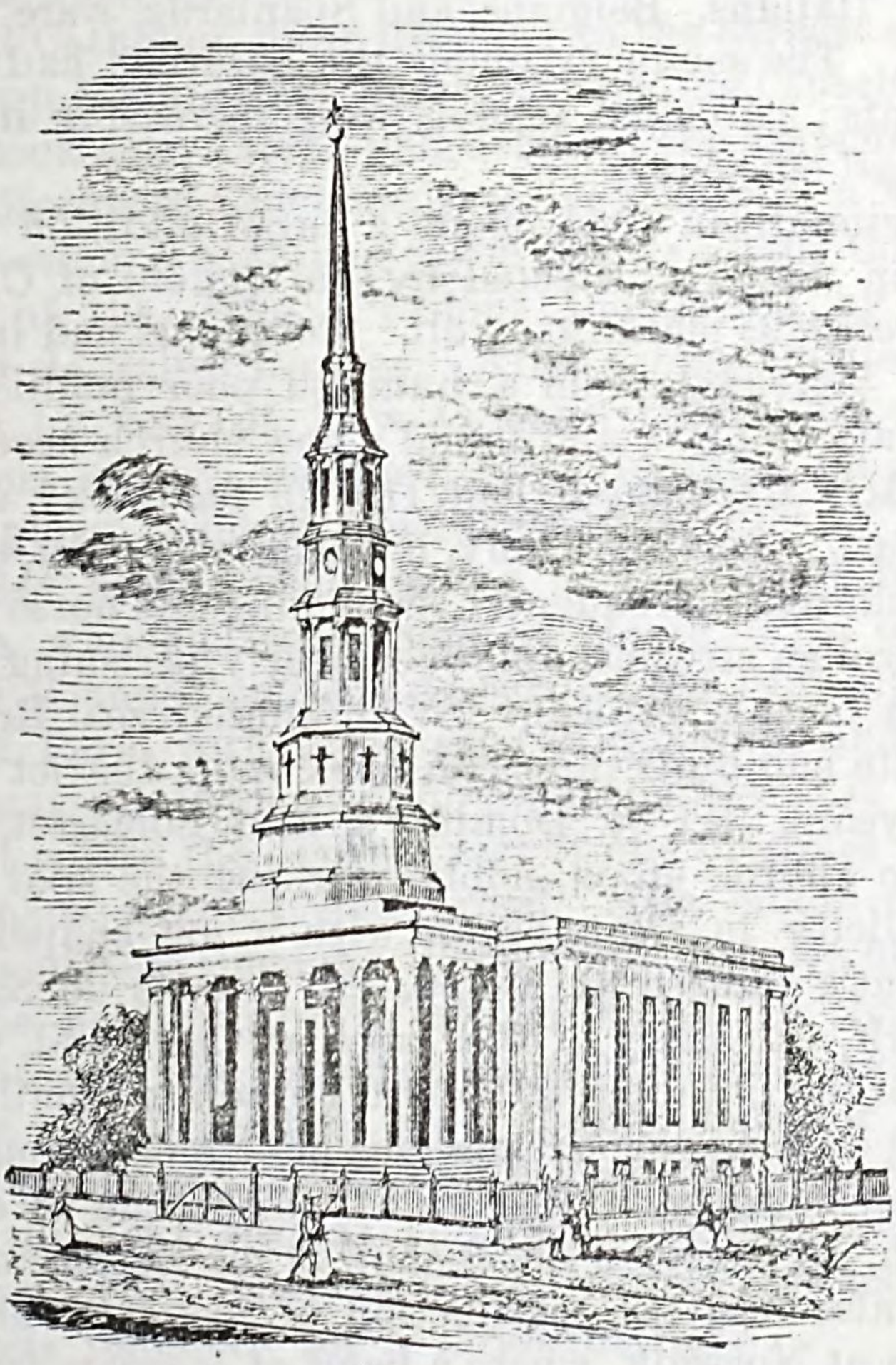
DIOCESE OF CINCINNATI.

RT. REV. JOHN BAPTIST PURCELL, SECOND BISHOP, 1843–1850.

PERSONALLY laborious as a missionary, Bishop Purcell, relying on the future growth and means of his flock, stimulated them to erect churches where they could receive the sacraments, and train their children to the worship of God. After proclaiming the Jubilee in 1842, he dedicated, on the 3d of July, the grand Church of St. Mary's Annunciation, erected by the German Catholics under Rev. John Martin Henni, the venerable priest Badin taking part in the ceremonial. Rev. John P. Machebœuf was erecting a fine stone church in honor of the Holy Angels, and a residence at the old French post, Sandusky. Churches were dedicated at Ripley and Meigs' Creek, and one begun at Messillon.[1]

The College of St. Xavier was prospering, with 170 pupils. The German missions and schools, aided by the Leopold Association, were increasing in numbers and influence. Rev. Amadeus Rappe had transformed a Presbyterian meeting-house in Toledo into a Cath-

[1] Cath. Telegraph, xi., pp. 174, 222, 231, 270, 279, 286. Cath. Herald, xi., pp. 142–252.



ST. PETER'S CATHEDRAL, CINCINNATI.

olic church. There was similar activity shown at Vernon, Newark, Zanesville, and Portland. The clergy, of many nations, Americans, German, French, Irish, Italians, Belgians, and Spaniards, were all devoted. The seminary under the Lazarists had twelve students; parochial schools were increasing in numbers and efficiency.[1]

Cincinnati, in 1843, made a large addition to the Orphan Asylum directed by the Sisters of Charity. Progress was manifest in all. Columbus had in seven years increased from a hundred poor families to a population of 800, and found a new church necessary; Rev. Mr. Machebœuf had 1100 in Sandusky and its missions. Rev. Mr. Lamy, in his large district, erected four churches, frequently swimming his horse across the swollen streams, and once nearly perishing in the waters of the Mohican. With similar zeal Rev. Mr. Olivette had built three churches in his district within four years. At St. Dominic's, near Somerset, a fine Gothic church stood, nobly marking the spot where Catholicity in Ohio began with a log chapel. St. Vincent's Church at Akron, St. Francis de Sales' at Newark, Our Lady of the Lake at Cleveland, the efforts of the Catholics at Mount Vernon to rebuild their ruined church, the harmonious efforts of German and English speaking Catholics at Chillicothe to erect a church, all consoled the Bishop in his visitations.

He also had the satisfaction of seeing an end of a schism at Norwalk, where a band of seceders from the church at Peru, led by Rev. Joseph Freygang, had, in defiance of his authority and prohibition, erected a

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[1] During the year 1843 the baptisms in Cincinnati numbered 1156 (U. S. Cath. Magazine, iii., p. 134), and the Bishop estimated the Catholics of the city at 12,000. Berichte der Leopoldinen Stiftung, xvii., pp. 1, 3; Cath. Herald, xi., pp. 156, 331.

church. But he was menaced with schism even in Cincinnati. Some malcontents there applied to the Ohio Legislature to be incorporated as "The German Catholic Congregation of Cincinnati." A meeting of the real Catholics, after listening to the earnest words of Bishop Henni, Rev. Messrs. Ferneding, Tusch, and Luhr, took active steps and defeated the schismatics.[1]

The diocese of Cincinnati received in 1843 a valuable accession, a colony of seven priests of the Congregation of the Most Precious Blood, led by Rev. Francis de Sales Brunner. After a long and tedious voyage by way of New Orleans, this humble and laborious colony, destined to accomplish much for God's glory, reached Cincinnati on the 1st of January, 1844, having been invited to the diocese by the Bishop, who had met them at Havre. He offered Father Brunner and his associates the difficult mission of Peru, with the charge of Norwalk and scattered stations in the neighboring counties. It was a district where the devoted zeal of the disciples of St. Alphonsus Liguori had failed. The labors of the Priests of the Precious Blood were signally blessed, and the healthy growth of the church in that part of Ohio must be ascribed mainly to these excellent priests. In December, 1844, Father Brunner established a convent of his Fathers at New Riegel; another the next year at Thompson, and in 1848 one at Glandorf. Each of these became the centre of religious influence for a large district.

Francis Sales Brunner was born at Mumliswil, Switzerland, January 10, 1795. After a pious youth he was attracted toward the monastic life in the order

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[1] Freeman's Journal, iv., p. 246; Cath. Magazine, iii., pp. 541, 673; Cath. Herald, x., p. 201; xi., p. 275; xii. pp. 49–85, 306, 395; xiii., p. 212; Cath. Advocate, iv., p. 267; x., p. 181.

of St. Benedict or of Citeaux, but on completing his studies, he was ordained priest by Bishop Guisoland, of Lausanne, February 15, 1816. While laboring earnestly for the good of souls he felt called to the Community of the Priests of the Precious Blood, founded by the Ven. Gaspar di Bufalo. He entered the congregation in 1838, and after taking part in the establishment of a community in Switzerland, formed the project of a mission in America.[1]

In April, 1845, Bishop Purcell, with a large gathering of the clergy, societies, ecclesiastics, and pupils of the schools, laid the corner-stone of the German church of St. John the Baptist on Green Street, Cincinnati. In his address he alluded to the early struggles of the Catholics in that city. "When they sought to procure a lot whereon to raise a little church, they met with contumely and reproach. They were told to go beyond the corporation line, to seek the brickyards; there they might find a place sufficiently good for them. The followers of a meek and lowly Saviour, they bore all with patience and resignation. They went beyond the limits of the city, rented the small square now known as the old graveyard on Vine Street, raised a small frame building, in which they devoutly assembled to adore the God of their fathers. Their numbers increased, their lives were exemplary; prejudice was removed, bigotry, heartless as it is, acknowledged their virtues, and candor freely confessed that their religion was not the horrible thing that ignorance or hate would fain represent, but a some-

[1] Leben und Wirken des hochwürdigen P. Franz Sales Brunner, Carthagena, 1852, pp. 58, etc.; Houck, "The Church in Northern Ohio and in the Diocese of Cleveland," New York, 1887, p. 12; Rt. Rev. J. B. Purcell in Annals of the Propagation of the Faith, 1845, p. 416; U. S. Cath. Magazine, iii., p. 640; Cath. Cabinet, ii., p. 379.

thing divine, a religion of truth that rendered men good Christians, good citizens, good patriots. They soon had no difficulty in procuring a lot in the very heart of the city, and in their hour of exultation they were not unmindful of the little church of their poverty; they had it rolled into the city and placed on the capacious lot on Sycamore Street, where now stand the St. Xavier College and St. Peter's Cathedral. Oh! as we passed that old graveyard and the deeply solemn chant arose, I thought 'and the bones that are humbled shall rejoice'; I thought there was a stir among the graves. I thought the moldering bones of those, our Catholic ancestors in the faith, leaped with exultation."[1]

Before the year closed Bishop Purcell gave Cincinnati even a greater sight in the dedication of the Cathedral of St. Peter, on Sunday, November 2, as though his thoughts were still that "the bones of the humbled might rejoice."[2] He announced this great ceremony in a pastoral issued on the 29th of September, and preluded it with a general retreat of his clergy. The Archbishop of Baltimore, eight bishops from Louisville, Nashville, New York, Milwaukee, and Mobile, with priests soon to wear the mitre, like Very Rev. M. J. Spalding, J. F. Wood, A. Rappe, with nearly sixty priests, among them Father N. D. Young, who had accompanied Father Edward Fenwick as a pioneer to Ohio, all gathered at the great function. Bishop Portier, of Mobile, one of the oldest, offered the holy sacrifice; Rt. Rev. John McCloskey, coad-

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[1] Cath. Herald, xiii., p. 115. U. S. Cath. Magazine, iv., p. 801.

[2] Bishop Purcell to Archbishop Eccleston, Nov. 21, 1845; Studer, "Columbus, Ohio," Columbus, 1873, p. 166; U. S. Cath. Magazine, iv., pp. 799–801; Cath. Herald, xiii., pp. 331, 363, 395; Cath. Advocate, x., p. 337.

jutor of New York, one day to sit in the College of Cardinals, delivered the sermon from the text, "How lovely are thy tabernacles, O Lord God of Hosts."

The Church of St. John the Baptist was dedicated the day before by Bishop Henni, of Milwaukee, who had done so much for the German Catholics of Cincinnati.[1] By this time Catholicity could claim 75,000 adherents in the diocese, with 70 churches, 66 priests, Dominicans, Jesuits, and Priests of the Precious Blood, five orphan asylums, and schools.

The Germans, who were among the earliest Catholic settlers in the State, had their own churches and priests.[1]

In the summer of 1845, corner-stones were laid for new temples of divine worship at Canton, Fulton, and Tiffin, and for Holy Cross, at Columbus, by Rev. William Schonat. The next year, churches were dedicated at Piqua, Chillicothe, and Circleville.[2]

The diocese gained by the establishment of convents of religious women devoted to the cause of education. In 1839 Bishop Purcell, while in Europe, kindly took charge of two young girls on their way to the Ursuline Convent, at Boulogne, in France, an institution dating back to 1624, and revived after the revolutionary tornado by Mother St. Maxime in 1810. The Sisters and their chaplain, Rev. Amadeus Rappe, were fired with a holy enthusiasm to labor in Ohio, and on his side Bishop Purcell saw how much a community of Ursulines could accomplish in his diocese. Yet desire was easier than fulfillment, and it was not till 1845 that a little colony of four nuns from Beaulieu Carèze and three lay Sisters, with Sister Julia of the Assump-

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[1] Berichte der Leopoldinen Stiftung, xix., p. 83.

[2] U. S. Cath. Magazine, iv., p. 466 ; v., pp. 231, 690.

tion, a novice and a postulant from Boulogne, gathered at Havre, and under the direction of Rev. J. P. Machebœuf reached New York on the 3d of June. A small brick building, erected for a theological seminary near Fayetteville, Brown County, became St. Martin's Ursuline Convent, which, organized with Mother Julia (Chatfield) of the Assumption as superior, has prospered to this day, rendering essential service to Catholicity, and affording Archbishop Purcell, in the reverses of his last days, a home full of sympathy and Christian tenderness.[1]

A community of Sisters of Notre Dame were already a part of the educational force of the diocese. They came from the community of Namur, founded by Mother Julia Billiart. Bishop Purcell had solicited a colony in 1839, but delays ensued, and it was not till September 9, 1840, that a colony of eight Sisters, with Sister Louis de Gonzague as superior, embarked at Antwerp. They were soon established in Sycamore Street, opposite the Cathedral, and opened their schools on the 18th of January, 1841. Within three years they were compelled to acquire property and erect two new buildings to accommodate their pupils.[2]

The progress of the Church was not unobserved by those trained from the cradle to hate and oppose it. The flames which on Passion Sunday enveloped the scarcely completed church of the Ascension at East Liverpool, were a luminous proof of the unchristian feeling.[3]

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[1] Mother Julia of the Assumption to author: Life of St. Angela Merici, Philadelphia, 1858, p. 245; U. S. Cath. Magazine, iv., p. 466; v., p. 344; Cath. Herald, xiii., p. 407.

[2] Life of the Reverend Mother Julia (Billiart), foundress and first superior of the Sisters of Notre Dame of Namur, New York, 1871, pp. 292-303.

[3] Cath. Telegraph; Cath. Advocate, x., p. 67.

Bishop Purcell's visitations convinced him that the Catholic body was increasing, so that old churches needed enlargement or rebuilding, and new edifices ought to be begun in many parts, though Defiance and Providence and Fremont were exerting themselves in the cause of religion in the district under Rev. Messrs. Rappe, De Goesbriand, and Machebœuf. The Sisters of Notre Dame about this time extended their labors to Toledo. St. Joseph's Church at Tiffin was dedicated June 21. Later in the year, under an auspicious rainbow, the corner-stone of St. Philomena's Church for the Germans was laid at Cincinnati.[1]

With his episcopal see at the southern boundary of the State, Bishop Purcell felt that the time had come for the erection of a new diocese to embrace the northern part of Ohio. As the day for holding the Sixth Provincial Council of Baltimore approached, Bishop Purcell made his views and wishes known to the Metropolitan.[2] When the Council convened in May, 1846, the Fathers approved the plan and solicited from the Holy See the erection of a see at Cleveland. The Sovereign Pontiff accordingly created the new bishopric, embracing all the State of Ohio north of a line drawn across the State at 40° 41′. Practically this division of the State, following no county boundaries, proved very inconvenient and troublesome.

As reduced by the bull erecting the see of Cleveland, the diocese of Cincinnati comprised 80 churches and chapels, nine of them in the city of Cincinnati; 77 priests; ten ecclesiastical students under the Jesuit

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[1] Pittsburgh Catholic, iii., pp. 151, 163, 195, 212; Houck, pp. 149–154; Cath. Magazine, v., pp. 567, 690; Freeman's Journal, vi., p. 358.

[2] Bishop Purcell to Archbishop Eccleston, Feb. 11, June 16, 1846: Cardinal Fransoni to same, July 3, 1847.

Fathers; the Convent of the Fathers Preachers, in Perry County, with six priests, and seven in deacon's, subdeacon's, and minor orders; the college in Cincinnati, directed by the Fathers of the Society of Jesus; the Priests of the Precious Blood at Minster, Dominican Sisters at Somerset, Sisters of Notre Dame at Cincinnati, Ursuline nuns near Fayetteville, and a community of the same order from South Carolina at Covington, Ky.; Sisters of the Precious Blood in Mercer County, all directing academies and schools; an orphan asylum, and free schools, with a Catholic population of from 80,000 to 100,000. Besides the southern part of Ohio, Covington and Newport, in Kentucky, were also under the jurisdiction of Bishop Purcell.[1]

During the year 1848 progress was seen in the erection and dedication of St. Joseph's and St. Philomena's in Cincinnati, Holy Cross in Columbus, and the beginning of a church at Canal Dover.[2] The impressive event of the year was, however, the removal, on the 13th of March, of the remains of the devoted missionary and bishop, Rt. Rev. Edward Dominic Fenwick, from St. Xavier's Church to the new Cathedral. The coffin lay in the sanctuary at the former church, which was draped in black, and was then borne through the streets by four gentlemen who had known the good bishop, while the chant of psalms resounded mournfully. At the Cathedral a pontifical high mass was offered by Bishop Purcell, the Domini-

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[1] Letter of Bishop Purcell, Dec. 8, 1847, Berichte der Leopoldinen Stiftung, xxi., p. 1; Cath. Almanac, 1848, p. 143, etc.; Rev. F. P. Weninger, Berichte, xxii., p. 78. See Cist's calculations, Pittsburgh Catholic, v., p. 403.

[2] Pittsburgh Catholic, v., pp. 21, 99; U. S. Cath. Magazine, viii., p. 10; Boston Cath. Observer, ii., pp. 12, 24; Freeman's Journal, Nov. 4, 1848.

can Father Young, nephew and companion of Bishop Fenwick, being assistant priest. Bishop Purcell, in a touching discourse, depicted the pioneer labors and the devoted episcopal career of his predecessor.

The visitation of Bishop Purcell, in 1848, embraced Portsmouth, where the congregation was growing by the settlement of French and Germans; St. Lawrence's Church near Pine Grove Furnace, where a new church was needed; Gallipolis, for which the Propaganda once established a prefect with special powers, but where there was now no church, no congregation. A daughter of Mr. Vincent, M. C., a granddaughter of one of the colonists who came with Dom Didier, was received back into the church of her ancestors. At Pomeroy the foundation of a solid church was laid. Meigs' Creek had its converts, Monday Creek its new church dedicated to St. Peter; Zanesville was enlarging both church and schoolhouse. Somerset was full of activity. At Logan the Bishop blessed the church erected by Rev. Josue M. Young.[1] Of such visitations Bishop Gilmour said: "In the visitation of his diocese he seemed to assume that he was the last to be looked after, and the least to be cared for. I have seen him in the rude shanty sitting for hours hearing the confessions of the people, who came from far and near; and, when the day's work was done for all others, heard him in the Court House, explaining the doctrines of the Church. He seemed never to weary, nor did the gay and cheering mood of the hard-worked missionary ever fail. After days of incessant toil and continuous change, preaching, confirming, lecturing, hearing confessions, I have seen him take his seat

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[1] Pittsburgh Catholic, v., p. 31, pp. 199, 252; U. S. Cath. Magazine, vii., pp. 212, 545, 604.

in an ordinary farm wagon, with nothing but a loose chair to sit upon, to be tossed and jolted through the hills of southeastern Ohio, for a day's ride of fifty miles, that he might not fail in the appointment made, and, when the evening came, step down to cheer the lonely priest and be the brightest of the bright."[1]

Hamilton Catholics bought a Protestant church at sheriff's sale, and churches were dedicated to St. Joseph and St. Michael in his episcopal city.

On the feast of St. Vincent de Paul, July 19, Bishop Purcell had the consolation of laying on a site, the gift of Mr. Patrick Considine, the corner-stone of a theological seminary for his diocese, to be called Mount St. Mary's of the West. He appealed to his flock in a pastoral on the 18th of January, 1849, to sustain it by a collection in each parish at a fixed time annually, and to show as generous a spirit as the family which undertook to erect the building.

At the close of November the clergy assembled for a spiritual retreat given by Rt. Rev. Richard V. Whelan, Bishop of Richmond, and a synod of the diocese was then held.[2]

The original dividing line between the dioceses of Cincinnati and Cleveland was a source of difficulty to missionary priests, and it was finally agreed that Mercer, Anglaise, Hardin, Marion, Morrow, Knox, Tuscarawas, Carroll, Jefferson, and Holmes counties should be the northern limit of the dioceses of Cincinnati. This was ratified by the Holy See.[3]

The Seventh Provincial Council of Baltimore, held

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[1] Rt. Rev. R. Gilmour, "Funeral Oration on the Most Rev. John B. Purcell, D.D." New York, 1883, pp. 13–14.

[2] U. S. Cath. Magazine, vii., pp. 544, 604. Pastoral, Pittsburgh Catholic, v., p. 373.

[3] U. S. Cath. Magazine, viii., pp. 60–61, 413, 828.

in May, 1849, solicted the erection of Cincinnati into a metropolitan see, with Louisville, Detroit, Vincennes, and Cleveland as suffragans. Cardinal Fransoni, on the 9th of August, 1850, announced that the bulls would be forwarded.[1] With the summer of 1849 the terrible cholera once more visited Ohio, and Bishop Purcell issued a touching address to his flock, warning all to prepare for the death which might come suddenly on them, as well as to aid the clergy in their exhausting and constant duties. The Jesuit Father Angelo Maessele was stricken down while attending the sick, and died July 11. Rev. J. McCaffrey, of Marietta, and Rev. M. Butsch, of Covington, were next taken, and the Sisters of Notre Dame mourned the loss of Sister Mary Pauline Herrebond. "We are all very much exhausted from fatigue and anxiety of mind," wrote Bishop Purcell; yet even in this period of distress the diocese sent $1000 as Peter's Pence to the Sovereign Pontiff.[2]

During his visitation Bishop Purcell dedicated St. Wendelin's Church near Amrhein, and St. Vincent's at Mount Vernon. At the latter place he confirmed Dr. Porter, who had for twenty years been a minister of the German Reformed Church.

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[1] Concilia Provincialia Baltimori habita 1829–1849. Baltimore, 1851, pp. 269, 281, 287.

[2] Bishop Purcell to Archbishop Eccleston, July 12, 1849; Pastoral, July 2, 1849. U. S. Cath. Magazine, viii., pp. 475, 481–82; Pittsburgh Catholic, vi., pp. 31, 55; Freeman's Journal, Sept. 29, 1849.

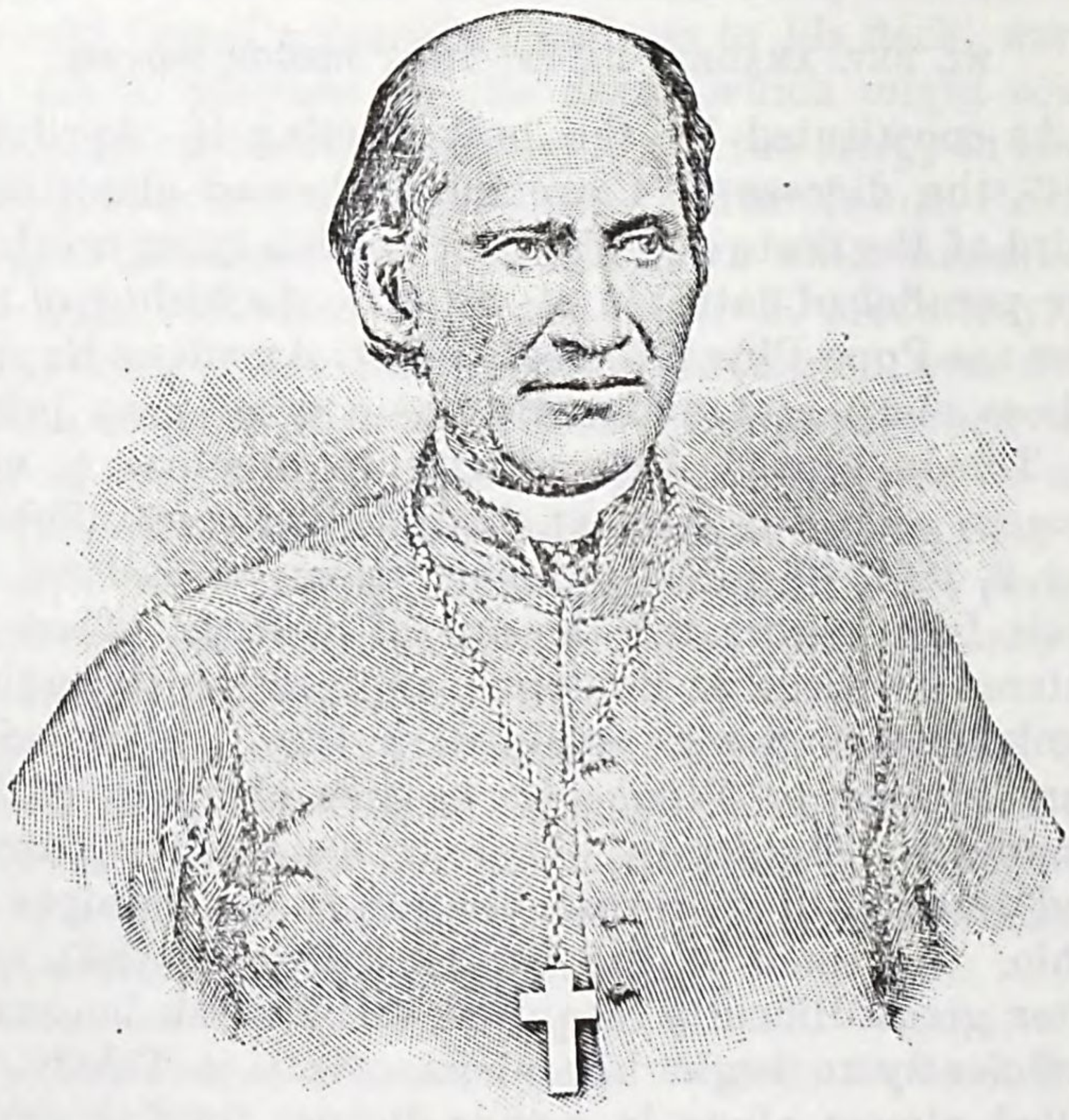
CHAPTER II.

DIOCESE OF CLEVELAND.

RT. REV. AMADEUS RAPPE, FIRST BISHOP, 1847-1852.

As constituted by the bull erecting it, April 23, 1847, the diocese of Cleveland embraced about one-third of the State of Ohio, that portion lying north of the parallel of latitude at 40° 41′. As bishop of the new see Pope Pius IX. elected Rev. Amadeus Rappe, whose piety, zeal, and energy as a missionary priest at Toledo proved him worthy to organize a new diocese. He was born at Andrehem, France, February 2, 1801, of pious parents, whom he assisted in their farm labors till the age of twenty. Then he entered a college at Boulogne, and passing through a seminary course was ordained in 1829. After being parish priest at Wizme, he became chaplain of the Ursulines at Boulogne. There he met Bishop Purcell and determined to devote himself to the missions of Ohio. He came to the United States in 1840, and after great difficulty acquired the English language sufficiently to begin his labors. Sent to Toledo, he toiled almost alone in a wide district for five years, till Rev. Louis de Goesbriand came to his aid. Amid malaria and sickness he attended his scattered flock, instructing the children carefully in their religion, and with a view to save the rising generation he introduced the Sisters of Notre Dame at Toledo.

The bulls appointing him did not reach Cincinnati till August, and after due and pious preparation the Bishop-elect was consecrated in the Cathedral of



RT. REV. AMADEUS RAPPE, BISHOP OF CLEVELAND.

Cincinnati by Rt. Rev. John B. Purcell, assisted by Rt. Rev. Richard V. Whelan, Bishop of Wheeling.

After issuing a pastoral address to his clergy and people, Bishop Rappe proceeded to the city assigned to him by the Vicar of Christ. He took possession within a week after his consecration of the only church in Cleveland, St. Mary's on the Flats, too small for the English and German speaking Catholics, whose numbers had increased to nearly 4000. Besides this pro-cathedral the diocese contained 42 churches, attended by 20 priests. One of his first efforts was to obtain a German priest to attend his countrymen, thus giving each language separate services. Some lots had been purchased on Superior Street, in 1845, by Rev. Peter McLaughlin. Here the Bishop erected a frame building for temporary church and school. He secured lots on St. Clair Street for a female academy, and a site at the head of Superior Street for a cathedral.

In the spring he officiated in the beautiful little Gothic church just erected in Wooster,—the town where Bishop Fenwick expired,—then at the new church in Massillon, dedicated the church at Berlin, and encouraged the Catholics of Lodi, Marges, Bethlehem, Fulton, and Doylestown to begin work in church building.

On the 22d of October he laid the corner-stone of his cathedral, for which the Catholic architect Keely made the plans. During the year Delaware Bend and Six Mile Woods completed their churches. In November the Bishop convened fifteen of the priests of the diocese in the first Diocesan Synod.[1]

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[1] Houck, "The Church in Northern Ohio and in the Diocese of Cleveland, from 1817 to September, 1887," New York, 1887, pp. 23, 52; Houck, "Memoir of the Life and Labors of Rt. Rev. A. Rappe"; U. S. Cath. Hist. Magazine, ii., p. 225, etc.; U. S. Cath. Magazine, vi., pp. 501, 620; vii., pp. 265, 325; viii., p. 27.

In the spring of 1849 Bishop Rappe made a visitation; at Glandorf a fine church had been erected, and the Sisters of the Precious Blood had established two schools. He found the new brick church at Norwalk under roof; Rev. J. P. Machebœuf ready to build a third church at Sandusky and planning an orphan asylum and an academy on sites which he had purchased. Bishop Rappe himself purchased a church at Mansfield. He returned to Cleveland to labor among those stricken by cholera, undeterred by danger from disease or opposition from men.

His visitation impressed him with the necessity of a seminary and of communities to meet the wants of his flock. He opened his seminary in a building which had been a stable, Rev. Louis de Goesbriand being the first superior. Humble as this seat of theological learning was, the young men who entered all persevered and became priests. In September, 1849, he proceeded to Europe, where he received generous assistance. He secured several priests and seminarians, and a colony of Ursuline nuns, for whom the residence of Judge Cowles, on Euclid Avenue, was purchased. Here they opened their academy in the autumn of 1850. Bishop Rappe had returned to his see in August full of courage and hope.

Securing "Spring Cottage" on Lake Street, with spacious grounds, he transferred his seminary to it in September, with Rev. Alexis Caron as superior.

The next year the Ladies of the Sacred Heart of Mary opened St. Mary's Orphan Asylum for girls, and the Bishop issued a stirring pastoral in favor of temperance, and invited Father Matthew, then in the United States, to preach and lecture on the subject.[1]

[1] Houck, "The Church in Northern Ohio," pp. 23–26; "Memoir of Bishop Rappe," pp. 236–239; U. S. Cath. Magazine, viii., pp. 121, 524;

Father Matthew's visit to the United States did not produce the good expected, and which might have attended it. On arriving in this country he allowed himself to be entrapped by a committee of fanatics, and, ignorant of the country, appeared in public in a way that shocked Catholics by seeming to take part in Protestant services. His departure from Catholic discipline made the Bishops generally hold aloof from his movement.

Bishop Rappe attempted to establish a community of French Sisters of Charity, and in 1850 two actually arrived and attempted to found a house in Ohio City, now the west side of Cleveland, but they became discouraged and abandoned the work.

During the years 1850 and 1851 he organized missions and erected churches at Archbold, Painesville, Fostoria, Independence, and Sheffield, besides pushing on the work on his cathedral.

When summoned to the Plenary Council in 1852 the new diocese of Cleveland could show signs of vigorous and active life: 55 churches and chapels built, or in course of construction; 42 priests, including fifteen of the Most Precious Blood; a seminary, with eighteen students; an Ursuline convent at Cleveland; convents of the Sisters of the Most Precious Blood at Wolf's Creek, Thompson, and Glandorf. The Catholic population of the diocese was estimated at thirty thousand.

Pittsburgh Catholic, v., p. 413; vi., p. 198; Freeman's Journal, Mar. 3-31, 1849. On one occasion a bigoted man would not permit the Bishop to approach the bed of his dying wife. Dr. Storey, a Protestant, hearing the noise, took the man and put him out of the house till Bishop Rappe had administered the sacraments.

CHAPTER III.

DIOCESE OF BARDSTOWN AND LOUISVILLE.

RT. REV. BENEDICT J. FLAGET, THIRD BISHOP, 1843–50; RT. REV. GUY I. CHABRAT, COADJUTOR, 1843–1847; RT. REV. MARTIN J. SPALDING, COADJUTOR, 1848–1850.

Bishop Flaget had reached the age of fourscore; his active work in the priesthood and the episcopate was well-nigh ended, but his prayers for his flock, at the altar and in the closet, rose unceasingly. He sought to spread piety by establishing the Archconfraternity of the Immaculate Heart of Mary for the conversion of sinners.

The active work in the diocese devolved mainly upon the coadjutor, Bishop Chabrat, till amaurosis threatened him with blindness and incapacitated him from rendering much aid to the venerable patriarch of the Church. The vicar-general of the diocese, Very Rev. Martin John Spalding, found administration left to him; he was aided in confirmations and other episcopal work by Bishop Miles of Nashville.

The time required men of eloquence who could reach the minds of Americans, for a Protestant League had been formed at Louisville, in which Presbyterians, Baptists, and Methodists joined to attack the Church of God. Rev. Dr. McGill and Vicar-General Spalding answered in clear, cogent, convincing lectures, which cleared many minds of the mists and fables of error.[1]

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[1] Cath. Advocate, vii., pp. 390–401; viii., ix., pp. 14, 271; U. S. Cath. Magazine, iii., p. 677. Bishop Spalding published some of

In the spring of 1845 it was officially announced that by reason of his age and infirmities Bishop Flaget would be unable to consecrate the holy oils on Maundy Thursday. In reply to the summons to attend the approaching Council, he wrote: "For the last two years my head, without causing me violent pain, has become so heavy and so null that I am incapable of the least application. What part would I represent in that venerable assembly, except that of a hoary phantom!"[1]

In the Sixth Provincial Council of Baltimore, held in May, 1846, the diocese of Bardstown and Louisville was represented by the coadjutor, Bishop Chabrat, attended by Very Rev. M. J. Spalding as his theologian. The Fathers of the Council, in consideration of the failing eyesight of the coadjutor, united in recommending that his resignation should be accepted.

At this season of trial the Catholics of Kentucky heard with the deepest regret that the Fathers of the Society of Jesus, who had for some time directed St. Mary's College and had actually begun the establishment of a college at Louisville, where Father John Larkin had made a deep impression, were about to leave the diocese. Their position in Kentucky had not been free from difficulties, and the offer of St. John's College, Fordham, made by Bishop Hughes of New York, seemed to the General of the Society to open a wider and more untrammeled field for the labors of his religious. They accordingly left the dio-

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his lectures under the title "Evidences of Catholicity." The Church of Corpus Christi was dedicated June 15, and the corner-stone of a church laid at Manton, Sept. 2, 1845; Cath. Advocate, x., pp. 166, 270.

[1] Bishop Flaget to Archbishop Eccleston, Aug. 4, 1845.

cese in the summer of 1846, to the great grief of the aged Bishop.[1]

During the year 1847 the exercises of the Jubilee renewed the piety of the faithful, and in the summer Bishop Flaget saw his coadjutor, Dr. Chabrat, set out for Europe never to return. The Sovereign Pontiff accepted his resignation as coadjutor. "To be left thus alone in his extreme old age, with infirmities fast growing on him, was indeed a severe trial, even for one who had already endured so much. During those two years of suspense, when his coadjutor was mostly absent, and during the additional interval of nearly a year which elapsed from the acceptance of Dr. Chabrat's resignation to the appointment of the new coadjutor, no one not intimately acquainted with him could estimate aright the amount of acute suffering caused by his exquisite sensibility, wrought upon by his ever-present sense of a responsibility, for which he felt himself totally inadequate. He spent most of his time in prayer."

Bishop Flaget naturally turned in his distress to his vicar-general, Very Rev. Martin J. Spalding, who, after his brilliant career at Rome, had labored in the diocese for fourteen years with great ability and judgment. An American of old lineage, free from prejudice, earnest, manly, he seemed especially fitted for a see in Kentucky. Yet there was some reluctance to approve the selection, as there was an impression that he lacked firmness and energy. The authorities at Rome hesitated till Archbishop Eccleston and Bishop Kenrick of Philadelphia gave their decided support.

The bulls finally arrived appointing Very Rev.

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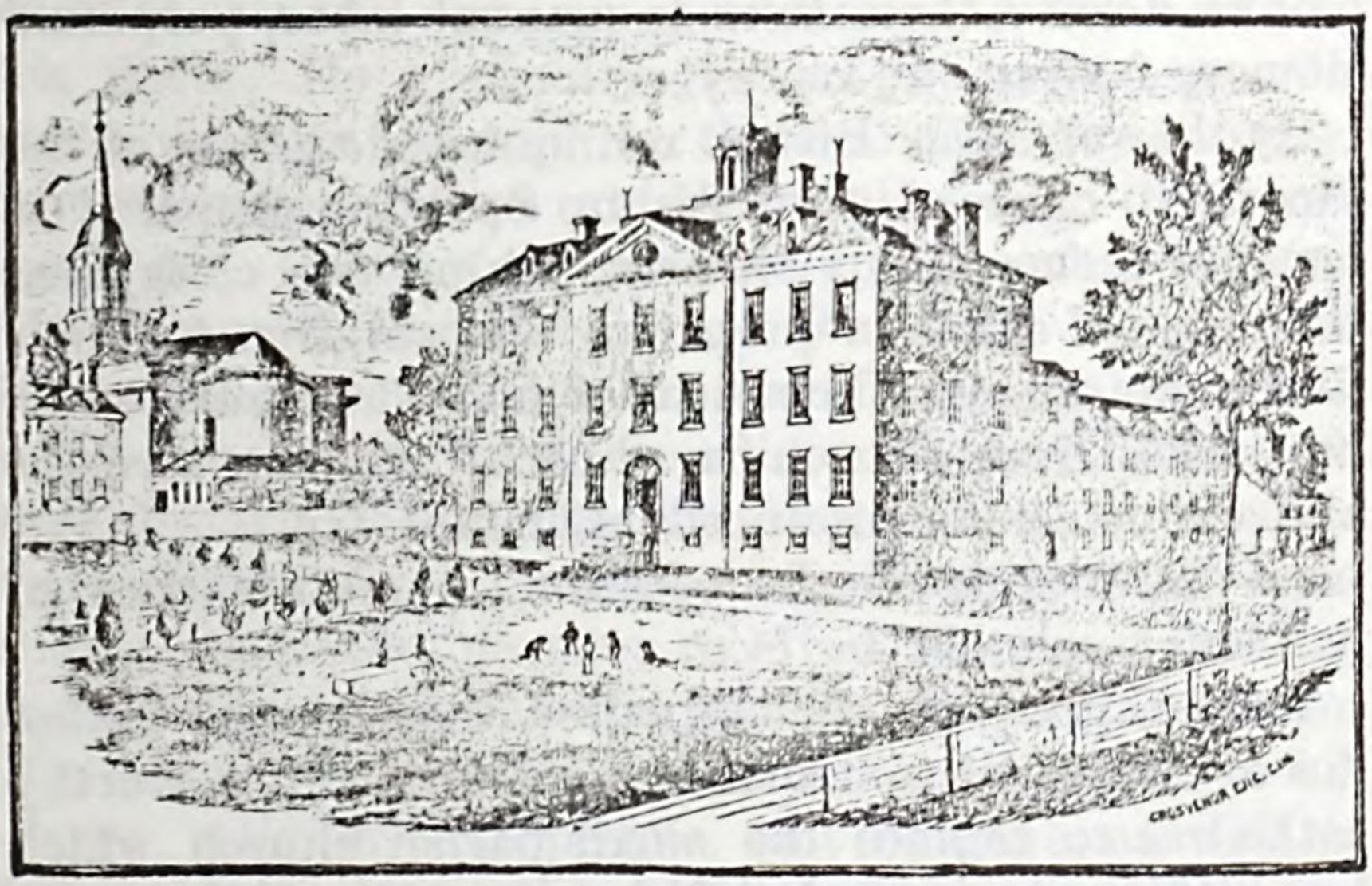
[1] For the labors of the Jesuit Fathers in Kentucky see Woodstock Letters, ii., pp. 109, 189. Rt. Rev. B. J. Flaget, Letters; U. S. Cath. Magazine, v., p. 169.

Martin J. Spalding, Bishop of Lengone, and coadjutor with the right of succession. Greatly relieved in mind, the aged Bishop prepared for his last public official act, and on the 10th of September, 1848, though extremely feeble, consecrated his third coadjutor, being assisted by the Bishops of Philadelphia and Nashville. The sermon was delivered by the Archbishop of St. Louis.[1]



ST. JOSEPH'S COLLEGE, BARDSTOWN, KY.

He was cheered by the return of the Society of Jesus to Kentucky, the Fathers of the vice-province of Missouri having in July consented to take charge of St. Joseph's College, and begin one in Louisville, where they were also to direct a free school.

On the 18th of December a colony of forty-three from the Trappist abbey of Melleray in France arrived at Louisville, and after presenting to the Bishop letters

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[1] Pittsburgh Catholic, v., p. 221; Boston Cath. Observer, ii., p. 150; Freeman's Journal, Sept. 16, 1848. Spalding, "Life of Archbishop Spalding."

from their abbot, and the Bishop of Nantes, proceeded to Gethsemane, fourteen miles beyond Bardstown. More wisely guided than the earlier colony of these austere Cistercians, the monastery of Gethsemane prospered, and in time became an abbey. The place had been occupied and named by the Sisters of Loretto, whose wooden buildings were the first home of the Trappists. Their rule is very strict, and the monks devote their lives to manual labor, perpetual silence, fasting, and prayer.[1]

As the venerable Bishop relinquished all care of the diocese to his coadjutor, Bishop Spalding prepared at once for a thorough visitation, taking two clergymen with him to assist in preparing the children for their first communion and confirmation. They traveled on horseback from church to church, and the sermons and exhortations produced abundant fruit. In all parts he stimulated the erection or maintenance of parochial schools.

In the spring of 1849 he called together the Catholics of Louisville to consider the erection of a worthy cathedral to replace the small parish church which had hitherto been used. Bishop Spalding led off with a subscription of $10,000, and, stimulated by his example, the leading Catholics in Kentucky responded generously. The corner-stone of a fine Gothic structure more than 200 feet in length, and 90 in width, was laid on the feast of the Assumption, the venerable Bishop Flaget, too feeble to be present, invoking the blessing of heaven from the balcony of his house. While the work went rapidly on, Bishop Spalding had the con-

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[1] Bishop Flaget to Archbishop Eccleston, Sept. 21, 1847; U. S. Cath. Magazine, x., p. 10; Freeman's Journal, Sept. 9, 1848; Pittsburgh Catholic, v., p. 381; Berichte der Leopoldinen Stiftung, xviii., p. 28; xxii., pp. 35–62.

solation of dedicating the Church of the Immaculate Conception, also in Louisville; St. Catharine's at New Haven, Holy Rosary at Manton; Paducah, Mansfield, and Henderson were rearing new churches, and the Catholics in Frankfort, capital of the State, purchased from the Presbyterians what were soon transformed into a Catholic church and parochial residence.[1]

A pastoral issued by Bishop Flaget in the spring of 1849 was the last communication in his name to his flock. He gradually became too weak to offer the holy sacrifice, and in the summer his shoulder, injured years before at Detroit, became livid and swollen. Other symptoms of an alarming character appeared, but the life of the holy bishop had been a long preparation for death. He sank so gradually as to excite little immediate alarm, till the 10th of February, 1850. The next day the last sacraments were administered by Bishop Spalding. Fully conscious, the venerable man received them and the last indulgence with the deepest fervor and devotion. His last words were to express his attachment to his clergy, religion, and people, and he gave, as well as he could, his last episcopal benediction. While the "Sufferings of Christ" were read to him, he calmly expired, February 11, 1850.

"He died as he had lived—a saint," wrote Bishop Spalding. "And the last day was perhaps the most interesting and impressive of his whole life. Tranquilly and without a groan did he fall asleep in the Lord, like an infant gently sinking to its rest." With him ended the living tie that bound the prosperous church of the middle of the nineteenth century with the feeble beginning of forty years before,

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[1] Pittsburgh Catholic, vi., p. 388.

when three newly consecrated bishops gathered around Carroll, the patriarch of the American Church, each to begin a career of toil amid poverty and discouragement.

The reputation of his sanctity, confirmed by what seemed Heaven's attestation, drew thousands to venerate the remains when exposed in the Church of St. Louis. His solemn requiem was offered by his successor, Bishop Spalding, and his panegyric delivered by the Bishop of Cincinnati. The venerable priest, Stephen T. Badin, whom he had found bearing so much of the burden of the mission on his arrival in Kentucky, was present in the sanctuary. His remains were then laid in a temporary vault in the Good Shepherd Asylum, as he had desired.[1]

RT. REV. MARTIN JOHN SPALDING, FOURTH BISHOP, 1850–1852.

THE Rt. Rev. Martin John Spalding, to whom the title of Bishop of Bardstown and Louisville came in 1850, in addition to the care of the diocese, is one of the great figures in the history of the Church in the United States.[1] He was descended from the sturdy Maryland pioneers who about 1790 left St. Mary's County, their home from the early days of the settlement of the Land of the Sanctuary, to build up Kentucky. He was born on the Rolling Fork, May 23, 1810, his mother, Henrietta Hamilton, like his father, being a Marylander. He was baptized by the saintly Rev. Charles Nerinckx. Piety prevailed in the household even on the rough frontier, for two of the

[1] The life of Bishop Flaget was written by Bishop Spalding. "Sketches of the Life, Times, and Character of the Rt. Rev. Benedict Joseph Flaget, first Bishop of Louisville," Louisville, 1852; and in French by the Abbè Desgeorge, "Monseigneur Flaget, Evêque de Bardstown et Louisville," Paris, 1850.

sons of Richard Spalding became priests and two daughters took the veil at Loretto. At the age of eight Martin began his studies in a log schoolhouse, but when St. Mary's College opened near Lebanon in 1821, Martin and two of his brothers were among the first pupils. Though delicate, he was bright and industrious. At the age of fourteen he was teaching the classes of mathematics. After being graduated in 1826, he entered the Seminary at Bardstown to prepare to serve God at the altar. Here he was trained by a Flaget, a David, a Kenrick, a Reynolds, and in 1830 he was sent to Rome to complete his course at the College of the Propaganda. "In sending you to Rome," wrote Bishop Flaget, "I had your own good in view; but I must confess, as I said to you before your departure, that the honor of our holy religion in Kentucky was the first object I had in contemplation in procuring for you the extraordinary advantages which you now enjoy." Though brought to the verge of the grave by a dangerous illness, from which he did not entirely recover for many long months, young Spalding never relaxed in his studies, and at the close of his course made a public defense of 256 propositions, chosen from universal theology, church history, and canon law.[1] When he appeared on the 17th of July, 1834, he was attacked by learned theologians, men like Father Anthony Kohlmann, Nicholas Wiseman, Mezzofanti, and Perrone. As the news spread of the singular ability of the young American, eminent men came to enter the lists or enjoy the

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[1] Theses ex Universa Theologia et Iure Publico Ecclesiastico quas auspicibus et patronis Eminentissimis Patribus S. Consilii P. F. publice propugnandas suscipit Joh. Martinus Spalding, Kentuckiensis, ejusdem S. Consilii Alumnus; xvi., Kalend. Aug., 1834. Roma in Collegio Urbano, 42 pp.

skillful arguments. His defense of his theses was described in eloquent terms by Bishop England and other eyewitnesses. At the close of the defense the Cardinals shook hands with the Kentuckian, who was carried away by his fellow-students in triumph.

He received holy orders in Rome, sub-deaconship on the 3d of August, 1834, deaconship on the 10th, and the priesthood on the 13th. Two days after he left Rome to return to his native State and enter on his sacerdotal life. Bishop Flaget made him pastor of the Cathedral at Bardstown, and professor in the Seminary. He was active in establishing the St. Joseph's College Minerva, and the Catholic Advocate, and contributed frequently to the United States Catholic Magazine. In 1838 he was chosen president of St. Joseph's College, but after two years was made pastor of St. Peter's Church, Lexington. When the see was transferred to Louisville, Dr. Spalding was again placed in charge of the old cathedral at Bardstown. He wished to devote himself to the Tennessee mission, but Bishop Flaget would not consent. In 1844 he was made vicar-general and pastor of the Cathedral at Louisville. His life had been one of active labor in the ministry, in seminary, college, and the walks of literature.

A visitation of his diocese, a retreat for his clergy, missions to the people, followed his accession to the see of Louisville. When he set out for the Council of Baltimore, in 1852, it was with the resolve of urging his fellow-members of the hierarchy to advocate the erection of a new see in Kentucky.[1]

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[1] Rt. Rev. M. J. Spalding, "Life of Bishop Flaget"; Rt. Rev. J. L. Spalding, "The Life of the Most Rev. M. J. Spalding, D. D., Archbishop of Baltimore," New York, 1873; B. J. Webb, "The Centenary of Catholicity in Kentucky," Louisville, 1884.

CHAPTER IV.

DIOCESE OF VINCENNES.

RT. REV. CELESTINE RENÉ GUY DE LA HAILANDIERE, SECOND BISHOP, 1843-1847.

THE diocese of Vincennes comprised the State of Indiana and part of Illinois. The former State was increased in population by the arrival of immigrants, many of them Germans, attracted by the fertile lands. No large city grew up, and among the scattered rural population were many Catholics, poor but generally strongly attached to their faith. Bishop de la Hailandière had, however, hard-working and enduring priests, like Rev. Augustus Bessonies, the untiring Joseph Kundeck, Rev. Anthony Deydier, Julian Delaune, Julian Benoit. Priests had large districts, and provision had to be made for the scattered bodies. The log chapel, a rude frame structure, was often all the faithful could raise. Such were, in their origin, the churches of Ferdinand, Celestine, Zanesville, Faux Chenal, and St. Mary's of the Rocks. The priest, on his round, catechized, confessed, offered the holy sacrifice, preached often in more than one language, and, when Protestants came from curiosity, explained in plain and simple words the truths of religion.

On the 5th of May, 1844, Bishop de la Hailandière convened his clergy at Vincennes for a spiritual retreat under Rev. John Timon, C. M. The first Synod of the diocese followed and was attended by twenty-four priests. Rules for uniformity were

adopted, and in a most laudable spirit the Bishop urged the preservation of documents as material for the future history of the Church in Indiana. The flock connected with the Cathedral at Vincennes were generally poor, and did not exceed 300 families. He aroused a new spirit; he improved the church, house, and grounds so as to make them neat and attractive. On the church lands without the town he placed capable farmers. His mind was one of excessive activity, and he sought to do everything himself in his anxiety to accomplish the greatest good. The result was confusion and complaint; a feeling of uneasiness in all churches and institutions.

The erection of the see of Chicago relieved him of the care of the portion of Illinois which had been under his care, and enabled him to employ in Indiana Rev. Messrs. de St. Palais, Dupontavice, and Guéguen.

A few Miami Indians still lingered in the State, and amid their labors the priests did not neglect them, reviving the faith preached of old to their fathers, and still held in respect.

In the autumn of 1845 the Bishop proceeded to Rome, and, disheartened by his experience, solicited of the Pope permission to resign his see, as he had already solicited the appointment of a coadjutor. Dissuaded for the time by Pope Gregory XVI., who saw his merit, the Bishop of Vincennes returned, bringing several priests and seminarians, as well as complete relics of saints from the catacombs, a favor rarely granted.

Meanwhile Rev. Edward Sorin had labored earnestly to erect the brick edifice for his college at Notre Dame. The community was reinforced by the arrival of Rev. Mr. Cointet and two other priests, and a Brother of

St. Joseph, while three Sisters of the Holy Cross—Sister Mary of Bethlehem, Sister Mary of Calvary, and Sister Mary of Nazareth—arrived to establish the Sisterhood in the United States.

The College of Notre Dame and the Manual Labor School were completed in 1844, and opened, duly chartered by the State. The next year a novitiate and chapel rose on St. Mary's Island, between the lakes, while the Brothers of St. Joseph occupied the primitive log-cabin. Under Father Cointet as director of studies, the course of instruction was thoroughly organized, and the commencement exercises in August, 1844, and July 31, 1845, by the forty pupils, convinced all that it would be an honor to the country and religion.

Rev. Mr. Badin at this time gave his remaining property there to found an orphan asylum, and not far off the Sisters were building up a successful academy.

The old Vincennes University, of which William Henry Harrison had once been president, a substantial four-story building, had been purchased by the Bishop and opened under the name of St. Gabriel's College, with Rev. J. B. Chassé as president.

Conversions were frequent. A striking one was that of a man executed in December, 1846, for taking the life of his own mother. Hardened at first, he yielded to the zeal and exhortation of Rev. A. Bessonies, became sincerely penitent, was baptized, and died in the best dispositions.

Bishop de la Hailandière resumed the care of his diocese, but though he saw it increasing in priests, institutions, and the number of the faithful, he could not shake off the conviction that its prosperity would increase under another. At the Provincial Council of

Baltimore he induced the Metropolitan and his fellow-bishops to support his formal resignation. Owing to the death of Pope Gregory XVI., it was not acted on till the next year. On the 16th of July, 1847, he addressed a farewell pastoral to his flock.[1] In June, 1848, he was again in France, where he frequently aided the Bishops by performing episcopal functions.[1]

RT. REV. JOHN STEPHEN BAZIN, THIRD BISHOP OF VINCENNES, 1847–1848.

THE choice of a bishop to govern the diocese of Vincennes fell on the Very Rev. John Stephen Bazin, vicar-general of the diocese of Mobile—a calm, zealous, devoted priest. He was born in the diocese of Lyons, France, in 1796, and came as a priest to Mobile in 1830. When his bulls arrived he was consecrated in the Cathedral of Mobile by Rt. Rev. Michael Portier, assisted by Rt. Rev. John B. Purcell of Cincinnati, and Bishop de la Hailandière, October 24, 1847.

In his pastoral letter addressing the clergy, he said: "Having been inured for many years to the labors

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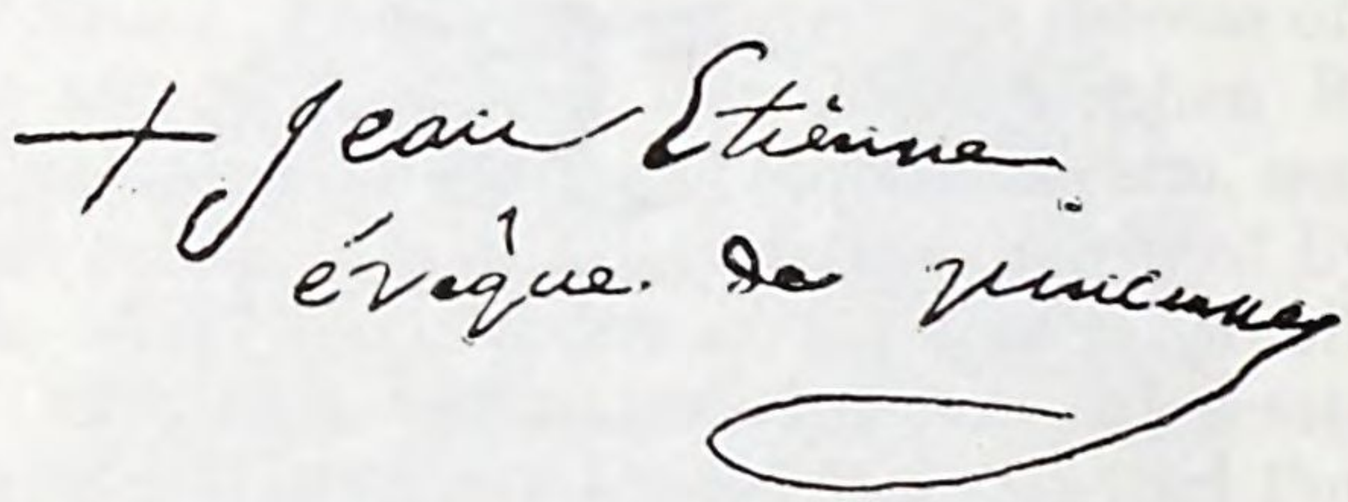
[1] Autobiographical sketch; Alerding, "A History of the Catholic Church in the Diocese of Vincennes," Indianapolis, 1883, pp. 162, 185, 305, 389, etc.; "Life of the Rev. F. Cointet, priest and missionary of the Cong. of the Holy Cross," Cincinnati, 1855. Lyons, "Silver Jubilee of the University of Notre Dame," pp. 18-43; Bishop de la Hailandière to Archbishop Eccleston, June 13, 1844; Jan. 31, 1845. U. S. Cath. Magazine, iii., pp. 316, 745; vi., p. 557: Berichte der Leopoldinen Stiftung, xvii., xx; Cath. Advocate, ix., pp. 168, 181; x., pp. 154, 199, 234; Pittsburgh Catholic, iii., p. 381; Cath. Herald, xiii., pp. 194, 412; Annals of the Propagation of the Faith, 1845, p. 410. Bishop de la Hailandière's letter to the council resigning his see is dated April 13, 1846. After taking part in the consecration of his successor, Bishop de la Hailandière returned to France and led a life of retirement on an estate which he possessed at Friandin near Combourg. There he expired May 1, 1882. As he had desired, his remains were carried to America to be laid beside those of the other bishops of Vincennes.

RT. REV. JOHN S. BAZIN, BISHOP OF VINCENNES.

of a missionary life, we feel ready, in spite of our advanced age, to share with you all the hardships of the ministry. We are ambitious of no distinction. We expect to find in each of you a friend." He was installed in his cathedral by Bishop Portier.

Unacquainted with the diocese to which he was appointed, he at once made Rev. Maurice de Saint Palais vicar-general and superior of his seminary. He entered promptly on his duties, endeavoring with great judgment to inspire confidence and harmony. The Sisters of Providence under his impulse increased



SIGNATURE OF BISHOP BAZIN, OF VINCENNES.

their labors for education. Churches were begun, or dedicated, at Richmond, in Posey County; at Troy, Napoleon, and Fulda.

Bishop Bazin was assiduous in his labors at his cathedral. The confessionals were in a dark, damp, ill-ventilated lower chapel. On the eve of Palm Sunday, 1848, after nine hours spent in the confessional, he was taken ill. His condition did not, at first, excite apprehension, but he was soon convinced that his end was approaching. He made his will, leaving all property to the Bishop of Cincinnati, and appointed Very Rev. Mr. de St. Palais administrator of the diocese. Then he received the last sacraments and died in the most edifying sentiments. Bishop Kenrick of St. Louis, who had hastened to Vincennes, wrote: "Those

of the clergy who were present say that his death was that of a saint. It is wonderful how warmly both priests and people were attached to him. The Protestants of Vincennes looked on his loss as a public calamity."

After a solemn requiem he was laid beside his predecessor, Bishop Bruté.

RT. REV. JAMES M. MAURICE DE SAINT PALAIS, FOURTH BISHOP, 1849–1852.

By the unexpected death of the esteemed Bishop Bazin, the administration of the diocese devolved on Very Rev. Maurice de St. Palais as administrator. A man of ancient and noble lineage in France, gifted, educated, ordained to the priesthood in his own land, he came to Indiana in 1836. He thoroughly identified himself with the country and the people whom he was to guide in the way of salvation. Inured to mission work, fully understanding the circumstances around him, he organized and built a church at St. Mary's, another St. Mary's at Chicago, labored at Madison; his saddle-bags often containing the cornmeal on which he depended for a meal. His journeys amid snow-storms through the most dangerous parts of the State had left him still unscathed and vigorous, with vast practical experience.[1]

Bishop Bazin, in selecting him as his vicar-general, acted on the general voice. Rome, on the 3d of October, 1848, elected him to the vacant see. He was consecrated in the Cathedral of Vincennes, on the 14th of January, 1849, by Rt. Rev. Richard Pius Miles, Bishop

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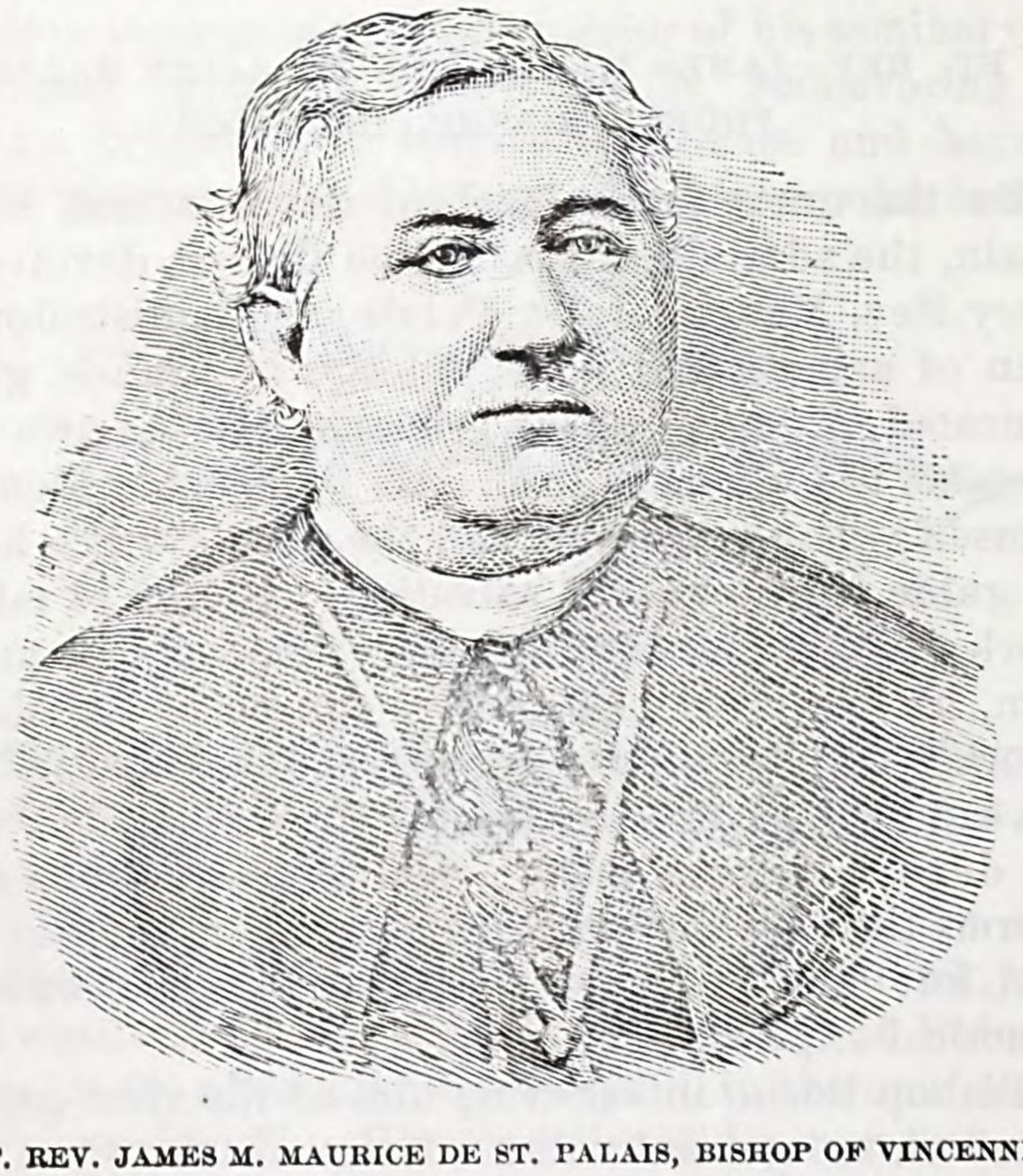
[1] Bishop Portier to Archbishop Eccleston, Sept. 17, 1847, etc.; Bishop P. R. Kenrick to same, May 1, 1848; Alerding, pp. 186–89, 294; Boston Cath. Observer, i., pp. 163–180; ii., p. 67; Pittsburgh Catholic, v., p. 61.



RT. REV. JAMES M. MAURICE DE ST. PALAIS, BISHOP OF VINCENNES.

of Nashville, Rt. Rev. Martin J. Spalding and Rev. Hippolyte Dupontavice acting as assistants.

He soon began an official visitation of his diocese, where he was so well known. A new spirit of hearty activity was infused. He had 35 priests attending 30,000 Catholics; the University at Notre Dame, with five priests, Brothers of St. Joseph directing schools at Indianapolis, South Bend, Vincennes, Madison, Fort Wayne, and Washington; Sisters of Providence, with an academy at St. Mary's of the Woods; others at Vincennes, Madison, and Fort Wayne, and a school at Jasper.

He visited Europe in 1849, and made his way to the great Benedictine Abbey and shrine at EinsiedIn, where he induced the abbot to promise him a colony of monks of his ancient order. One of his first objects on his return was to establish an orphan asylum for his diocese. Generosity to this institution and to the seminary of the diocese he made the guage by which he measured the faith of each station or mission, and their fitness to have a priest.

While all seemed prospering, fire ravaged the buildings at Notre Dame, destroying the shops and kitchen; but Father Sorin soon erected a solid, substantial brick house. A railroad reached South Bend, and the University needed enlarging. The main building had wings added to it in 1853.

Rev. Francis Joseph Rudolf wished to obtain Sisters of the Third Order of St. Francis for his mission of Oldenburg. A single Sister came over. She soon had postulants, and the little community took possession of an unfinished convent in November, 1851. Such was the humble beginning. But the next year the convent was canonically established and an academy was opened. A schoolhouse and chapel soon rose;

then a department was opened for orphans. The mustard seed was growing.

Reports of the diocese show progress in churches at Evansville, Oldenburg, Rockport, South Bend, St. Joseph's, Madison, Millhausen, Edinburgh, Jeffersonville, and Cannelton.[1]

Bishop de St. Palais could attend the Baltimore Council in 1852, prepared to show what the Church was doing in Indiana, though he could not boast of grand cathedral or stately institutions, but simply of earnest, honest work for the good of souls.

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[1] Alerding, pp. 190–206, 589; Lyons "Silver Jubilee," p. 39; U. S. Cath. Magazine, viii., pp. 89, 811; Pittsburgh Catholic, vi., p. 197; Freeman's Journal, Dec. 14, 1850; Mar. 29, 1851.

CHAPTER V.

DIOCESE OF DETROIT.

RT. REV. PETER PAUL LEFEVERE, BISHOP OF ZELA, AND ADMINISTRATOR, 1843–1852.

IMMIGRATION did not increase the population of Michigan as rapidly as it did that of Indiana; but the diocese was large and somewhat vague in its western limits, as Prairie du Chien, La Pointe, Sinsanawa Mound, and St. Paul's Church, near the Falls of St. Anthony, were all regarded as within the diocese of Detroit. But when the sees of Dubuque and Milwaukee were erected, the diocese of Detroit was limited to the State of Michigan.

The diocese as thus reduced contained twelve churches,—ten in course of erection,—fifteen priests, as many schools, and a Catholic population of 25,000. The Indian mission at Arbre Croche was under the care of Rev. F. Pierz, and that at Grand River Rapids under Rev. A. Viszosky, each with a well conducted school. The diocese had a Catholic paper, The Western Catholic Register, established in 1842.

St. Mary's Church was dedicated for the Germans, June 29, 1843. Yet Trinity Church, Detroit, a frame building, could no longer contain half its English-speaking congregation. Bishop Lefevere accordingly, on the 29th of June, 1844, laid the corner-stone of a brick church, to be 80 feet by 160 in depth. The site was on the corner of Jefferson Avenue and St. Antoine Street. Work proceeded gradually as resources came; but a suitable cathedral was all the more

necessary, as the trustees of St. Anne's made it almost impossible for a priest, much less a bishop, to reside there.[1]

In 1843 a good frame church was completed at Mount Clemens, and soon after others began at Flint, Dearborn, and Greenfield. During the year Rev. Frederic Baraga, who in nine years service at La Pointe baptized 753 Chippewas, erected at L'Anse, on the shores of Lake Superior, the Church of the Holy Name of Jesus, and gathered Chippewa converts to it.

Bishop Lefevere succeeded in obtaining for the diocese Sisters of Charity, who, in May, 1844, opened St. Vincent's Select School for girls, and on the 9th of June, 1845, began St. Vincent's Hospital at Randolph and Larned streets.[2]

These were the days when the enemies of the Church seemed to imagine that the very existence of the country depended on their forcing Catholic children to study or read the Protestant Bible in the public schools. On the 2d of May, 1844, a resolution was offered in the Detroit Board of Education introducing into the schools the Douay or Protestant version of the Bible, without note or comment. It was rejected by a decisive vote. A petition was then circulated and presented to the board making the same fraudulent request. The committee of the board to whom the petition was referred, said in their report: "The state of facts in this city in regard to this, at present, much agitated subject, is peculiar and very different from that of any other city where it has arisen. In the first place, our Roman Catholic popu-

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[1] Bishop Lefevere to Archbishop Eccleston, Dec. 1, 1842.

[2] Cath. Herald, xi., p. 235; Farmer, "The History of Detroit and Michigan," Detroit, 1884, pp. 538, 539, 653; Cath. Almanac, 1844, p. 90; 1845, p. 94.

lation is not only more numerous than in any other city, but is the oldest we have. It stands, therefore, in this latter respect, at least, upon an equal footing with the Protestant population. Again, our system is a new one, just adopted, and in the adoption of which all have united and participated."[1]

During the year 1845, St. Thomas's Church, erected by Rev. Mr. Cullen, was dedicated at Ann Arbor in August; and a church erected at St. Joseph, which, though humble, was the first edifice in the town intended for religious purposes. The diocese gained at this time the Redemptorist Fathers, who took charge of the old mission of Monroe. In 1847 these religious obtained Sisters of Providence to conduct an academy there. The Priests of the Holy Cross, under Rev. Edward Sorin, extended their care to Bertrand, then a city full of promise, and to the Pottawotamie Indians at Pokagon, where the Sisters established schools.

In 1846 Bishop Lefevere was at last able to make provision for a future supply of priests by opening the Seminary of St. Thomas, under the direction of Very Rev. Peter Kindekens.

Dr. Lefevere was hampered throughout his government of the diocese by the fact that he was not bishop, but only administrator. Property had been purchased in several places by Bishop Résé, which involved him in constant difficulties, and eventually proved of little advantage to the Church.[2]

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[1] Report of the Board of Education cited in Freeman's Journal, v., p. 228. As there is no Douay Bible without note or comment, and cannot be under the rules of the Church, the proposal to use a book that did not exist and that, if got up specially, could not be used by Catholics, was a miserable fraud.

[2] Bishop Lefevere to Archbishop Eccleston, Jan. 28, Dec. 1, 1842; "The temporalities of our unhappy diocese have so wearied and harassed

In his visitation in the summer of 1847 he found that the mission under Rev. Mr. Pierz had increased so that he had 1842 Catholic Indians. He therefore divided the mission, and Rev. Ignatius Mrak took charge of LaCroix, Middletown, Castor Island, and Manistee, with their Catholic population of 600. About this time the Jesuit Fathers revived their labors at Sault St. Marie.[1]

To the gratification of Bishop Lefevere the Church of St. Peter and St. Paul was completed in 1848. "Thanks be to God," he wrote, "our Cathedral in Detroit is in a state that it may with propriety and decency be dedicated to His service. Therefore the day for its consecration is fixed on the feast of St. Peter and St. Paul, the 29th of next June." The Most Rev. Samuel Eccleston, Archbishop of Baltimore, accepted his invitation and came to the old French town to officiate. A procession formed at St. Anne's and moved to the new church. The ceremonies were performed by the Archbishop, attended by the Bishops of Buffalo, Cleveland, and Zela. The Archbishop of St. Louis arrived in time to assist at the high mass, and preach at vespers. During the ceremony of the consecration, within closed doors, the Very Rev. B. O'Reilly, future Bishop of Hartford, preached to the faithful gathered without. Bishop Lefevere took part in the Council of Baltimore in May, 1849, and on his

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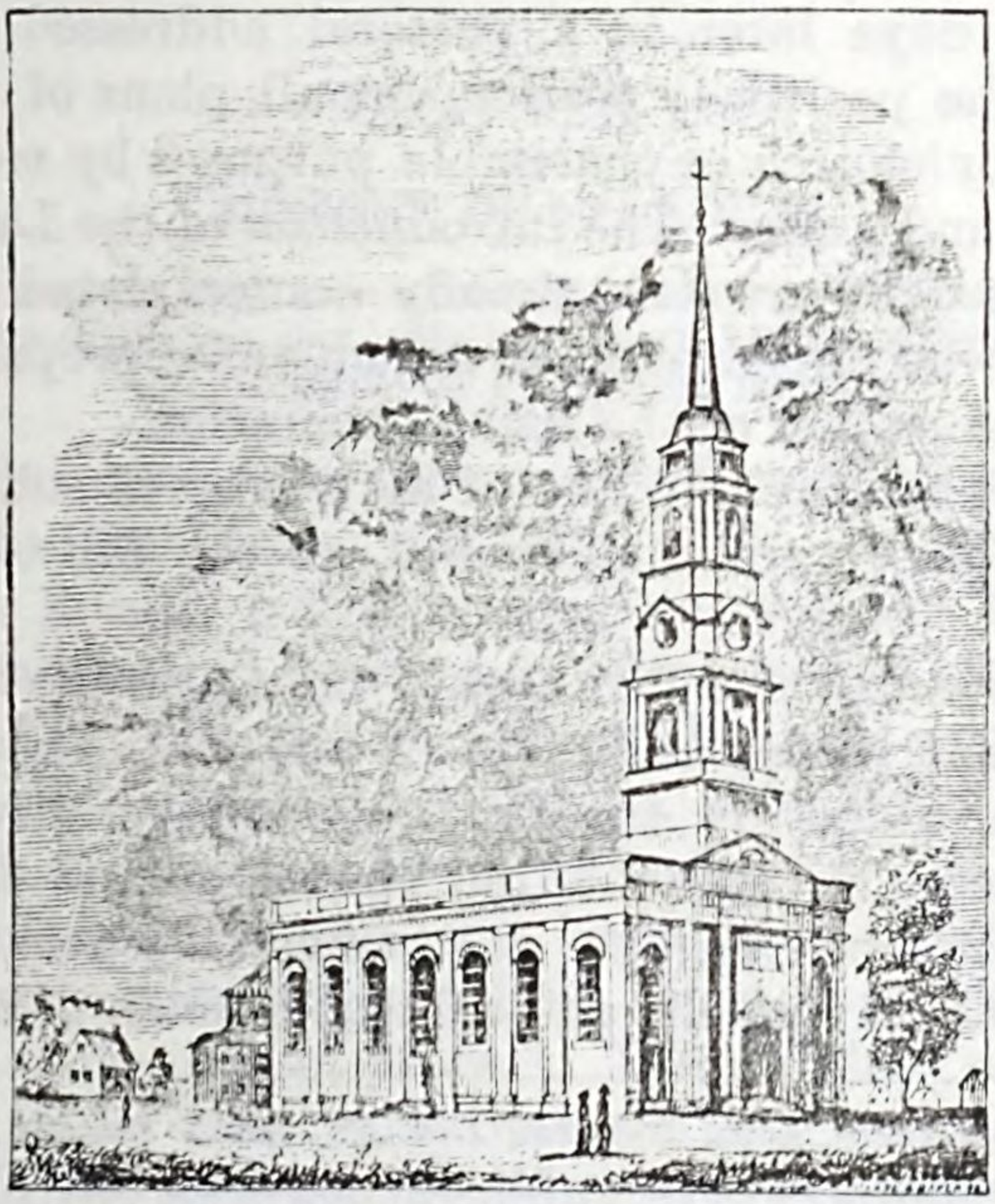
me that I was sometimes tempted to give up the cause for lost." Freeman's Journal, vi., pp. 61, 172; Cath. Herald, xiii., pp. 116, 170; U. S. Cath. Magazine, v., p. 109.

[1] Rev. Francis Pierz, Arbre Croche, Oct. 2, 1843; Berichte der Leopoldinen Stiftung, xvii., p. 53; July 15, 1847; Cath. Almanac, 1848, p. 161; Rev. Frederic Baraga, Berichte, xvii., p. 60; Rev. A. Viszosky, xviii., p. 34; xix., p. 97; xx., p. 52.

way to his diocese was on the steamboat Empire, on the North River, when many lives were lost.[1]

On the 18th of October, 1850, Bishop Lefevere issued a pastoral to the Catholics of the French and English congregations of the city, in regard to the orphans,



CATHEDRAL OF ST. PETER AND PAUL, DETROIT.

and also in a special manner in regard to the Christian education of their children. "Our city was founded by Catholics, and more than half of its population now belongs to our holy religion: we should then be liable to reproach, if we sought not, in our own re-

[1] Bishop Lefevere to Archbishop Eccleston. May 1, 1848; Freeman's Journal, July 29, 1848; Pittsburgh Catholic, v., p. 148; U. S. Cath. Magazine, vii., p. 438; Farmer's "Detroit," p. 539.

sources, the means of counterbalancing a system of education opposed to your spiritual well being and to the truth of our holy faith." To improve the existing schools, and establish others under the Brothers of Christian doctrine, he organized "The Society of St. Joseph for the Erection of Catholic Schools."

A few days later, in a pastoral addressed to his diocese, he positively condemned all plans of raising money for church or charitable purposes by means of dancing and balls. The introduction of the Ladies of the Sacred Heart was already contemplated by the Bishop, who hoped to make all adequate preparations for the education of the rising generation.

The orphan asylum, one of his objects of solicitude, was, to his consolation, opened on the 5th of June, 1851.[1]

In September five Brothers of the Christian Schools began their labors at St. Ann's Church. The Indian missions, aided by the Leopold Society, advanced. The diocese in 1852 had 40 churches, and thirteen others had been begun. It numbered 32 priests, two academies, 24 schools, and a Catholic flock of 85,000.

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[1] Bishop Lefevre, Local Pastoral, Oct. 18, 1850; Pastoral, Oct. 27, 1850; Freeman's Journal, Nov. 16, 1850; April 12, 1851; Pittsburgh Catholic, vii., p. 303; Farmer's, "Detroit," p. 651; Sketch of Bishop Lefevere by Rt. Rev. C. P. Maes.

BOOK IV.

CHAPTER I.

DIOCESE OF ST. LOUIS.

RT. REV. PETER RICHARD KENRICK, BISHOP OF DRASIS, ADMINISTRATOR, 1841-1843. BISHOP OF ST. LOUIS, 1843-1847. ARCHBISHOP OF ST. LOUIS, 1847-1853.

On the occasion of the consecration of his coadjutor at Philadelphia, on the feast of St. Andrew, 1841, Bishop Rosati, before setting out for the Island of Hayti, addressed a pastoral letter to the clergy and faithful of his diocese, which he was never more to see. He commended the Rt. Rev. Peter Richard Kenrick as one whom he hoped to have as his constant companion in life, and who, he said, "having received our last breath, will continue to be your Father for a long succession of years." Words that seem prophetic as we look back over the half century which has seen Dr. Kenrick presiding in the Cathedral of St. Louis.[1]

Bishop Rosati and his coadjutor separated in Philadelphia, and while the former sailed to Hayti to fulfill the duties imposed upon him by Pope Gregory XVI., Dr. Kenrick hastened to the diocese,

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[1] Bullarium de Propaganda Fide, v., pp. 229, 234.

The consecration took place in St. Mary's Church, Bishop Rosati being consecrator; Bishops F. P. Kenrick and P. P. Lefevre, assistants; the Count de Forbin Janson and Bishop England being also present. Cath. Herald, ix., p. 381; x., p. 12.

Bishop Rosati, Pastoral Letter, Philadelphia, Dec. 1, 1841.

where the presence of a bishop was needed. Proceeding by the way of Pittsburgh he reached St. Louis on the 28th of December. After meeting the urgent wants of the episcopal office in the diocese, Bishop Kenrick, on the 16th of February, issued a pastoral warmly advocating the virtue of temperance, and societies for promoting it.[1] By his visitations, administering confirmation, learning the wants of each mission, laying corner-stones of churches, he was fitting himself to be a valuable coadjutor to the Bishop whom the diocese revered. Mrs. Anne Biddle, daughter of the generous Mr. Mullanphy, gave a site on which, November 16, he laid the corner-stone of St. Patrick's Church, St. Louis. Springfield and Alton, in Illinois, showed energy in building up a church, and on the 25th of June, 1843, he laid the corner-stone of the German Church of our Lady of Victory at the corner of Third and Mulberry streets, where Mr. James Lucas had generously given the ground. Bishop Kenrick also encouraged the mission among the Pottawatomie Indians.

But amid his labors came the sad intelligence of the serious illness of Bishop Rosati, and early in November the unexpected tidings that the Bishop of St. Louis had expired at Rome on the 25th of September. He was eminent for his ecclesiastical learning, as well as for piety, prudence, zeal, suavity of manners, and humility. In the provincial councils his opinions exercised great influence. He prepared a manual of ceremonies for the Church in this country and penned several Latin letters, among others the classic letters of the Baltimore council to the Archbishops of Cologne

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[1] Pastoral, Feb. 16, 1842, 4 pp.; Cath. Herald, x., p. 81; Cath. Telegraph, xi., p. 202.

and Posen, which breathed the spirit of a Cyprian. He enjoyed the confidence of the Holy See, which employed him to establish religious organization in Hayti. He was actually deputed to a second mission to that island, and reached Paris, when he became so ill that he returned to Rome, and, hospitably received among his brethren, the Priests of the Mission, at Monte Citorio, died there on the 25th of September, 1843.[1]

Two days before Bishop Kenrick, as coadjutor, ordained as priests several members of the Society of Jesus, one, Father Arnold Damen, to fill a long career as a mission priest in all parts of the country, and Father Peter James Aernoudt, the author of the greatest ascetical work produced in the United States, "De Imitatione Sanctissimi Cordis Jesu,"—"The Imitation of the Sacred Heart of Jesus,"—which in Latin, French, and English has for years nourished the piety of the faithful far and wide. This holy priest, whose great work lay unnoticed at Rome for nearly twenty years, bound himself by vow "to spread to the utmost of his power the Devotion to the Sacred Heart." He died a most holy death on the 29th of July, 1865.[2]

Bishop Kenrick had labored to maintain the diocese as it was, awaiting the return of the diocesan. The whole responsibility for its future development rested upon him when he so unexpectedly succeeded to the see. At this time St. Louis possessed the Cathedral, the German Church of St. Aloysius, that of St.

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[1] Cath. Herald, x., pp. 81, 409; xi., pp. 267, 277, 346, 397; Cath. Telegraph, xi., pp. 182, 202; Cath. Cabinet, i., pp. 61, 184, 253, 514; Cath. Advocate, vii, 271–404; U. S. Cath. Magazine, ii., pp. 381, 758.

[2] The first edition appeared at Einsiedeln in 1863. The London edition of 1882 has a brief sketch of his life by Rev. Mathew Russell, S. J.

Francis Xavier, opened and used, though not completed; that of Our Lady of Victory, which the German Catholics expected soon to occupy; St. Mary's chapel in Soulard's addition, near which a large church was rising, and a newly erected chapel of the Sacred Heart near the convent. This was the provision for the sixteen thousand Catholics of the city, who were attended by twenty-five priests. The theological seminary of the diocese was also in St. Louis, having been transferred to it in 1842. The University of St. Louis and the Academy of the Sacred Heart afforded means of superior education; four parochial schools, under scholastics of the Society of Jesus, Ladies of the Sacred Heart, soon aided by Clercs de St. Viateur, contained nearly 800 pupils. The faithful had also a hospital which in 1842 had received a host of German immigrants scalded on the steamboat Edna, and three orphan asylums.

The diocese comprised the State of Missouri, with about fifty churches outside the episcopal city; part of Illinois, with about thirteen churches, and others rising at Springfield and Alton.[1] Arkansas with two, and Indian missions among the Pottawatomies at Sugar Creek, and among the Flatheads. A preparatory seminary, St. Mary's, had been opened by Bishop Kenrick in Perry County, May 1, 1843. In the same county was St. Mary's College, directed by the Lazarists, an academy under Clercs de St. Viateur at Carondelet, academies under Ladies of the Sacred Heart and Sisters of Loretto and Sisters of St. Joseph, at St. Ferdinand, St. Charles, Bethlehem, Cape Girardeau, St. Genevieve, and Carondelet. In Illinois there were a Visitation Convent and Academy at Kas-

[1] Cath. Advocate, vii., pp. 271, 404; Cath. Cabinet, i., p. 253.

kaskia, and of Sisters of St. Joseph at Cahokia, while Sisters of Loretto were laboring to build up an academy and school at the ancient Post of Arkansas. The Catholic population of the whole diocese was estimated at 100,000.[1]

But its limits were soon reduced to the State of Missouri and the Western territory, as the Sovereign Pontiff, at the petition of the Council of Baltimore, on the 28th of November, 1844, erected the see of Chicago, assigning to it the State of Illinois, hitherto under the jurisdiction of the Bishops of Vincennes and St. Louis, and the see of Little Rock, with Arkansas as the diocese.[2]

Bishop Kenrick found himself hampered at the outset by a debt of $60,000, incurred by Bishop Rosati in rescuing some property of the Church and in establishing institutions which placed St. Louis in a most favorable position for good. The Leopold Association gave its aid to the Bishop as well as to the Fathers of the Society of Jesus to aid their labors among the Germans. In 1844 he estimated the Catholic population of Missouri at 50,000, one-third being of German origin; 7000 being in St. Louis and its environs. The Lazarists were increasing the facilities for Catholics in the city by the erection of St. Vincent de Paul Church. The Bishop acquired ground to erect a church in honor of St. Patrick, laying the corner-stone March 17, 1844, and which was completed and dedicated May 4, 1845. The corner-stone of St. Joseph's, another church for the Germans, under the care of the Fathers of the Society of Jesus,

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[1] Shepard, "The Early History of St. Louis and Missouri," St. Louis, 1890, p. 165; Cath. Cabinet, i., p. 573; Cath. Almanac, 1844, p. 98.

[2] Hernaez, "Coleccion de Bulas," ii., pp. 810, 813.

was laid in April, 1844, and dedicated in the summer of 1846.

With this increase of churches, Bishop Kenrick found it necessary to lay off the city of St. Louis into four ecclesiastical districts or parishes.[1]

A convent of Visitation Nuns had been established in 1833 in the ancient French settlement of Kaskaskia. Its academy enjoyed only a moderate degree of prosperity; but in the spring of 1844 the religious beheld their home almost swept away in a great inundation. Mother Agnes Brent then, by the advice of the Bishop, conducted her community to St. Louis, and established a Visitation Convent on Sixth Street near Pine Street. Before long a very fine property was left to them by the generous Mrs. Biddle, and until they could build a convent upon it they occupied the edifice intended for the Mullanphy Orphan Asylum, but which the threatened withdrawal of the Sisters of Charity kept untenanted.

Another colony of the same order had previously taken steps to found a Visitation convent in St. Louis, and they established their convent and academy on Broadway near Biddle Street. In 1846 the two communities united and proceeded to occupy a new convent on Decatur Street.

The priests of the mission at this time established the College of St. Vincent de Paul at Cape Girardeau, their former institution at the Barrens being reserved especially for those who were preparing to enter the theological seminary. The new institution flourished under the care of Rev. M. Penco, C. M.

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[1] Bishop Kenrick to the Leopold Association, Nov. 9, 1834; Dec. 10, 1844. Very Rev. J. O. Van de Velde to same. Berichte, xvii., pp. 19, 38; xviii., p. 6; xxi., p. 35; Cath. Advocate, ix., p. 101; Cath. Herald, xii., p. 119; xii., pp. 51, 53, 199. U. S. Cath. Magazine, v., p. 517.

The Sisters of St. Joseph, who were already laboring successfully at Carondelet, though visited by a destructive fire, opened a new establishment on Third Street, St. Louis, for the benefit of the most abandoned and most miserable class of society.

By the generous aid of Mrs. Anne Biddle the Sisters of Charity were able in January, 1845, to place their orphans in a new, large, and commodious asylum on Tenth Street, St. Louis; and St. Vincent's school, which they opened, was soon chartered by the State.[1]

The progress of religion was not limited to the city. Churches were in progress at Carondelet, Independence, St. Joseph, Marshall, Washington, and Liberty, while many counties were regularly and systematically visited by missionaries.

With the increase of the faithful the want of priests was felt, and the Very Rev. Joseph Melcher went to Europe to obtain aid. He returned in the summer of 1847 with four priests and eight seminarians, some of whom had nearly completed their theological course.[2]

Bishop Kenrick attended the Baltimore Council of 1846, and on the 8th of October in the following year Pope Pius IX., by his Apostolic Brief of that date, made St. Louis an archbishopric. The Most Rev. Peter Richard Kenrick thus became archbishop-elect, and obtained the full authority when the pallium was conferred upon him in St. John's pro-cathedral, Philadelphia, September 3, 1848.

At the petition of the Seventh Provincial Council of Baltimore, which Archbishop Kenrick attended in

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[1] Bishop Kenrick to Archbishop Eccleston, Feb. 16, 1846; History of the establishment of the Order of the Visitation; Cath. Cabinet, ii., pp. 185, 242, 566, 634, 760; Cath. Herald, xii., p. 227; xiii., p. 53; Cath. Advocate, x., p. 3; xi., p. 252; U. S. Cath. Magazine, iv., p. 466.

[2] U. S. Cath. Magazine, v., p. 170; vi., p. 50; vii., p. 448.

1849, the Bishops of Dubuque, Nashville, Chicago, and Milwaukee, with the bishop of the newly erected see of St. Paul, were made suffragans of the Archbishop of St. Louis.[1]

The Cathedral of St. Louis witnessed on the 11th of February the consecration of Very Rev. James O. Van de Velde, the vice-provincial of the Society of Jesus, as Bishop of Chicago. During the year the Sisters of the Good Shepherd arrived, and established on Menard Street, St. Louis, a house of their order with a refuge for the erring. A colony of Ursuline nuns from Raab, in Hungary, came to devote themselves to the education of the young in the German congregations.

During the year 1849 St. Louis was visited by the cholera. The Sisters of Charity received into their hospital 1330 patients, more than half of whom were saved by their devoted care. Two of the community directing the hospital, Sister Columba Long and Sister Patricia Butler, fell victims to the disease while attending the patients in the hospital.

The disease was unusually destructive in the religious houses of the diocese, four Ladies of the Sacred Heart, a Visitation nun, and two Sisters of St. Joseph dying during the fatal summer.[2]

On the 25th of May, 1850, the Most Rev. Archbishop summoned a synod of his diocese, which met in the Cathedral on August 25, the Fourteenth Sunday after Pentecost. It was attended by forty-three priests. In this synod the decrees of the Baltimore councils and the statutes of the first synod

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[1] Concilia Provincialia Baltimori habita, 1829–1849; Baltimore, 1851, pp. 269, 281.

[2] Cath. Almanac, 1850. A poem on the heroic Sisters of Charity will be found in U. S. Cath. Magazine, viii., p. 517.

of St. Louis were again promulgated. Regulations were adopted as to the burial services, erection of new churches, gifts made to clergymen, which were declared to be for the church unless another intention was distinctly expressed; parochial registers, confession, especially of the young; faculties of the clergy, midnight mass at Christmas, benediction of the Blessed Sacrament, processions, founded requiem masses, the holy oils, preaching, marriages, and the publication of banns. A chancery was established in the diocese, provision made for an annual collection to maintain the diocesan seminary, and conferences of the clergy were organized. The tenure of church property was regulated by clear rules. The clergy were urged to celebrate the festivals observed in other parts of the country as holidays of obligation, but which, in the diocese of St. Louis, had been of devotion only, and to invite the faithful to hear mass on those days. Processions prescribed in the missal, the Gregorian chant and annual retreats, were earnestly recommended.

The bequest of Rev. Francis Cellini, who thirty years before resigned a benefice in Europe to labor on the American mission, was mentioned. This good priest, who died January 6, 1849, left all he possessed to found a home for priests of the diocese broken by age or ill health. Trustees were appointed to carry out his pious wish, and an annual requiem mass established.[1]

In a pastoral letter issued after the Synod, the Archbishop deplored the neglect of many to have their children baptized soon after birth; he explained the

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[1] Statuta Lata et Promulgata ab Illmo ac Revmo, D. Petro Ricardo Kenrick, Archiepiscopo S. Ludovici, in Synodo Diœcesana mense Augusti, A. D. 1850 habita. S. Ludovici, 1850.

rules for the publication of banns, showed how the Church disapproved of mixed marriages, and forbade divorces. He urged the faithful to liberality in maintaining their pastors and churches, and fixed a payment to be made annually for diocesan purposes by all pastors receiving more than $500 a year. He called for a regular and organized system of collections for the support of the diocesan seminary. He impressed deeply on them the necessity of maintaining Catholic schools and orphan asylums in order to save the young. He announced that ground had been secured for an orphan asylum for German boys and girls, and that Mrs. Anne Lucas Hunt had generously given an entire square of ground to enable the Sisters of the Good Shepherd to carry on the charitable and pious work which they had begun so successfully. The rules for the management of church property were given at length.[1]

A letter to the Leopold Association gives the condition of the German Catholics of the diocese at this time. Four of the ten churches in St. Louis were exclusively German. They had their own orphan asylum and Ursuline convent with Sisters from Hungary and Bavaria. Three German congregations in Scott County were attended by a priest at Benton. Apple Creek was without a priest. Perry County attended from the Seminary. Two German priests attended those in St. Genevieve County, and as many those in Jefferson County. At Carondelet and Florissant the Germans and English-speaking Catholics attended the same church. Two congregations in St. Charles County had each a German priest. Those in Wash-

[1] Pastoral Letter of the Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, to the clergy and laity of the diocese of St. Louis (Sept. 1), St. Louis, 1850.

ington County were attended by two German Fathers of the Society of Jesus; and three other Fathers attended four congregations in Osage and Cole counties. Jefferson City had a German congregation and priest. In Gasconade County the German Catholics were erecting a church. He was about to send a German priest to Montgomery County. Those at Boonville were visited by priests, but had no church; while those in Pettis, with five or six small bodies, were regularly attended. The Archbishop had two German students in his seminary.[1]

The Brothers of the Christian Schools were the next accession to the diocese. By 1852 they had a boarding-school on Sixteenth Street, near Market, in St. Louis; and directed the parish school for boys at the Cathedral, St. Francis Xavier's, St. Vincent de Paul's, and St. Patrick's churches. They had even been encouraged to open a novitiate on Eighth Street to receive applicants for admission.

On the 19th of June, 1851, the Indian missions lost Father Christian Hoecken, a native of Upper Brabant, who had been for fifteen years a devoted priest among the Western tribes. While ascending the Missouri with Father De Smet, cholera broke out on the steamboat. Father Hoecken was assiduous in his care of the sick, preparing remedies and affording them all relief in his power till he himself was seized. Father De Smet, sick himself, prepared him for death, and made to the dying priest what he believed to be his last confession.

In his pastoral letter, promulgating the Jubilee granted by the Pope, Archbishop Kenrick impressed

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[1]Archbishop Kenrick to Archbishop Milde, Oct. 16, 1850. Berichte der Leopoldinen Stiftung, xxiv., pp. 1–6.

on his flock the necessity of zeal and sacrifice for the Catholic education of the young, and especially commended the Brothers of the Christian Schools, who had recently begun their labors in his diocese.[1]

SEAL OF RT. REV. P. R. KENRICK,
AS BISHOP OF DRASIS.

[1] De Smet, "Western Missions and Missionaries," pp. 63-66; Freeman's Journal, July 26, 1851; Feb. 21, 28, 1852. The Catholic free schools in St. Louis had already nearly 2500 pupils.

CHAPTER II.

DIOCESE OF CHICAGO.

RT. REV. WILLIAM QUARTER, FIRST BISHOP, 1843–1848.

THE Sovereign Pontiff, by his bull "Apostolatus Officium," on the 28th of November, 1843, erected the see of Chicago, and placed under the jurisdiction of its bishop the State of Illinois. The territory embraced in the new diocese had long been a home of Catholicity. Father James Marquette traversed the State in 1673, and soon, after wintering near Chicago, founded a mission among the Kaskaskia band of Illinois on the upper part of their river. Father Allouez and the Franciscan Fathers Membré and de la Ribourde labored among the Indians and ministered to the whites. Fort Crêvecœur and Fort St. Louis, then Kaskaskia, Cahokia, Fort Chartres, Prairie du Rocher, became seats of Catholic chapels and Catholic life. Among these early priests Illinois enrolls as martyrs Father Gabriel de la Ribourde, O. S. F., and Rev. Mr. Gaston, both slain by the Indians.

After the fall of French power, few priests came to minister to them, and though Illinois was placed under the care of the Bishop of Bardstown on the erection of that see, the western portion was soon attended from the more thriving church in Missouri. This was maintained after the erection of the see of Vincennes, to which part of Illinois was annexed.[1]

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[1] Hernaez, "Coleccion de Bulas," ii., p. 797; Guérin, "Le Martyr de la Charité ou Notice sur M. G. Richard," Lille, 1863, p. 53; Moreau, 'Les Prêtres Français Emigrés aux Etats Unis," p. 124.

+ William Qr
of Chicago

RT. REV. WILLIAM QUARTER, FIRST BISHOP OF CHICAGO.

Chicago, known and visited by the French, was a mere post. In 1804 the United States government established here Fort Dearborn, but it was taken by the Indians in 1812. Gradually a few whites settled there, Ouilmette and Beaubien being among the pioneers. The Rev. Gabriel Richard of Detroit visited Chicago in 1821 and said mass apparently at Col. Beaubien's house. He also preached to the garrison in the fort.

In 1833 the Catholics, headed by Thomas J. B. Owen and J. B. Beaubien, sent a petition to Bishop Rosati asking him to give them a resident priest. The Bishop of St. Louis, as vicar-general of the diocese of Bardstown, on the day after the receipt of this petition, appointed Rev. J. M. J. St. Cyr, born at Lyons, November 2, 1803, and whom he had ordained that very month, to begin a mission in Chicago. Journeying on horse and on foot Rev. J. M. J. St. Cyr reached his post and said his first mass at Mark Beaubien's, May 5, 1833. The little Catholic body was soon joined by the Taylor family, zealous converts from the East; the next year a lot was purchased on Lake and State Streets, and a little church 25 by 35 feet erected. Rev. Mr. St. Cyr was recalled in 1837 and Rev. Leander Schaffer came to attend the Germans, and Rev. Mr. O'Meara to take general charge. The energetic Rev. Maurice de St. Palais opened St. Xavier's Academy, and soon after began to erect a brick church on Madison Street and Wabash Avenue at a cost of $4000. Though not completed it was opened for service on Christmas Day, 1843.[1]

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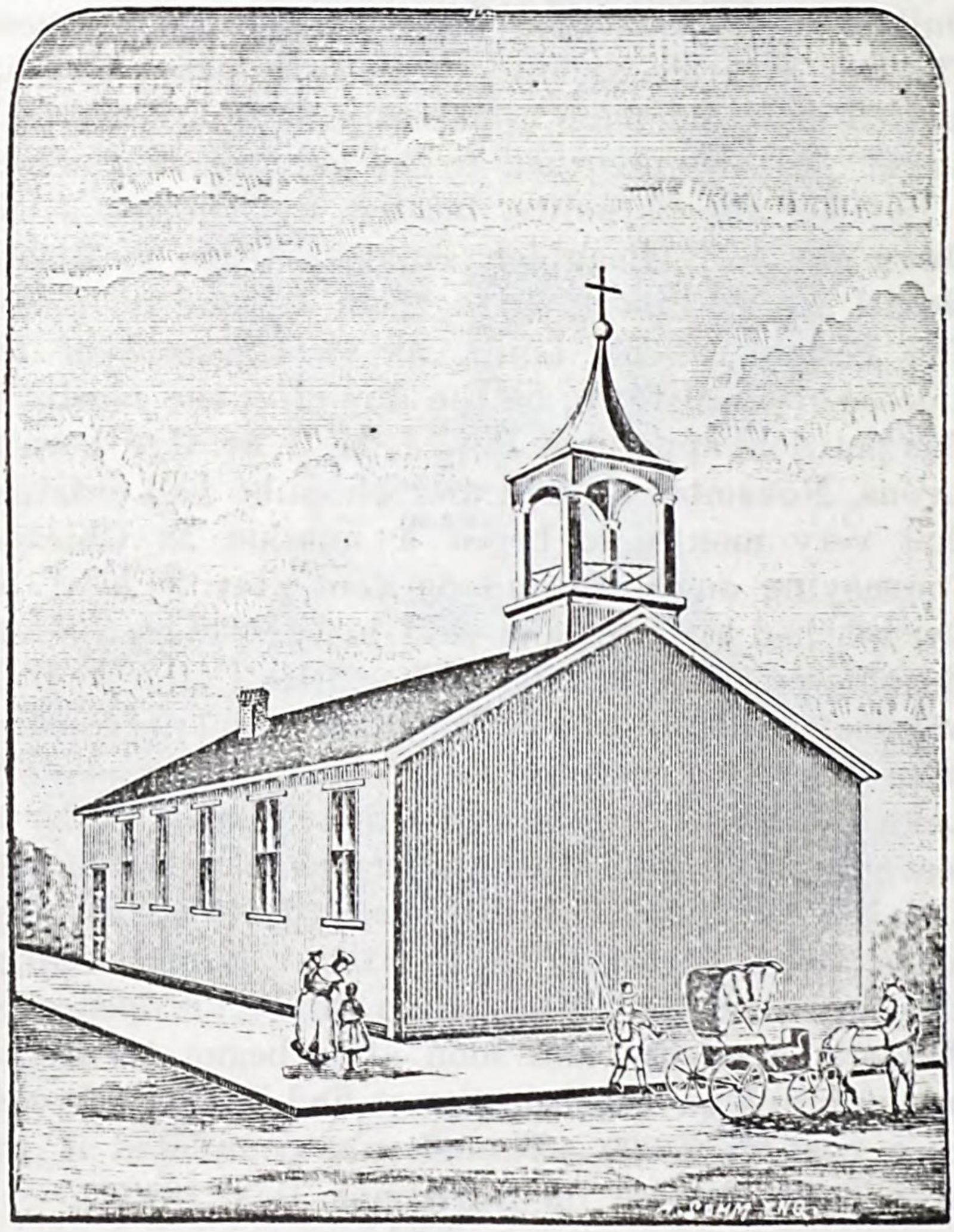
[1] U. S. Cath. Magazine, iii., p. 263; Bürgler, "Geschichte der Kathol. Kirche Chicago's" Chicago, 1889, pp. 7–12; Cath. Advocate, x., p. 37; Cath. Herald, xiii., p. 35; Tassé ("Les Canadiens de l'Ouest," Montreal, 1873, p. 89) speaks of a log chapel erected in 1832, but I find nothing to support him.

Such was the condition of the Catholic church in the city of Chicago, when Pope Gregory XVI. made that city an episcopal see, and appointed as its first



FIRST CHURCH, CHICAGO.

bishop Rt. Rev. William Quarter, born at Killurine, Kings County, Ireland, January 21, 1806. He came to America in 1822 and entered Mount St. Mary's Semi-

nary. At the conclusion of his course he was summoned to New York by Bishop DuBois, who ordained him priest on the 19th of September, 1829. He was stationed at St. Peter's Church, and while there obtained Sisters of Charity for the free school. Appointed pastor of St. Mary's Church in June, 1833, he obtained Sisters of Charity before autumn set in and opened a free school for his church. His zeal and devotedness, with his ability in the management of affairs, marked him as one whose promotion might be expected.

He was consecrated Bishop of Chicago in St. Patrick's Cathedral, New York, on the 10th of March, 1844, together with Bishops Byrne and McCloskey. Rt. Rev. John Hughes, Bishop of New York, was consecrator, assisted by Bishop Fenwick, of Boston, and Bishop Whelan, of Richmond.

He reached his episcopal city on Sunday, May 5, early enough to say mass in the old church and preach in the new one, as yet unplastered and with only a temporary altar.

The diocese of Chicago contained besides the church in Chicago, four churches in Lake County, one in McHenry County, others at Galena, Ottawa, La Salle, Alton,[1] Cahokia, Prairie du Long, Belleville, Shoal Creek, Kaskaskia, Prairie du Rocher,[2] Edwardville, Shawneetown, and in Edgar and Jasper counties. The priests in Chicago belonged to the diocese of Vincennes and were at once recalled, and he found church and cemetery and school heavily in debt. Aided by his brother he cleared St. Mary's from debt, and exerted himself to obtain priests to fill vacancies.

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[1] McGovern, "The Life and Writings of the Rt. Rev. John McMullen," Milwaukee, 1888, p. 11; Cath. Herald, xi., p. 317.

[2] An account of this church may be found in Cath. Advocate, x., p. 395.

The old church became at once the nucleus of a college.

By the close of the year Bishop Quarter had twenty-three priests in his diocese, one at the cathedral, Rev. C. H. Ostlangenberg, to care for the Germans, while Quincy had its German congregation and priest. There were about thirty-eight churches, and under the new impulse eight more were going up. The whole Catholic population of the State was estimated at more than 50,000. With a steadily increasing German flock, he appealed, and not in vain, to the Leopold Association, and made plans to give them a church of their own in Chicago, as they were estimated at one thousand, the English speaking Catholics being two thousand.[1]

The main edifice of the University of St. Mary's of the Lake, chartered December 23, 1844, was commenced the next year. On the feast of St. Peter and St. Paul a church under their invocation was dedicated at the future see of Alton by Bishop Loras, and about the same time the corner-stone of a church was laid in the future episcopal see of Peoria. St. Mary's Cathedral was completed and dedicated on the 5th of December, 1845.

The wants of the diocese were so great that Bishop Quarter ordained many priests and incited congregations to erect churches. Some of the older members of the hierarchy thought that he was imprudent, consulting rather the goodness of his own heart than the solid qualities required for mission work and the formation of an able body of clergy and self-supporting

[1] Cath. Almanac, 1845, p. 111; Berichte der Leopoldinen Stiftung, xvii., p. 29; xviii., p. 19; U. S. Cath. Magazine, iii., p. 542; Cath. Cabinet, i., pp. 446, 707; Freeman's Journal, v., p. 101.

churches. Thus, in 1845, we find churches begun at Galena, Ottawa, La Salle, Little Fort, and Joliet, and several ordinations.

In 1845 Bishop Quarter obtained from the Illinois Legislature a charter for the diocese under the title "The Catholic Bishop of Chicago," authorizing him and his successors to hold property in trust for the good of the diocese. Before the end of the year 1845 he had visited the East to obtain aid, and secured a colony of Sisters of Mercy from Pittsburgh, who founded a house in Chicago with Sister Mary Agatha O'Brien as superior.

Three churches were erected at La Salle, McHenry, Ottawa, and eight missions established in 1846, and St. Patrick's Church begun on the west side of Chicago River. The next year Lockport, Dresden, Marshal, Mount Carmel, saw Catholic congregations erecting houses for the worship of God. At Nauvoo, one of the edifices erected by the Mormons became a Catholic church.

In his pastoral of December, 1846, Bishop Quarter appealed earnestly to his clergy and the faithful to support with generosity the diocesan seminary, which would supply priests to save the many neglected Catholics still scattered through the State.[1]

On the 25th of April, 1847, after a retreat given to the clergy by Rev. Father Di Maria, S. J., Bishop Quarter opened the first Synod of the Diocese of Chicago, which was attended by thirty-two priests. A society for the relief of sick, aged, and infirm

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[1] Freeman's Journal, vii., p. 110; U. S. Cath. Magazine, v., p. 567; vii., pp. 46, 111, 398; Cath. Herald, xiv., p. 236; Bishop Quarter in Berichte der Leopoldinen Stiftung, xx., p. 10; xxi., p. 11; McGovern, "Life and Writings of Rt. Rev. John McMullen," pp. 13, 21.

clergymen soon showed the spirit excited among the clergy of the diocese.

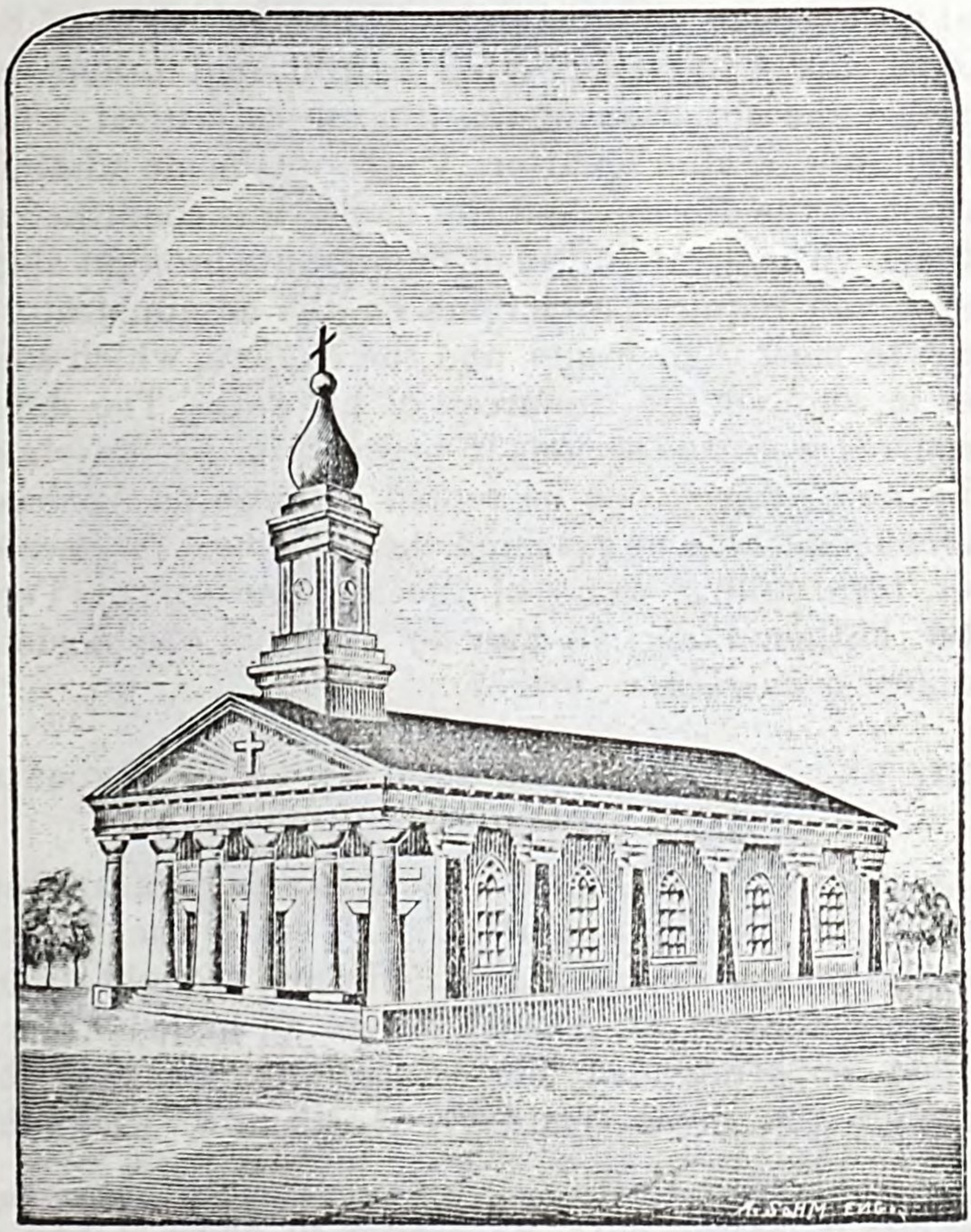
Bishop Quarter was untiring in his visitations, and in his zealous efforts to afford churches and priests to his people of all races. He provided where possible for the Germans, and in 1847 visited Bourbonnais Grove, where he had stationed Rev. Mr. Courjault to care for the French Canadians who were settling in that part.

Schools for the instruction of the young occupied his mind. To them, after meeting the great want of priests and churches, he proposed devoting his whole care. Meanwhile he encouraged piety by stimulating the formation of Rosary Societies and Confraternities of the Immaculate Heart of Mary.

Bishop Quarter had overtasked his strength and energies, although neither he nor those around him saw anything to excite alarm. He lectured in his cathedral through Lent, and after preaching on Passion Sunday seemed greatly exhausted. He retired early to rest, but during the night his moans summoned Rev. P. T. McElhearne to his room. He found the Bishop seated on the side of his bed, complaining of excruciating pain in his head. A physician was summoned and the last sacraments were administered. When these were accomplished Bishop Quarter exclaimed, "Lord have mercy on my poor soul," and sank back as if in a deep slumber. Before his friend and physician Dr. John E. McGirr arrived, life was extinct. He had expired at 3 A. M. on the 10th of April.

As the news of this sudden bereavement spread it affected deeply all classes, for Bishop Quarter had won the general esteem. After solemn masses for the repose of his soul, he was entombed beneath the sanctuary of his cathedral, on Friday, the feast of the

Seven Dolors. Above the vault a marble cross, even with the floor of the church, bore a simple inscription: "Rt. Rev. William Quarter, D. D., First Bishop of



ST. MARY'S CATHEDRAL, CHICAGO.

Chicago. Consecrated March 10, 1844; died April 10, 1848, aged 42 years."[1]

[1] McGirr, "Life of the Rt. Rev. William Quarter, D. D." New York, 1850, pp. 83–121; Pittsburgh Catholic, v., pp. 44, 63. His body lay

Bishop Quarter had made no preparations for the management of the diocese, and his illness was too brief to permit him to give any directions. The nearest members of the hierarchy, the Archbishop of St. Louis, the Administrator of Detroit, and others, regarded the situation of the diocese as critical. The Very Rev. Walter Quarter, V. G., was made administrator of the diocese, and the choice was confirmed at Rome. The great influx of immigrants brought ship-fever and required exertions on the administrator's part to meet their wants, and the cholera, which soon set in, showed the resources of his zeal. The debts incurred were too serious to permit him to undertake any new project, but he rented a house on Wabash Avenue in which he gathered the orphans. In December, 1848, tidings came of the appointment of Very Rev. Father James O. Van de Velde, of the Society of Jesus, as second bishop.[1]

RT. REV. JAMES OLIVER VAN DE VELDE, SECOND BISHOP OF CHICAGO, 1849–1854.

JAMES OLIVER VAN DE VELDE was born near Termonde, in Belgium, April 3, 1795, when the French revolution was in full course. He was brought up by a pious aunt at St. Amand, where an exiled French priest superintended his education. In time he entered the great seminary at Mechlin, where he

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there till after the great fire, when it was removed to a vault in Calvary Cemetery in October, 1871. McGovern, p. 27, Bishop Lefevre to Archbishop Eccleston, April 29, 1848.

[1] Bishop Kenrick to Archbishop Eccleston, April 15, 1848; Bishop Lefevre to same, April 29, 1848; Rev. J. A. Kinsella, to same, April 24, 1848. Bishop Kenrick, in view of the steadily increasing number of German Catholics, advised the appointment of a German priest. Bürgler, "Geschichte der Kathol. Kirche Chicago's," Chicago, 1889, pp. 39–45.

Rt. Rev. Wm. D. Gillis, S. T.

Bp. Chio

completed his classical and theological course. Yielding to the enthusiasm created by Rev. Charles Nerinckx as to the work to be done in the United States, a number of young Belgians offered themselves for the American mission. Young Van de Velde was one of these, but the rupture of a blood vessel, while crossing the ocean in 1817, seemed fatal to future usefulness. He persevered manfully, and with his companions entered the Jesuit novitiate in Maryland. After years of study and teaching in Georgetown College, he was ordained in 1827 by Archbishop Maréchal. He was no stranger to mission work, as he attended Rockville and other stations. In 1831 he joined his old associates in Missouri, was professor in the University, then vice-president, and in 1840 president of the institution. Three days later he was placed at the head of the western Jesuits as vice-provincial.[1]

Father Van de Velde was thus a priest of known experience and ability. As a member of the Society of Jesus, the episcopate was something he was loth to accept; but in the opinion of grave theologians, the bull contained a positive command. He was accordingly consecrated Bishop of Chicago, in the Church of St. Francis Xavier, on Sexagesima Sunday, February 11, 1849, by Most Rev. Peter R. Kenrick, Archbishop of St. Louis, assisted by Bishops Loras, of Dubuque, and Miles, of Nashville.

Traversing his diocese from the south and making a visitation of almost all the churches, Bishop Van de Velde reached Chicago, March 30, 1849, and took possession of his cathedral on the following Sunday.

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[1] De Smet, "Western Missions and Missionaries," New York, 1859; p. 499.

He opened his administration by giving an earnest mission to the congregation. Chicago, under Bishop Quarter and Very Rev. William Quarter, could claim four churches: the Cathedral, St. Joseph's Church on Chicago Avenue, St. Peter's on Washington Street, both for German Catholics; St. Patrick's Church on Randolph Street. The theological seminary, with eighteen students; the University of St. Mary of the Lake, and the Convent of the Sisters of Mercy with its academy were, like the last three churches, due to Bishop Quarter. Galena had two churches and a convent of Sisters of Mercy. Quincy had a church for English-speaking Catholics and another for Germans. There were in the diocese forty-eight other churches or public chapels, and forty priests to minister to a Catholic body of 80,000 Catholics, which was rapidly increasing.

On the 9th of June, 1849, Bishop Van de Velde issued a pastoral letter to his flock.[1]

After attending the Council at Baltimore in 1849 he resumed his visitation of his diocese, especially the missions in the northwestern part of the State. He was zealous and energetic, but rheumatism, from which he had long suffered, became extremely severe in its attacks after he took up his residence in the damp and chilly climate of Chicago. At the earliest moment that he could communicate with the Sovereign Pontiff, he tendered his resignation and asked permission to return to the Society of Jesus. Pius IX., through Cardinal Fransoni, urged him to persevere.

He found a stone church at La Salle, nearly ready to

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[1] Freeman's Journal, Sept. 10, Mar. 10, 1849; Pittsburgh Catholic, vi., p. 36; Cath. Almanac, 1849, p. 132.

roof; at Nauvoo, amid the ruins of the Mormon city, a Catholic congregation was growing up. St. Augustine's Church, a large stone edifice, dedicated in 1839, was, from the neglect of the people, already in a ruinous condition. The Church of St. Joseph at Prairie du Rocher, built of logs set erect on a stone foundation, had especial interest for Bishop Van de Velde. Here, under the window at the gospel side of the altar, was buried Father Sebastian Meurin, the last surviving missionary of the Society of Jesus in the West. When provincial of his order he had obtained permission of Bishop Quarter to remove the remains to Missouri. He now, as Bishop, made the excavation, discovered the skeleton entire, and placing it in a fitting casket conveyed it to St. Louis to be interred at St. Stanislaus, the cemetery of the restored society. Old Kaskaskia had shown its Catholic spirit by erecting a new church.[1]

In the autumn of 1849 he visited the southern and southwestern districts. He was rejoiced to see a new large church rising at Bourbonnais Grove; secured ground for a better church at Mount Carmel than the temporary one; encouraged the German settlers at St. Peter's, who were erecting a log chapel. At Teutopolis the log chapel was totally inadequate and badly situated; he selected an advantageous site, and preached in German to the congregation to overcome their reluctance to follow his advice. At Taylorsville the church was nearly ready and the work was hastened to enable the Bishop to officiate at a temporary altar. At Beardstown he started a subscription to buy a lot for a chapel for the exceedingly poor

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[1] Bishop Van de Velde, Letter, Sept. 4, 1849; Freeman's Journal, Sept. 15.

congregation. Naperville had a flock of 600 Germans, and Aurora, near it, another, of Canadians, without a church.[1]

After Easter, in 1850, on his visitation, he dedicated St. Joseph's Church at Grosse Point or New Trier, erected by Rev. Henry Fortmann; and exhorted the German Catholics at Ridgeville to commence building. McHenry showed the zeal and liberality of the Catholic body, but at Teutopolis two years had been wasted in disputes among the Catholic congregation. Another visitation extended from the Fourth Sunday after Pentecost to December.[2] Bishop Van de Velde had given up a house, occupied by the clergy, for the orphans in Chicago, and during the year 1850 secured lots for the erection of a suitable asylum.[3] On the feast of St. Andrew he announced, in a pastoral letter, the Jubilee granted by Pope Pius IX.[4]

Bishop Van de Velde visited Europe in 1852 and earnestly besought the Pope to allow him to resign his episcopal dignity and return to his order, but Pius IX. would not consent. He allowed him, however, to be restored to the Society of Jesus as fully as he could be while having jurisdiction outside of the order. Entertaining a great devotion to St. Anne, he purposed dedicating his future cathedral to the Mother of the Blessed Virgin, and while in Europe secured a fine painting of St. Anne to be the altarpiece.[5]

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[1] Bishop Van de Velde, Letter, Oct. 30, 1849; Pittsburgh Catholic, vi., pp. 274–75. Freeman's Journal, Nov. 24, 1849.

[2] Same, Letters, June 11, 1850; Jan. 14, June 11, 1851, in Berichte der Leopoldinen Stiftung, xxiii., p. 57; xxiv., pp. 24, 33; Pittsburgh Catholic, vii., p. 134.

[3] Freeman's Journal, Oct. 5, 1850.

[4] Pastoral Letter, Freeman's Journal, Jan. 18, 1851.

[5] Bishop Van de Velde to F. P. J. De Smet, Oct. 20, 1852.

RT. REV. RICHARD P. MILES, BISHOP OF NASHVILLE.

CHAPTER III.

DIOCESE OF NASHVILLE.

RT. REV. RICHARD PIUS MILES, FIRST BISHOP, 1843-1853.

TENNESSEE was not a State to invite great emigration from other States or abroad. It was a Southern State, with rugged mountain land, and producing no rich crops. Memphis was the only large commercial city, and even there Catholic growth was so slow that the church begun by Rev. Michael McAleer was not completed till 1844. In that year Rev. Ivo Schacht, who had a large district, embracing several counties, laid the corner-stone of a church at Clarksville. The German Catholics in Nashville desired a church of their own, and Bishop Miles appealed in their behalf to the Leopold Association. Another church was going up in Humphrey County, and a site secured for one in Franklin. The great work before the Bishop was, however, the erection of a cathedral. On the 6th of June, 1844, he laid the corner-stone with all the imposing ceremonies, and carried on the work so persistently that it was dedicated December 31, 1847, under the invocation of the Blessed Virgin of the Seven Dolors. It was in the Grecian style of architecture, with two Ionic columns in front, and measured 70 feet by 110. It cost $30,000, raised by appeals to the generous, not only in Tennessee, but also in other States. The dedication was performed by Bishop Miles, assisted by Bishop Portier, of Mobile, and Bishop Purcell, of Cincinnati. It was a triumph for the diocese, but in Nashville itself there were not

more than 800 Catholics. A commodious residence, adjoining the Cathedral, was also erected.

Sisters of Charity, from Nazareth, established a mother-house on the feast of St. Vincent de Paul, 1851, and opened an academy for young ladies, which met hearty support. At Memphis a convent of Dominican Sisters was engaged in the same work. The old church, replaced by the Cathedral, soon became St. John's Hospital, under the Sisters of Charity.

In 1849 a church was dedicated at Jackson.

The Sisters of the Order of St. Dominic secured the mansion and grounds of General Coe, at Memphis, and opened St. Agnes's Academy, which was soon a successful institution.[1]

Brothers of St. Patrick directed the boys' school at Nashville, and there were schools for colored children.

In the beginning of 1852 this diocese, with a Catholic population scarcely exceeding 5000, had eight churches and chapels attended by nine priests.

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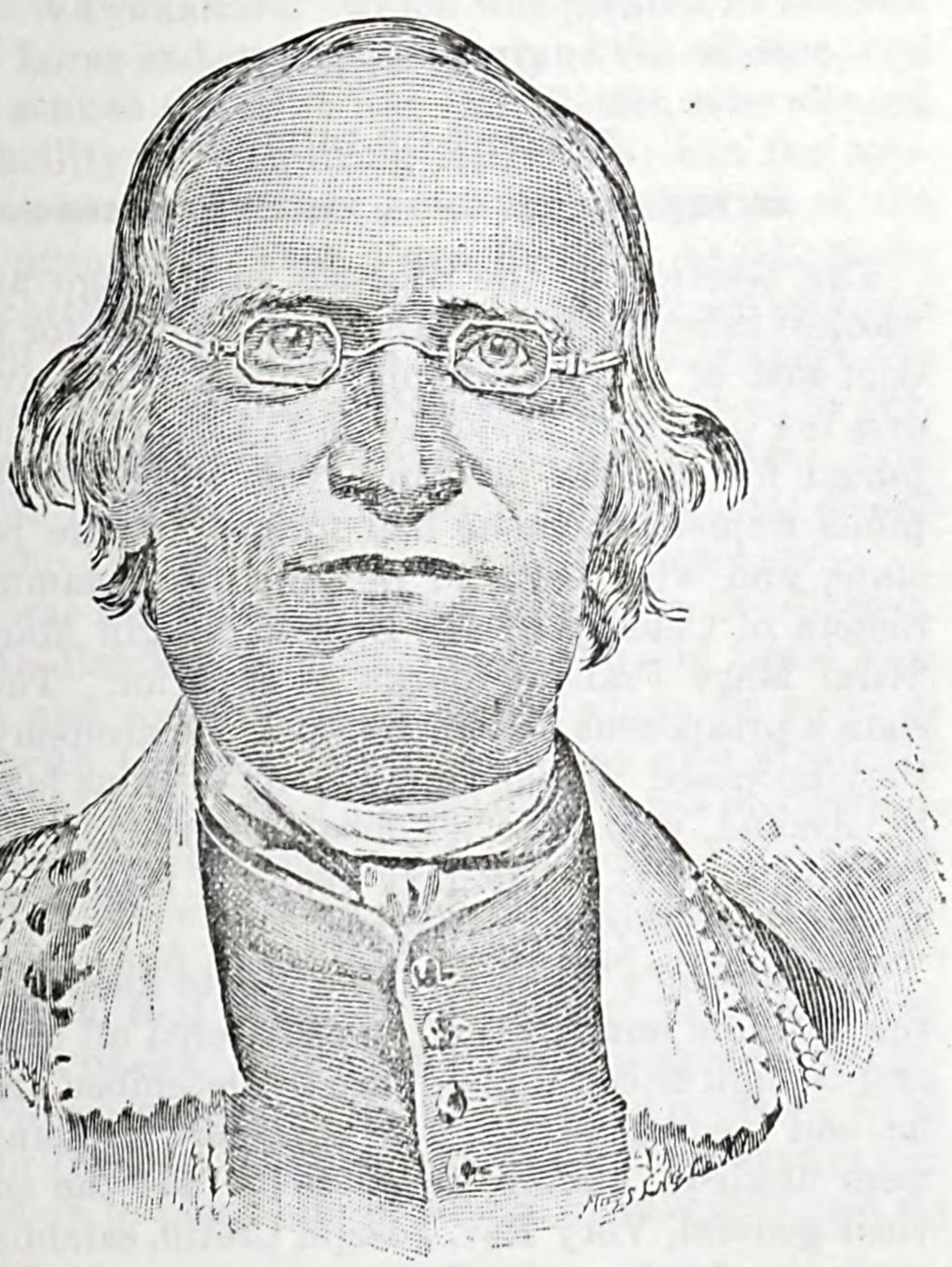
[1] U. S. Cath. Magazine iii., p. 541 ; iv., pp. 336, 608 ; vi., p. 51 ; vii., pp. 47, 323. Freeman's Journal, vii., p. 214, Feb. 3, 1849. Cath. Advocate, ix., p. 164 ; x., p. 87 ; xi., p. 262 ; Berichte der Leopoldinen Stiftung, xvii., p. 26.



RT. REV. MATHIAS LORAS, FIRST BISHOP OF DUBUQUE.

CHAPTER IV.

DIOCESE OF DUBUQUE.

RT. REV. MATHIAS LORAS, FIRST BISHOP, 1843–1852.

THE erection of the dioceses of Chicago and Milwaukee relieved Bishop Loras of all care for the district east of the Mississippi, though it deprived him of a few priests. Very Rev. T. C. Donaghoe, however, joined his diocese, bringing from Philadelphia some pious women whom he had formed for the religious state, and who founded in Iowa the community of Sisters of Charity of the Blessed Virgin Mary, with Sister Mary Frances Clarke as superior. They were soon a prosperous sisterhood, and the academy which they proposed was encouraged by a pious lady, Mrs. St. Amand, who gave a house and two lots to enable them to open it. The next year the Sisters opened a second academy at Davenport.

The Bishop's great struggle was to keep pace with the Catholic immigration. It scattered all over Iowa, and though he could announce in December, 1843, that he had erected twelve new churches, as many more were needed. Before the close of 1844 the energetic vicar-general, Very Rev. Joseph Cretin, established an academy for boys in Dubuque under the direction of the Brothers of St. Joseph from Notre Dame, Ind.[1]

Father Mazzuchelli, as early as 1832, had begun to

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[1] Cath. Advocate, ix., p. 22; Cath. Cabinet, ii., p. 570; Berichte der Leopoldinen Stiftung, xvii., p. 23; xviii., p. 57.

labor among the Winnebago Indians and half-breeds, many of whom were Catholics. He prepared a little prayer book in their language, entitled "Ocangra Aramee Wawakakara," which was printed at Detroit. Bishop Loras endeavored to continue the mission, and in 1842 sent to the tribe Rev. Mr. Petiot, who showed great facility for acquiring languages; but the missionary was soon driven out at the instigation of the Indian agent. In 1845 Very Rev. Mr. Cretin made another attempt; but Governor Chambers, by his letter of April 22, 1845, directed the agent to prevent the priest from establishing a school, and refused to permit any Catholic priest to enter the reservation. This was done in direct contradiction to the wishes of the tribe, who desired Catholic priests and teachers.

This was not the only Indian mission in the diocese. Rev. Mr. Ravoux, from St. Peter's, visited Little Vermillion and some bands of Sioux, whom he tried to imbue with Christian truths; and he also printed a book, in the language of his flock, at Prairie du Chien in 1843. He reported that the five hundred Catholics at Council Bluffs, who some two years before, by their intemperance and vices, had forced the Jesuit Fathers to abandon that mission, had begun to repent and solicited a priest. The Abbé Ravoux prepared twenty-three for reception into the Church, and baptized them early in 1844, but the wants of the diocese compelled the Bishop to place him in charge of Mendota and its missions.[1]

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[1] Annals of the Propagation of the Faith, Dublin, viii., p. 405; Mazzuchelli, "Memorie," pp. 104–8; Pilling, "Bibliography of the Siouan Languages," Washington, 1887, pp. 50, 58.

Cath. Advocate, x., p. 401; Cath. Herald, xiii., p. 331; xiv., p. 98; Monsignor Ravoux, "Reminiscences, Memoirs, Lectures," St. Paul, 1890, p. 3.

New settlements were constantly forming that required the visits of a priest. In 1846 Bishop Loras visited New Vienna, where he found 250 Germans, all Catholics; fifteen miles from Burlington there was a cluster of German and Irish families; Garryowen was a township where every family but one was Catholic. At Pembina, near the British frontier, 55 families of Catholic half-breeds had settled near the post of the American Fur Company. The Irish, as it was remarked, rarely settled where there was no church accessible, while there were more or less Germans everywhere, and almost all farmers.[1]

When Very Rev. Mr. Cretin visited Europe in 1847, he was empowered by Bishop Loras to obtain priests and seminarians. The appeal was not unsuccessful; he returned, in the spring of 1848, with five priests and four seminarians of various nationalities. The latter were all, in time, ordained and labored in the diocese.

An appeal came from Catholics on the Missouri River, and beyond it. With faculties from the Archbishop of St. Louis, Rev. A. Ravoux set out, in 1847, following Indian trails. At Fort Pierre he baptized thirteen white and fifty-five Sioux children, and preached to various bands of the Dakota family. At the Grand Bend he baptized eighteen children and a dying octogenarian. He returned from this excursion by descending the Missouri to St. Louis in a steamboat, and then ascending the Mississippi.

Summoned to the Provincial Council of Baltimore in 1849, Bishop Loras took part in the proceedings, and then went to Europe to make his canonical visit

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[1] Boston Cath. Observer, i., p. 157; ii., p. 16; U. S. Cath. Magazine, vi., pp. 316, 327; Monsignor Ravoux, "Reminiscences, Memoirs, and Lectures," pp. 19–30.

to the Pope, but he secured several seminarians and the promise of a colony of Brothers of Christian Doctrine. Returning to his diocese, he established Mount St. Bernard's Theological Seminary with the five ecclesiastics who accompanied him, and four others who applied for entrance. The difficulties of maintaining a seminary with a proper faculty and support proved too great, and the institution closed in 1855.

The Brothers of Christian Instruction arrived in 1851, and opened a school in Dubuque. They established a novitiate near the seminary, but when it closed they removed to Indiana.

The ancient Order of Citeaux gave a permanent addition to the diocese. The terrible famine in Ireland in 1848 induced the Trappists of Mount Melleray to think of sending part of their community to America. Father Clement Smyth arrived early in 1849, with a lay brother, to ascertain whether the project was feasible. After visiting several States he received so much encouragement from Bishop Loras, who offered him a tract of land for the purpose, that the Trappists resolved to found a monastery in his diocese. By purchasing some adjacent land they secured 1600 acres for the new foundation. The first colony of the monks of La Trappe arrived from Ireland at New York on the 11th of April, 1850, and were soon followed by a second. Thus was the Monastery of Our Lady of New Melleray established eight miles west of Dubuque. Very Rev. James O'Gorman was prior of the new community, which comprised two other priests, Fathers Clement Smyth and Bernard McCaffrey, with a number of lay Brothers. A fine church was soon erected, and a free school opened, which proved sources of blessing to the district.

Churches rose also at Keokuk, Fort Atkinson, and

Ottumwa, and Bishop Loras, always a great encourager of Catholic immigration, did all in his power to meet their religious wants.

Bishop Loras convened synods of his diocese in 1850 and 1853, making regulations to suit the exigencies of the diocese, guided by the experience of his older clergy.

By the erection of the see of St. Paul in 1850, Minnesota was detached from the diocese of Dubuque, which, thus reduced, comprised only the State of Iowa. After the division, Bishop Loras reported twenty-two priests, twenty-three churches, St. Raphael's Academy for boys, two for girls, several schools, and a Catholic population of 10,000.[1]

After issuing a pastoral to his flock in 1852, Bishop Loras proceeded to the Council at Baltimore.

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[1] Kempker, "History of the Catholic Church in Iowa," pp. 37-48; Boston Cath. Observer, ii., pp. 73, 79; iii., 366; Freeman's Journal, Apr. 27, Aug. 10, 1850; Jan. 25, 1851.

RT. REV. JOHN MARTIN HENNI, BISHOP OF MILWAUKEE.

CHAPTER V.

DIOCESE OF MILWAUKEE.

RT. REV. JOHN MARTIN HENNI, FIRST BISHOP, 1845—1853.

THE altar of the living God was reared at Green Bay, on the soil of Wisconsin, by Fathers Allouez, Dablon, and other successors of Father René Menard, of the Society of Jesus, in the missions of the upper Lakes. The gospel was preached to Menomonee, Mascoutin, Sac, Fox, Miami, and Illinois, and chapels maintained till the great missionary order was outlawed by the French government. Then the Catholics were left unattended. When the see of Baltimore was founded, and especially after new sees were erected at Bardstown, Cincinnati, and Detroit, visits of priests became more frequent. The erection of the diocese of Dubuque led to more active work among the descendants of the old French settlers.

On the 28th of November, 1843, Pope Gregory XVI. erected the see of Milwaukee, assigning as its diocese Wisconsin and Eastern Minnesota. By his letters "Apostolatus Officium" of the same date, he appointed, as first bishop, Very Rev. John Martin Henni, Vicar-general of Cincinnati, a zealous, learned, far-seeing, and laborious priest, founder of churches and schools, and of a Catholic paper, "Die Wahrheits Freund" (The Friend of Truth) which has for more than fifty years spread the faith far and wide.[1]

John Martin Henni, to whom the Holy See assigned

[1] Hernaez, "Coleccion de Bulas," ii., pp. 797, 816.

the task of building up religion in Wisconsin, was a native of the republic of Switzerland, born June 15, 1805, at Misanenga, in the Grisons, and was baptized a few days after in the parish church. Growing up amid the free, grand mountains, the boy throve, and, entering school at the age of seven, soon showed his pious inclinations by his eagerness to serve mass. He next passed to the house of his maternal uncle, a priest; before long Dr. Mirer, afterward a great bishop of St. Gall, placed him in the gymnasium of that place. Concluding his course there, John Martin entered on the study of philosophy and theology at Lucerne. He stands on the records as a brilliant and able student. While completing his studies at Rome, he was induced by Very Rev. F. Résé, vicar-general of Cincinnati, to volunteer with his friend Martin Kundig for the missions of that diocese. Arriving at New York, May 28, 1828, he proceeded to the Bardstown seminary, where he received subdeacon's and deacon's orders. He was then raised to the priesthood by Bishop Fenwick, in the Cathedral of Cincinnati, February 2, 1829. He entered at once on his labors and was regarded by Bishop Fenwick, as well as by his successor, Bishop Purcell, as a priest of extraordinary energy and ability.

He was consecrated in the Cathedral of Cincinnati, on the 19th of March, 1841, by Bishop Purcell, assisted by Bishops Miles, of Nashville, and O'Connor, of Pittsburgh, and, closing up his affairs in Ohio, reached Milwaukee in May.

Like another prophet Balaam, the chaplain of the Legislature of Wisconsin had recently stood up in the Capitol to curse the people of God, who seemed to be covering the face of the land. His curses were not turned into blessings on his lips, but they were in the

event. "How beautiful are thy tabernacles, O Jacob; and thy tents, O Israel." Bishop Henni, on being installed in the little wooden church at Milwaukee, which required three masses to hold the three congregations, French, English-speaking, and German, began visitations to ascertain the condition of his diocese. He found twenty congregations, about fourteen churches, and six priests. Sac Creek had an Irish congregation; Southport a good church, 80 feet long; there was a frame church at Burlington; Prairieville and Watertown had chapels. In June he turned westward and visited Madison, encouraging the thirty Catholic families to take steps to erect a church; Mineral Point, where a stone church was planned. Plattsville and Potosi had each a little church, and a school was to be erected in the latter place. New churches were needed at Benton, New Digging, and Shullsburg. Then, in canoe, he traversed Lake Winnebago, and reached an Indian village, where he found the people anxious for priest and teacher. The missions on Lake Superior, of which he had been requested to take charge, were next visited, to the joy of the laborers, Rev. Frederic Baraga and Rev. F. Pierz.

At Milwaukee he extended the little church to make it a pro-cathedral till he could build a suitable one, and on the 19th of April, 1846, laid the corner-stone of St. Mary's German church. Bishop Henni could now plan his work and undertake it systematically. Under the impulse given by him the faithful were soon busy improving or erecting churches, as at Watertown, Kenosha, and Calumet.[1] Indeed, before the end of the year 1845 no fewer than twenty churches were in progress.

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[1] Freeman's Journal, vi., p. 358.

Father Mazzuchelli had been laboring on the missions in the West for many years in the hope of establishing a house of this Dominican order. This he effected in 1845, when he erected a convent at Sinsinawa Mound, the chapel being dedicated to St. Dominic on the 3d, the eve of the festival of the founder of the Order of Preachers, by Bishop Henni, of Milwaukee. The corner-stone of a college was laid on the 24th of June, 1846.

The great difficulty was to obtain priests for these willing congregations. Bishop Henni brought with him Rev. Martin Heiss, a priest of solid learning and experience in the country, and soon welcomed several German, Irish, and French priests. These began active work in their respective districts, the Bishop urging them to put up at once solid brick churches, large enough to accommodate future increase.

Conscious that he could not depend on priests from other parts, he projected from the outset a theological seminary, and resolved to establish one on a firm basis. He bought a site 60 by 120 feet, near his cathedral, and erected a frame building at a cost of $9000. Here he soon had seven seminarians, five, sons of Germans; besides two who had nearly completed their course at Cincinnati. In forming the plan of his seminary and directing it he was greatly aided by Rev. Martin Heiss.

The faith gained everywhere by conversions. Of their own impulse, persons brought up in Protestantism sought admission to the Church, impressed by the doctrines of Catholicity and their influence on those faithful to them. Among these was Mrs. Julia C. Slaughter, whose husband had been Secretary of State. She was received into the church by Bishop Henni, and died soon after, fortified by all the sacraments

which give such consolation to the dying Christian.

Rev. Mr. Causse, stationed at Potosi, obtained from Dubuque a colony of Sisters of Charity of the Blessed Virgin, who opened the Academy of St. Mathias, and the Bishop, through Dr. Purcell of Cincinnati, secured for Milwaukee Sisters of Charity from Emmitsburg who, early in 1848, opened St. John's Infirmary, which rendered great services during the ravages of the cholera the very next year, exciting the admiration of Protestant and Catholic.

Very Rev. John Timon, Superior of the Lazarists in Missouri, gave a retreat to the clergy of the diocese of Milwaukee in Whitsun week, 1847. At its close, on the 20th day of June, 1847, Bishop Henni convened the First Diocesan Synod of Milwaukee. In his constitutions he promulgated the decrees of the six provincial councils of Baltimore, which the Holy See had approved.[1] They restricted also the erection of churches or chapels without the Bishop's sanction; required all church property to be vested in the Bishop as trustee; forbade any priest to retain what was given for the church, or to intermingle his private funds with those of the church, but to keep distinct church books, so that the financial condition could be easily seen. Incurring of unauthorized debts, as well as recognition of trustee usurpations, was forbidden. Regulations were adopted as to baptism, proper and fitting tabernacles, faculties for priests coming into the diocese, suitable public confessionals, clandestine or illicit or mixed

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[1] Rt. Rev. Martin Marty, "Dr. Johann Martin Henni, Erster Bischof und Erzbischof von Milwaukee," New York, 1888, pp. 154–179; Berichte der Leopoldinen Stiftung, xix., pp. 39, 60; Freeman's Journal, iv., p. 317; Cath. Herald, xii., p. 100, etc.; xiii., pp. 232–331; Cath. Advocate, ix., pp. 22–62.

marriages, and he exhorted the faithful to prepare duly for the reception of the sacrament of matrimony. The exaction of fees for any of the sacraments was strictly forbidden, although priests were authorized to receive voluntary offerings for baptisms and marriages, but only for them. Priests were also warned not to intrude into the congregations of other clergymen, or to baptize or marry persons from other dioceses.[1]

The progress in churches continued steadily; one rose after another. In 1845 Father Adalbert Inama purchased land at Sac Prairie from the Hungarian Count Haraszthy, who had settled in Wisconsin, and with the sanction of the Bishop proceeded to found a house of Premonstratensian canons, under the title of St. Norbert. He was joined by Father Maximilian Gärtner and four lay Brothers, but the order did not take permanent root in Wisconsin.

With much accomplished, Bishop Henni resolved to visit Europe, and, if possible, see what could be effected to accomplish more. He sailed from New York on the steamer "Washington," February 20, 1848. He laid before Pope Pius IX. a statement of the condition and prospects of his diocese. In his native republic he was joyfully welcomed. He told of his diocese of 40,000 souls, with only twenty priests to attend them, and the number of the faithful constantly increasing. After visiting Austria, Bavaria, and Wurtemberg, he sailed from Antwerp in April, in order to attend the Seventh Provincial Council, summoned to meet in Baltimore in May. He addressed a circular letter to his clergy and faithful from New York on the 21st of April, in which he invited all to ask God's blessing on their deliberations, and mentioned the de-

[1] Constitutiones habitæ in Synodo Diœcesana, die 20 Junii, 1847.

sire of the Sovereign Pontiff for an expression of their belief in regard to the privilege accorded to Mary of being exempted, from the first instant of her being, from original sin, through the merits of the Divine Son, to whom from all eternity she had been chosen to be the mother.

At the Council he drew up the official letter to the Leopold Association.

Soon after reaching his diocese, he purchased, with means obtained in Europe, a site for his cathedral, 77 by 177 feet, and erected St. Gall's Church, and that of the Holy Trinity. Plans for the Cathedral were prepared in the Byzantine style by an architect, and the corner-stone was laid on the 8th of July, 1848, with imposing ceremonial and a sermon by Rev. Mr. McLaughlin on the catholicity of the Church.

Another result of his journey to Europe was the arrival of Brothers and Sisters of the Order of St. Francis, who founded establishments at Nojoshing. The School Sisters of Notre Dame were a most important aid to his diocese. He obtained ten from New York on his return from Europe. Four more arrived in 1850. St. Aemilian's Orphan Asylum began the same year in a little frame house at Milwaukee.

On the feast of the Holy Rosary, in a pastoral to the Catholics of Wisconsin, Bishop Henni for the first time appealed for collections to carry on his cathedral, and to support diocesan institutions. He reminded the faithful of what had been done: "When, six years ago, we took possession of the newly established bishopric of Milwaukee, we found nothing of note here, unless what the most urgent and immediate payments enabled us to retain. All things had to be begun; all things had to be created. We found but four priests incorporated in our diocese, laboring for

this great fold of ten thousand souls. We number now over fifty priests laboring for more than fifty thousand souls. Churches and chapels have sprung up, and are everywhere springing up in unexampled numbers; schools, institutions of piety, and convents exist now not only on the Milwaukee, but on the Wisconsin and Mississippi rivers. Thank God with us that he has thus blessed this diocese beyond expectation.

"What a future, oh, dearly beloved, opens before us! What Catholic who has chosen Wisconsin for his home, his final earthly resting-place, but must feel himself called by God and his conscience to live as a true witness of our holy faith, to die a witness of the holy cross of his fathers and ancestors."[1]

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[1] Bishop Marty, "Dr. Johann Martin Henni," pp. 180-203; Berichte der Leopoldinen Stiftung, xx., p. 31; xxi., p. 52; xxiii., p. 54; xxiv., p. 36; xxv., p. 95; Cath. Herald, xiii., p. 271; xiv., p. 167; Cath. Advocate, x., p. 38; xi., p. 389; U. S. Cath. Magazine, vi., p. 507; vii., p. 324; Freeman's Journal, Sept. 2, 1848; Oct. 5, 1850; Sept. 13, 1851; Pittsburgh Catholic, vi., pp. 294, 350; Boston Cath. Observer, i., pp. 128, 144; ii., p. 32.

CHAPTER VI.

DIOCESE OF ST. PAUL.

RT. REV. JOSEPH CRETIN, FIRST BISHOP, 1851-52.

POPE PIUS IX., by his Letters Apostolic, dated July 19, 1850, erected the see of St. Paul, with Minnesota as its diocese. To this see he appointed Very Rev. Joseph Cretin, who had been an active priest and vicar-general of Dubuque from the arrival of Bishop Loras at his episcopal city.

Rt. Rev. Joseph Cretin was a native of France; was born at Lyons in the year 1800; early devoted himself to the sanctuary and labored at parochial work in his own land. He was for fifteen years parish priest of Ferney, and his old parishioners presented him a fine gold cross and chain at the time of his consecration as bishop.

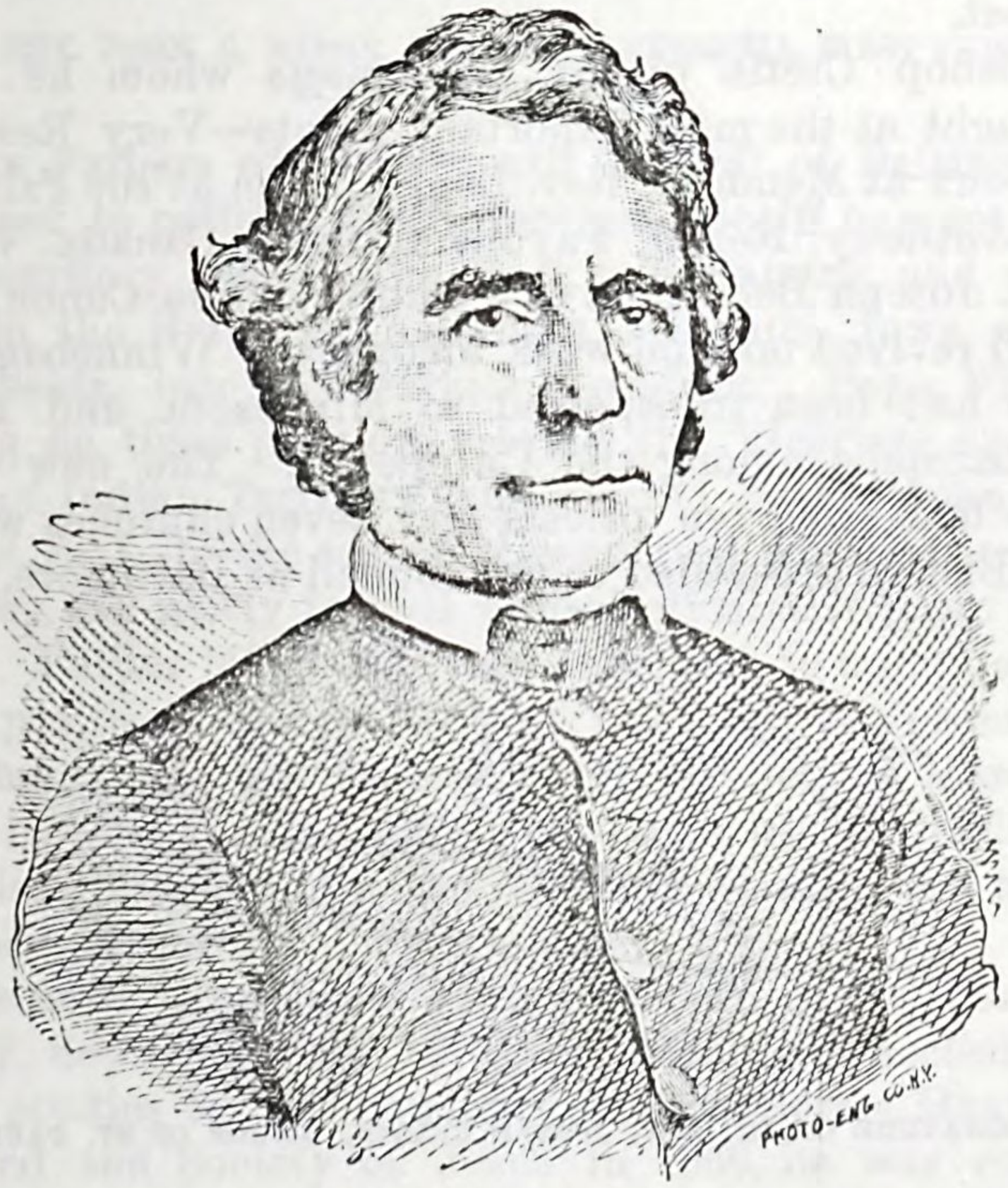
Volunteering to accompany Bishop Loras to the diocese of Dubuque, he reached his destination in April, 1839. As Very Rev. Samuel Mazzuchelli, who had been vicar-general till the arrival of the Bishop, took up his residence at Galena, in Illinois, Very Rev. Joseph Cretin became vicar-general. He was missionary to the Winnebagoes till expelled by the Federal and State officials. He then became rector of the Cathedral. On receiving notice of his election to the see of St. Paul, he was consecrated on the 26th of January, 1851, by the Rt. Rev. Alexander R. Devie, Bishop of Belley, assisted by his coadjutor, Rt. Rev. G. Claude Chalandon, and by Rt. Rev. Stephen Marilley, Bishop of Lausanne and Geneva. Having

RT. REV. JOSEPH CRETIN, BISHOP OF ST. PAUL.

secured a few priests to labor in his diocese, he returned to organize it. He reached St. Paul on the steamer "Nominee," accompanied by five priests—Rev. Francis de Vivaldi, Louis Ledon, John Fayolle, Marcellin Peragrasse, and Edward Legendre. Rev. James Moran had already arrived and another was expected. These, with the veteran Auguste Ravoux, were the nucleus of his clergy. Bishop Cretin was warmly welcomed by his flock, and escorted to the little log house which was to be his episcopal residence. In the evening the log chapel was crowded by Catholics, who hastened to receive his blessing. The Te Deum was sung, Bishop Cretin pronouncing a touching discourse.

Minnesota, thus endowed with a zealous bishop, can claim that almost the first white man to reach it, and to land at or near the site of St. Paul, was the Franciscan Father, Louis Hennepin, captured by the Sioux while exploring on the Mississippi, and carried up to their country. To the falls, just above their landing place, he gave the name of the great Franciscan Saint, Anthony of Padua, and the cataract, more fortunate than the Hudson River, retains the name to this day. When Fort Snelling was established men grouped near it, and in 1839 settlers of Canadian origin clustered around the spot first settled by Parrant on the site of St. Paul. Mendota, or St. Peter's, was visited by Bishop Loras, who the next year sent the Rev. Lucien Galtier. This pioneer priest reared a log chapel near Carver's Cave on ground given by B. Gervais and Vital Guerin. This primitive church he dedicated to St. Paul, and the settlement soon received the same name. Rev. A. Ravoux began his labors among the Sioux in 1841, succeeding Rev. Mr. Galtier at St. Paul three years later.

The first settlers were mainly of Canadian origin, but by 1848 people from the Eastern States were attracted to Minnesota, and a more settled population was formed. In 1849 Minnesota was made a territory and St. Paul became a regular city. The Catholic body

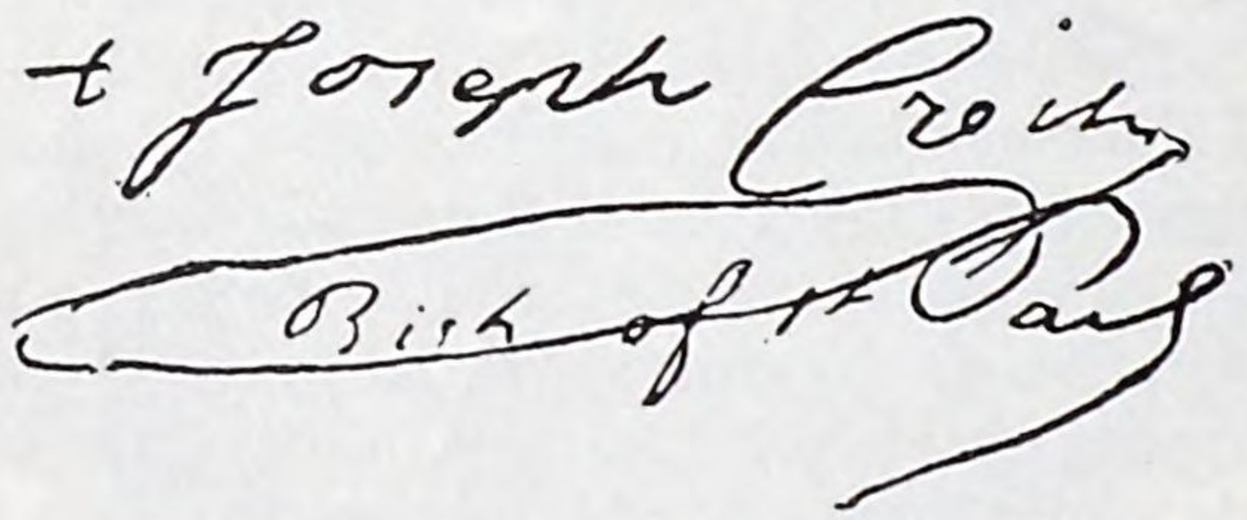


REV. LUCIEN GALTIER.

increased with the growth of the new capital, so that the primitive chapel was enlarged in 1847. Rev. Mr. Ravoux, on hearing that a bishop was actually appointed, secured twenty-two lots as a site for the future cathedral.

Five months after his arrival in St. Paul, Bishop Cretin erected a brick structure three stories and a half high, 44 feet long by 84 wide. This became the second cathedral and second episcopal residence. A school was opened in the basement; and the next year the Sisters of St. Joseph began their school on Third Street.

Bishop Cretin placed the priests whom he had brought at the most important points—Very Rev. A. Ravoux at Mendota, Rev. Louis Ledon at the Falls of St. Anthony, Rev. J. Fayolle at Little Canada, Very Rev. Joseph Bellecourt at Pembina, while Canon Vivaldi revived mission work among the Winnebagoes, who had been transported to Minnesota, and Rev. L. Lacombe among the Chippewas. The new diocese had some ten priests and seven churches when the Bishop proceeded to the council at Baltimore.[1]



SIGNATURE OF RT. REV. JOSEPH CRETIN, BISHOP OF ST. PAUL.

[1] Hernaez, "Coleccion de Bulas," ii., p. 816. Letter of Rev. A. Ravoux, Cath. Herald, xiv., p. 1; Pittsburgh Catholic, viii., p. 163; Annals of the Propagation of the Faith, Dublin, 1852, p. 368; Hennepin, Relation of Louisiana, New York, 1880, p. 200; J. Fletcher Williams, "A History of the City of St. Paul," St. Paul, 1876, pp. 112–311; Monsignor A. Ravoux, "Reminiscences, Memoirs, and Lectures," pp. 1–61.

CHAPTER VII.

VICARIATE APOSTOLIC OF INDIAN TERRITORY.

RT. REV. JOHN B. MIEGE, BISHOP OF MESSENIA, FIRST VICAR APOSTOLIC, 1851–1852.

THE Fathers of the Seventh Council of Baltimore resolved to petition the Sovereign Pontiff to erect all the territory east of the Rocky Mountains, and not within the limits of Arkansas, Missouri, Iowa, and Minnesota, into a Vicariate Apostolic. Pope Pius, acting on their petition, created the Vicariate Apostolic of Indian Territory, and elected Father John B. Miège, S. J., to the see of Messenia in partibus, committing the newly formed ecclesiastical district to his care. Father Miège was very reluctant to accept any such position; he sent back his bulls, but was ordered to submit. He was consecrated on the 25th of March, 1851, in St. Xavier's Church, St. Louis, by Archbishop Kenrick, assisted by the Bishops of Chicago and Vincennes.[1]

The newly appointed Vicar was born at La Forêt, Savoy, September 18, 1815, and began his ecclesiastical studies in the Seminary at Moutiers. Having entered the Society of Jesus in 1836, he was compelled to leave Italy by the revolutions of 1848, and came to the United States the next year. His first priestly work was at St. Charles', but in 1851, he was

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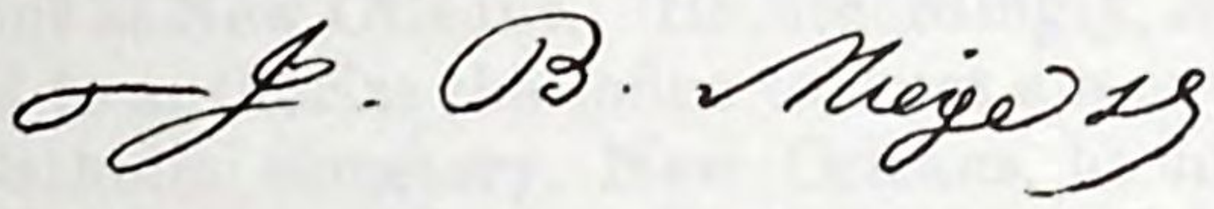
[1] Concilia Provincialia Baltimori habita 1829–1849, Baltimore, 1851, p. 275. Hernaez, "Coleccion de Bulas," ii., p. 820; Pittsburgh Catholic, vii., p. 52. Father J. B. Miège to Archbishop Eccleston, Oct. 17, 1850.

RT. REV. JOHN B. MIÈGE, BISHOP OF MESSENIA, VICAR APOSTOLIC OF INDIAN TERRITORY.

prefect of discipline and professor in the University at St. Louis.

After his consecration, Bishop Miège at once set out for St. Mary's Mission, one of the two Catholic establishments in his vicariate.

In the vast territory embraced in his vicariate, and now divided into North and South Dakota, Nebraska, Kansas, Montana, Wyoming, and Colorado, the only Catholic establishments were St. Mary's Pottawatomie Mission on Kansas River; with two Indian boarding, literary, and manual schools, and an Indian girls' school under five ladies of the Sacred Heart, founded in 1841 by Madame Lucille Mathevon; and St. Francis Hieronymo's Osage Mission, with two Indian boarding, literary, and manual labor schools, and where a girl's school was soon opened under seven Sisters of Loretto. As the Pottawatomie



SIGNATURE OF BISHOP MIÈGE, VICAR APOSTOLIC OF INDIAN TERRITORY.

mission was large, with Indians scattered, there were three churches connected with it under the care of three Jesuit Fathers. These were St. Mary's, Our Lady of Dolors, and St. Joseph's. The tribe was not entirely Catholic, the annual baptisms being about 117, including thirty adults. This Jesuit mission was founded by Father Peter John De Smet, S. J., in 1838, and continued by Fathers C. Hoecken, Aelen, Eysvogel, and others, the first church on Sugar Creek being dedicated December 25, 1840.[1]

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[1] The Pottawatomies removed from Sugar Creek to Kansas River in 1846.

The Osages had been visited from 1820 by Rev. Messrs. de la Croix and Lutz, and Father Van Quickenborne, S. J., but the permanent Jesuit mission was undertaken by Father Schoenmaker in 1846, and regularly established by him and Father De Smet on April 2, 1847. At this time 500 had been baptized.

Some mission work was done, in 1849, by Fathers Truyens and Van Mierlo among the Miamis, Peorias, and Weas, remnants of old Catholic tribes; and by Father Bax at Middle Creek and by Father Maes among the Osages and Quapaws on Spring River, but no permanent mission resulted. Though hitherto solely occupied by Indians, when the vicariate was established white settlers were already entering its limits,[1] dispelling all hope of extending Christian effort among the native tribes.

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[1] Woodstock Letters, iv., p. 42; vi., p. 144. xiii., p. 19.

BOOK V.

CHAPTER I.

DIOCESE OF NEW ORLEANS.

RIGHT REV. ANTHONY BLANC, FOURTH BISHOP, 1843—1850.

ALTHOUGH defeated in the courts in their suit against Bishop Blanc, the trustees or wardens of the Cathedral resolved to show their defiance of the regulations of the Church. The president of the board of wardens was also Grand Master of the Foyer Lodge of Freemasons at New Orleans. He, accordingly, in 1843, proceeded to authorize the lodge to erect a monument in the Catholic cemetery, New Orleans, he himself laying the corner-stone. The Bishop's remonstrance was treated with absolute contempt. As the infidel and Protestant press sustained the trustees and biased public opinion, resort to the courts would have been unavailing.

So confident of their strength were the trustees that they applied to the Legislature for an act confirming all their pretended powers. The act actually passed the Senate, but was rejected in the lower House. Their appeal to the higher court was also rejected, but while depriving the Cathedral of clergy, they were thus squandering the money of the Church in what the judiciary declared to be unfounded litigation. Even after the decision and the course of the Legislature, the Bishop did not feel that

he could treat with these men, but must await the election of Catholics to the position of trustees. Only a single low mass was said in the Cathedral on Sunday. Bishop Blanc, to free the faithful from all dependence on it, had erected other churches in New Orleans. These were under his own control, and he wrote to the Sacred Congregation de Propaganda Fide, "It is highly important to the interest of religion in New Orleans to uphold especially the influence of the Catholic portion which speaks English. That portion will always sustain the Bishop."

Feeling the weight of years and the trials through which Providence called him to pass, Bishop Blanc earnestly solicited the appointment of a coadjutor, and pressed the name of Very Rev. John Timon, whose eloquence in English and in French would rally so many to the support of the episcopate. But the Propaganda asked him to send another name, and left him to struggle alone. His new churches, as he was without means, receiving nothing from the Cathedral, which under the laws of the Church and the Spanish codes was his, were heavily in debt.

The devoted services of the Sisters of Charity, especially during the ravages of the yellow fever, in attending the sick and caring for the orphans, were so highly appreciated by the Legislature, that a grant of land near Donaldsonville was made for a novitiate, that others might be trained to their heroic labors.[1] A general subscription was made throughout the diocese to erect the necessary buildings.

The College of St. Charles, at Grand Coteau, under

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[1] Bishop Blanc to the Sacred Congregation de Propaganda Fide, Jan. 3, 7, Feb. 25, Mar. 27, June 21; 1844; Freeman's Journal, iv., pp. 92, 222; U. S. Cath. Magazine, ii., p. 637; Cath. Herald, xii., p. 399; Cath. Advocate, ix., p. 355; Cath. Cabinet, ii., p. 506.

the Jesuit Fathers, had a severe struggle for several years. Failure of crops, business disasters, and prejudice created against the Society of Jesus by infidel literature, diminished the number of scholars and the resources of the institution to such a point that after the summer of 1843 Father Joseph Soller, the president, deferred opening the classes. Very Rev. James O. Van de Velde, the Vice-Provincial, however, on visiting the institution, took a more hopeful view, and it was opened again in November. The increase of pupils justified the step. Many improvements in and around the college were made by Father Soller and his successor, Father Maurice Oakley.[1]

On the 21st day of April, 1844, Bishop Blanc convened the second synod of the diocese of New Orleans. It was attended by thirty-seven priests, seventeen being excused from attendance. The decrees of the Baltimore councils were put in force, the Archbishop of Baltimore having been recognized as metropolitan. The exclusive use of the Roman missal, ritual, ceremonial, and breviary was enjoined. Regulations were adopted as to the reception of priests into the diocese, and it was especially laid down that there were no ecclesiastical benefices in the diocese. The clergy were warned against yielding to the illegal claims of trustees. No church was to be erected till a deed was made to the Bishop. Proper books were to be kept, showing the real and personal property of each church, and in churches still held by trustees the rectors were to endeavor to have such books kept, and to watch that the property of the church be not wasted. Trustees were not to be permitted to fix any scale of fees for burials and the like. The proper

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[1] Notes from the archives of the Louisiana Mission.

ecclesiastical life was recommended, and rules adopted for administering the sacraments. In regard to marriages, as Pope Leo XII. had declared the decree of the Council of Trent on clandestine marriages to be in force in the diocese, all marriages before a magistrate were declared illicit, banns were to be published in all cases, and mixed marriages were to be discountenanced. The holy sacrifice and the offices of the Church were to be performed worthily; children were to be carefully instructed and prepared for the sacraments. Pastors were not to exercise functions out of their own districts, or be absent from their own without authority. The statutes closed with reminding the clergy that all who die connected with secret societies condemned by the Church were excluded from Christian burial.

While Bishop Blanc was thus endeavoring to establish regular discipline and afford every part of his flock an opportunity to fulfill their Christian duties, financial cares added to his burden. The English-speaking flock had erected St. Patrick's Church, New Orleans, but there was a heavy debt, and the creditors soon had the church offered for sale.

A clergyman who had fomented the trustee difficulty from its outset, about this time, to the Archbishop's extreme relief, went to Europe.[1]

At the close of the year 1844 the trustees, defeated in the courts of law, and in the public opinion of the Catholic body throughout the country, yielded completely. The Bishop went processionally to his cathe-

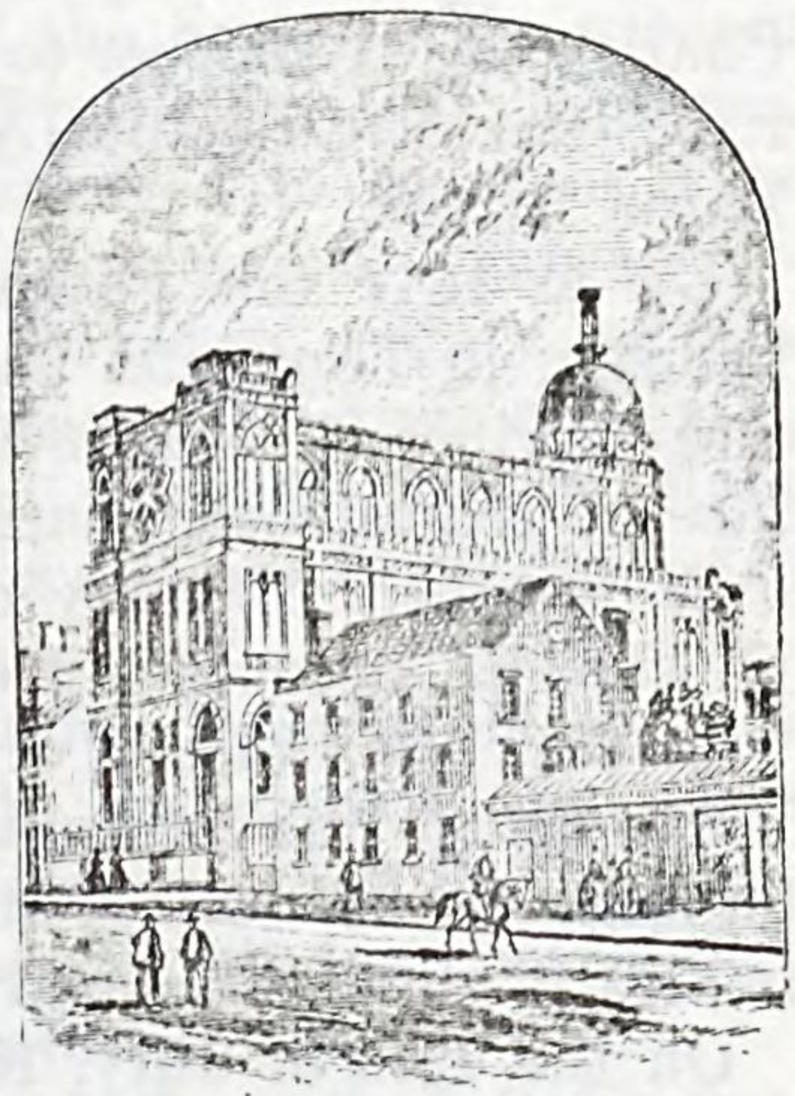
[1] Synodus Diœcesana Neo Aurelianensis Secunda habita imense April anno MDCCCXLIV. New Orleans, H. Meridier, 1844; Bishop Blanc to the Sacred Congregation de Propaganda Fide, June 1, 1844; U. S. Cath. Magazine, iii., p. 541. Bishop Blanc to Archbishop Eccleston, Jan. 8, 1844. "The Irish and the Americans have always sustained us and will be always on the side of authority." The Catholic Sentinel, edited by Rev. Mr. Mullon, was established toward the close of 1844.

dral; Rev. Mr. Maenhaut, the rector, resumed possession and a high mass, with Te Deum, was chanted.

His Lenten Pastoral in 1845 warned the faithful against the irreligious and immoral books which were so widely circulated, not only in the cities, but even in the rural districts.[1]

Relieved from the annoyance caused by the trustees, and the constant litigation requiring his presence, Bishop Blanc made a visitation of his diocese, admin-

ST. JOSEPH'S CHURCH.



JESUIT CHURCH AND SCHOOL.

istering confirmation in many parishes. Returning to New Orleans he pushed on the erection of needed churches there. The old Ursuline Chapel was no longer adequate for use, and the corner-stone of St. Mary's Church was laid February 16, 1845; that of St. Joseph's on the 19th of April, 1846, and that of the Annunciation on the 10th of May. New churches

[1] Freeman's Journal, v., p. 206.

were begun at Terre Bonne and Thibodeauxville, and an infirmary for immigrants on Esplanade Street, New Orleans, showed that a new population was swelling the Catholic body. Indeed, the old Ursuline Chapel was almost immediately occupied by a German congregation, who were preparing to erect a church for themselves.[1] Yet, amid this progress came ship fever, and the yellow fever broke out. In August five priests were prostrated by yellow fever, taken from those whom they fearlessly attended, and the Sisters of Charity added another to their roll of martyrs of charity, Sister Ann Basilia Lynch. Another soon died at Baton Rouge.

Up to 1847 the Fathers of the Society of Jesus laboring in Louisiana had been connected with the vice-province of Missouri; but at that time the Province of Lyons took charge of the mission, and sent over members to carry on the work, Father John F. Abbadie becoming president of the college.

In 1849 the College of St. Peter and St. Paul at Baton Rouge was begun, and although part of the new buildings were destroyed by an incendiary fire, the institution opened January 2, 1850.

On the 13th of July, 1852, St. Charles's College became a corporate institution, its charter as a university having been duly signed that day by Hon. Charles Gayarré, then Secretary of State, under a general law. Father Anthony Jourdant was then president.[2]

In October, 1847, the Redemptorist Fathers as-

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[1] U. S. Cath. Magazine, iv., pp. 269, 348, 386, 672; v., p. 283; vi., p. 397; Cath. Herald, xiii., p. 309; Boston Cath. Observer, i., p. 20; Cath. Advocate, x., p. 36.

[2] Notes from the archives of the Louisiana Mission; Woodstock Letters, v., p. 17.

sumed the charge of the German congregation at Lafayette.[1] The Ladies of the Sacred Heart had prospered so that the corner-stone of a new convent and academy, required by their increasing numbers, was laid by Father Ladavière, S. J., June 28, 1848, and these excellent religious showed their missionary zeal by aiding in the erection of chapels at Pointe Ville and Longue Vue.[2]

In the spring of 1848 the Legislature of Louisiana passed a series of resolutions expressing the hope and confidence of the people of the State in the wisdom and patriotism of Pope Pius IX. His Holiness, through Cardinal Soglia, conveyed to Governor Isaac Johnson his appreciation of their action. This admiration for the Pope rested, however, mainly on mistaken ideas. Pius IX. was soon in distress and exile, and in his pastoral of April 16, 1849, Bishop Blanc organized collections of Peter's Pence in his diocese to relieve the Head of the Church.

On the 6th of June a mob assailed the office of the Propagateur Catholique, the stanch Catholic paper of the diocese, and made a fierce attack on the Ursuline Convent, breaking doors and windows, while they howled the vilest insults against the nuns.[3]

After attending the Seventh Council of Baltimore, which convened May 6, 1849, Bishop Blanc, on the 16th of June, issued a pastoral letter to his diocese.

On the 20th of January, 1850, the centre tower of the Cathedral fell, carrying away part of the roof and

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[1] Boston Cath. Observer, i., pp. 144, 180.

[2] Freeman's Journal, Dec. 30, 1848; Pittsburgh Catholic, v., p. 339; René de Sennegy, "St. Michel au Comté d'Acadie," New Orleans, 1877, pp. 72, 76, 80.

[3] Pittsburgh Catholic, vi., p. 116.

filling the interior with a mass of ruin.[1] The wardens at once proceeded to repair and enlarge the building.

Yielding to the wishes of the Fathers of the Seventh Council of Baltimore, Pope Pius IX., on the 19th of July, 1850, made New Orleans a metropolitan see, and promoted Rt. Rev. Dr. Blanc to the archiepiscopal dignity. The province of New Orleans embraced the archbishop's diocese, with those of Mobile, Natchez, Little Rock, and Galveston. The pallium was conferred on the Archbishop-elect, on the 16th day of February, 1851, by the venerable Bishop Portier, of Mobile.[2]

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[1] Pittsburgh Catholic, vi., pp. 68, 389.

[2] Archbishop Blanc to Archbishop Eccleston, Mar. 5, 1851.

CHAPTER II.

DIOCESE OF NATCHEZ.

RT. REV. JOHN JOSEPH CHANCHE, FIRST BISHOP, 1843—1852.

THE organization of the diocese of Natchez was a slow and difficult task. Although some points, like Biloxi and Natchez, were comparatively ancient settlements, where churches once existed, the Catholic population had scattered, and there was scarcely a vestige of religion. Being a slave State, Mississippi offered few inducements for immigrants to settle, and those who entered it scattered far and wide. Writing in 1845, Bishop Chanche declared that when he took possession of his see he had not a single church or institution. After providing as well as he could for the little Catholic flock at Natchez, he planned churches at Biloxi, Pass Christian, and Yazoo. At the last of these places he said mass in the house of Judge Wilkinson for a little congregation of fifty Catholics; at Vicksburg, he found a larger flock. At the South the energetic Rev. Mr. Labbé dedicated a church at Biloxi, May 26, and another at Pass Christian in June, 1844.

When Natchez was given up to the United States, there was no one to follow up the Catholic claims to the church property. In hopes of being able to obtain documentary evidence to base at least an equitable claim on our government for the property it had seized, Bishop Chanche proceeded to Havana. He obtained valuable and important documents, but no such evidence of title as our American courts de-

manded. These required a grant from the crown to the congregation; but no such grants were ever made. The local governor set off or, if necessary, purchased a site, which became church property, and a church was erected. The same course was pursued in regard to cemeteries. The courts, by insisting, in regard to Spanish churches, on the congregation idea which was peculiar to American churches, actually confiscated all the Catholic ecclesiastical property. The Bishop also visited Guatemala, where he rendered services to the aged Archbishop, but he failed to obtain any such documents as would establish the claims of the Church in our prepossessed courts.[1]

He was thus left to build up all anew with such resources as he could obtain. He had but four priests to attend the missions of the whole diocese; one of these on the verge of death, another about to enter a religious order. Yet he went on courageously. On the 24th of February, 1842, he laid the corner-stone of his cathedral, and was able to complete and dedicate it under the invocation of "The Transfixed Heart of the Blessed and Immaculate Mary ever Virgin." Bishop Chanche then felt it a duty to provide at least a modest home for the head of the diocese, and after occupying a hired house for some years was able in July, 1846, to take possession of a new episcopal residence. "It is

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[1] Bishop Chanche to the Leopold Association, Berichte, xix., p. 33; U. S. Cath. Magazine, ii., pp. 405, 474; viii., p. 751; Cath. Advocate, ix., p. 123; Bishop Chanche to Archbishop Eccleston, Jan. 6, July 6, Oct. 16, 1845. The documents seemed to good lawyers sufficient to justify a suit to recover the cemetery. Bishop Van de Velde brought an action, and recovered the cemetery adjoining the church; it was at once fenced and cleared of the rubbish of years, but a higher court reversed the decision and the Catholics were deprived of it. Archbishop Janssens, "Sketch of the Catholic Church in the City of Natchez," p. 24.

a pretty convenient house," he wrote. "It has a good many faults, yet I hope my successors may be pleased with it." A church in honor of St. Peter was dedicated in Jackson, the capital of the State, August 15, 1847.

In January, 1848, Bishop Chanche was cheered by the arrival of a colony of Sisters of Charity from Emmitsburg, who opened an orphan asylum and school. He soon after proceeded to Europe to endeavor, like many another bishop in the history of the country, to obtain priests and means. He had labored earnestly with the resources at his command, yet he could show only five priests and six poor churches as the result.[1]

His appeals were not in vain. He returned early in the year 1849, and was joined by valiant recruits from Catholic Brittany: Grignon, with Babonneau, Fierabras, and Courtois,—all three to die of yellow fever,—and others who did good service in the Southwest.[2] The new impulse was soon visible. Rev. Mr. Buteux's fine brick church at Bay St. Louis was dedicated August 19, and the Church of St. Paul, at Vicksburg, begun by Rev. S. H. Montgomery in 1847, was dedicated on the 14th of October. A church was also in progress at Port Gibson.[3]

The next year the Rev. Mr. Raho set out to visit isolated families not reached in previous visitations. This apostolic journey brought him great consolation.

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[1] Bishop Chanche to the Leopold Association, Paris, Mar. 8, 1849; Berichte der Leopoldinen Stiftung, xxii., p. 31.

[2] Archbishop Janssens, "Sketch," p. 25; U. S. Cath. Magazine, viii., p. 270; Pittsburgh Catholic, vi., p. 59. Bishop Chanche to Archbishop Eccleston, Mar. 4, 1849.

[3] Freeman's Journal, Nov. 17, 1859; U. S. Cath. Magazine, viii., p. 751.

At Cedar Creek negroes came from neighboring plantations when they heard that a Catholic priest was there. Among them was a poor woman brought up a Catholic in Maryland, but who had not seen a priest in twenty years. Her joy was great, for she had clung to her religion, remembered her prayers, and came to confession. At Port Gibson, Rodney, and Grand Gulf he found the name of Rev. Mr. François still held in benediction. The corner-stone for the church at Port Gibson was laid April 21, the site being given, and large contributions, by Mr. John T. Moore and his pious wife.

Rev. Messrs. Guillou and Babonneau joined in these explorations, finding more Catholics than anyone supposed to exist in the State. Many of these had never seen a priest since they settled in Mississippi. There was a church at Camden, but it was too far from Catholics generally. It was, in American fashion, moved to a two acre plot purchased in the centre of the Catholic settlement, and became St. Mary's of the Springs. The Bishop's arduous labors resulted in serious illness in 1850, from which his recovery seemed doubtful.[1]

During the year 1851 Bishop Chanche continued his visitations, and the next year he left Natchez in full health and vigor to attend the Council of Baltimore, where he was made promoter. Many bishops had been anxious to transfer him to a diocese where he could render great service, but he chose the laborious diocese of Natchez, and clung to it.

After the close of the Council he remained for a time in Maryland, hoping soon to return to his diocese

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[1] Bishop Chanche to Archbishop Eccleston, Mar. 14, 1850. Rev. B. Raho to Bishop Chanche, Freeman's Journal, Oct. 12, Nov. 9, 1850.

and his episcopal labors; but while at Frederick City he was seized with cholera. Efforts were made to save him, but after two weeks of suffering, borne uncomplainingly, he expired on the 22d of July, 1852. His remains, at his own request, were laid in the cemetery of the Cathedral of Baltimore, where he was baptized, ordained, and consecrated.[1]

Bishop Chanche was tall and commanding in figure. In the ceremonials of the church he was remarkably graceful and dignified. His amiable and attractive manner won him friends in his diocese among people of all denominations and colors.

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[1] Cath. Almanac, 1853, p. 52.

CHAPTER III.

DIOCESE OF MOBILE.

RT. REV. MICHAEL PORTIER, FIRST BISHOP, 1843-1852.

THERE was no rapid growth of the Catholic body in Alabama or East Florida. Only occasional Catholics arrived from other parts, and many of these made but a temporary stay. Bishop Portier laid the foundation of a cathedral, to be of the Corinthian order and measure ninety feet by one hundred and sixty-two, but after expending fifteen thousand dollars from his own resources he was compelled to suspend the work, which was not resumed till 1845, when the Catholic population, which had increased to five thousand, resolved to complete it by their contributions.

The diocese had its college at Spring Hill, under the Rev. C. Rampon as president, and a Convent of Visitation Nuns at Summerville with an academy for young ladies. This institution gained so much in reputation and number of pupils, that they erected a neat brick church, dedicated August 21, 1845, and in 1850 a fine new edifice for their academy. The Sisters of Charity were laboring at Mobile, and from 1841 took charge of the Orphan Asylum. They gave the Bishop an "uninterrupted consolation."

A brick church had been erected at Tuscaloosa, the capital of Alabama, by Rev. Mr. Hackett and it was dedicated by Bishop Portier, January 23, 1845. A Gothic church was completed at Tallahassee, Fla., in June, 1846.

Bishop Portier had long desired to place Spring

Hill College in the hands of a religious order accustomed to the direction of higher seats of learning, in order to secure its permanent usefulness. He at last succeeded in inducing the Fathers of the Lyons province in the Society of Jesus to assume the charge. Four Fathers and a lay Brother arrived at Mobile in January, 1847, and took possession of the institution. Spring Hill College prospered so much under the direction of the Fathers that the increasing number of students required the erection of an additional building in 1850.

At the same time came five Brothers of Christian Instruction, whose services for the diocese had also been secured by Very Rev. Mr. Bazin in Europe. They assumed the charge of the Orphan Asylum, containing thirty boys, and taking a large and commodious house in the heart of the city, opened a free school. Near it the Bishop soon erected the Church of St. Vincent de Paul.

Bishop Portier saw his cathedral rising gradually, and in 1850 it stood forth a noble temple of religion, one hundred and two feet in front by one hundred and sixty-two in depth, the interior divided by rows of columns into three aisles. It cost more than $80,000. It was dedicated to the service of Almighty God under the invocation of Mary, Immaculate Mother of God, on the 8th of December, 1850. Rt. Rev. Ignatius A. Reynolds, Bishop of Charleston, officiated in the prescribed ceremonial. After the dedication of the altar a pontifical high mass was offered by Bishop Portier, and an eloquent sermon preached by Bishop Spalding of Louisville. Archbishops Purcell, of Cincinnati, and Blanc, of New Orleans, were also present, with Rt. Rev. Dr. Lamy, vicar-apostolic of New Mexico.

After proclaiming the jubilee, Bishop Portier, in

May, 1851, laid the corner-stone of the first Catholic church in Apalachicola, under the invocation of St. Patrick, the energetic priest, Rev. Mr. Coffey, having obtained contributions and subscriptions to insure its erection.[1]

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[1] Bishop Portier to Archbishop Eccleston, Sept. 17, 1847 ; Cath. Magazine, iv., p. 127; v., p. 229; vi., p. 165 ; Pittsburgh Catholic, vii., p. 330; viii., p. 108; Freeman's Journal, Sept. 14, 1850; Cath. Herald, xiv., p. 26.

CHAPTER IV.

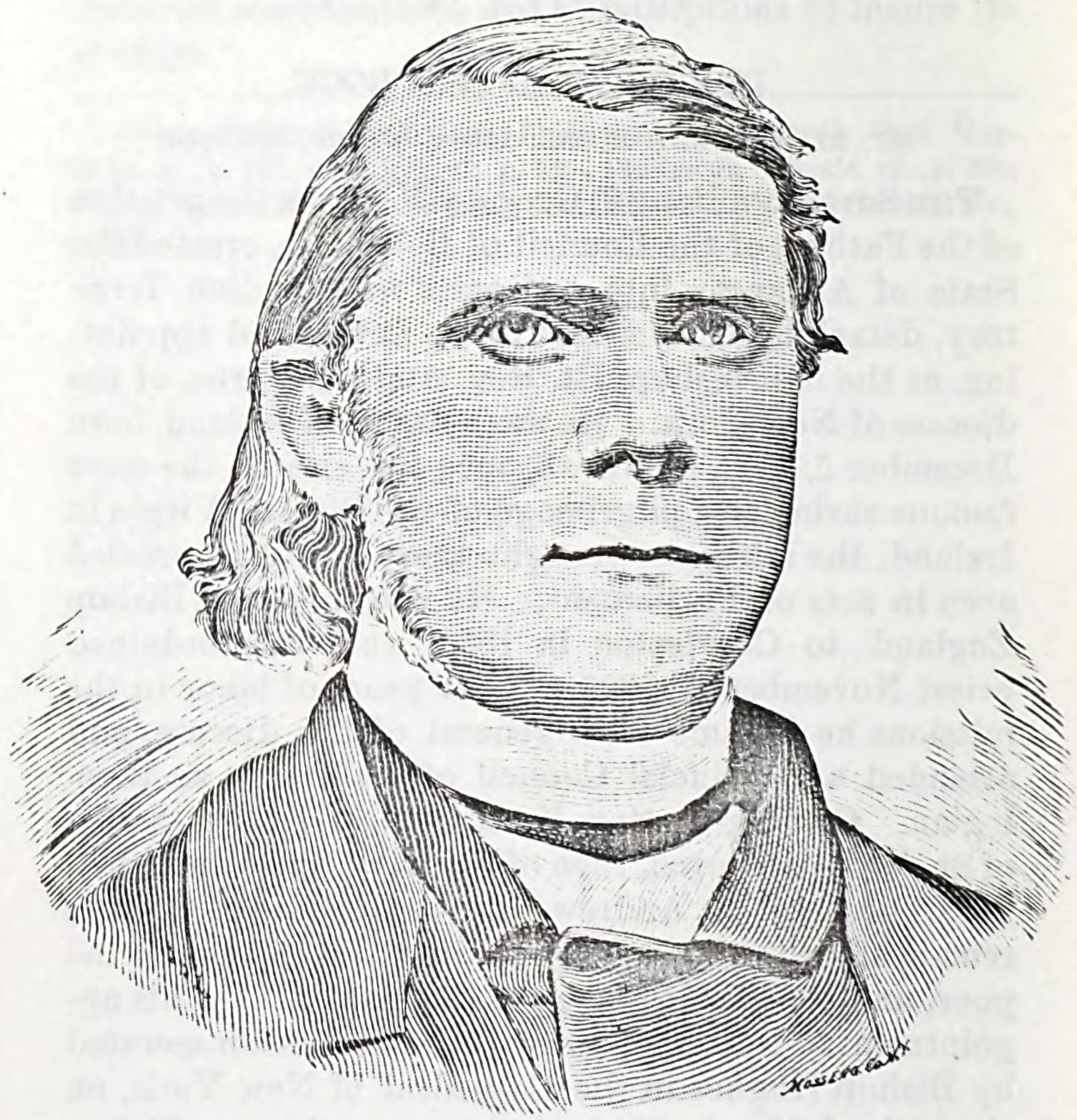
DIOCESE OF LITTLE ROCK.

RT. REV. ANDREW BYRNE, FIRST BISHOP, 1843-1852.

THE Sovereign Pontiff, Gregory XVI., on the petition of the Fathers of the Council of Baltimore, erected the State of Arkansas into a diocese with Indian Territory, detaching it from that of St. Louis, and appointing, as the first bishop, Rt. Rev. Andrew Byrne, of the diocese of New York. He was a native of Ireland, born December 5, 1802, at Navan, once the site of the most famous shrine and pilgrimage of the Blessed Virgin in Ireland, the miracles wrought there being chronicled even in acts of Parliament. He accompanied Bishop England to Charleston in 1820, and was ordained priest November 11, 1827. After years of labor in the missions he became vicar-general of the diocese, and attended a Provincial Council of Baltimore as theologian. Coming to New York in 1836, he was pastor of St. James's Church, then of Nativity, and established the Church of St. Andrew. In both dioceses he was remarkable for his devotion to duty, for his love of the poor, and for his eloquence in the pulpit. On his appointment to the see of Little Rock he was consecrated by Bishop Hughes in the Cathedral of New York, on the 10th of March, 1844, at the same time as Bishop McCloskey, Bishop of Axiern, and Bishop Quarter, of Chicago.[1]

Catholicity found an early home in Arkansas, and

[1] Freeman's Journal, iv., p. 292; U. S. Cath. Magazine, iii., p. 265; Cath. Herald, xii., p. 89.



RT. REV. ANDREW BYRNE, BISHOP OF LITTLE ROCK.

stout Tonti, founder of the State, made a grant of land to the Jesuit Fathers to look after the religion of the settlers. The French frontiersmen, however, were not models of attachment to the faith or the practice of their religion. A chapel erected at the Post of Arkansas was attended at intervals, but neither under French nor Spanish rule did it ever attain prosperity. After Bishop Du Bourg was appointed to the see of New Orleans, attempts were made to revive the faith among the scattered Catholics in Arkansas, and the missions were renewed by Bishop Rosati, but the prevailing ignorance and vice were deplorable and almost insurmountable. As a slave State, with no element to attract immigration, there was little increase in Arkansas from the settlement of Catholics from Europe.

After proceeding to his diocese and seeking Catholics throughout the length and breadth of the State, Bishop Byrne wrote: "I can assure you that within the whole diocese of Little Rock there exist no means to erect a single altar. The Catholic population does not exceed seven hundred souls, and they are scattered in every county in the State." There were not at any one point Catholics enough to erect a church or maintain a priest.

The cause of religion, moreover, had been injured by an unworthy minister, and Sisters of Loretto who had heroically attempted to save the rising generation had been compelled to leave the ungrateful field.

During his visitation to seek a flock, rather than to minister to it, the Bishop was stricken down with illness, from which he did not recover for two months. There were in the diocese but a single priest and two churches, each loaded with a heavy debt.[1]

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[1] Bishop Byrne to Archbishop Eccleston, Dec. 5, 1845; U. S. Cath. Magazine, iii., p. 745.

Bishop Byrne appealed to the societies in Europe, and obtained some aid from their generosity. He was also assisted by his friends among the clergy and laity at New York. He was thus enabled to obtain a site in Little Rock to build a church.

"You may judge of my position," he wrote, "when I state that since I came to Arkansas I have received only twenty dollars toward my support. I have expended the money from Europe in purchasing lots and building a few small churches."

Yet he did not give up, disheartening as the prospect was. He obtained recruits and on the octave of All Saints, 1844, ordained Rev. Thomas McKeone in the Church of St. Ambrose at the Post of Arkansas. The next year he opened an academy for boys near Little Rock under Very Rev. Mr. Monaghan. He found a few zealous Kentucky Catholics in Pope County and purchased lots in Russellville on which to erect a church for their benefit.

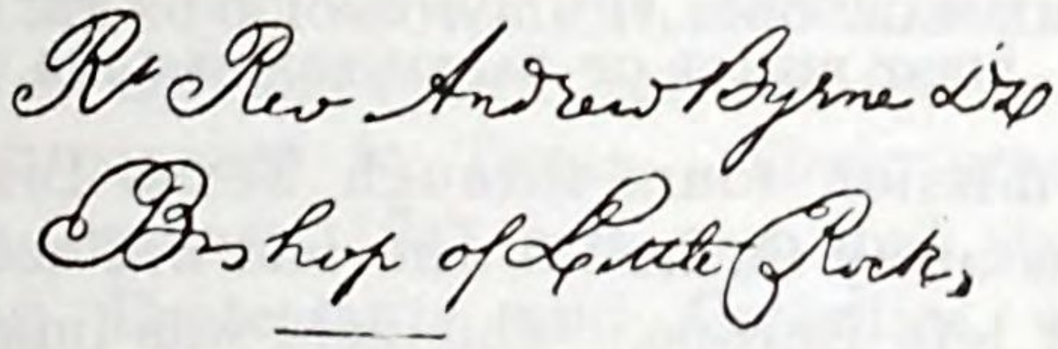
His modest cathedral was dedicated at the close of the year 1846, under the invocation of St. Andrew. George Taaffe erected a church at his own expense at Rocky Comfort. A site was given in 1848 for a church at Helena, and St. Patrick's Church was dedicated at Fort Smith. He also purchased a fine house near Van Buren in which he hoped to establish an academy under Sisters of Charity. Soon after he secured an establishment near Fort Smith, where St. Andrew's College was soon opened under Rev. John Monaghan as president.

In 1850 he visited Europe and endeavored to turn the tide of emigration to Arkansas, as well as to secure priests and Sisters of Mercy.

New Gascony and Paraclifte soon had churches.

Limited as were his resources, Bishop Byrne en-

deavored to establish a mission among the Cherokees who were visited by Rev. Theophilus Marivault from Fort Gibson. At the beginning of 1852 the diocese had ten clergymen, eight churches, and two chapels; but the Catholic population was not estimated at more than one thousand.[1]



SIGNATURE OF BISHOP BYRNE.

[1] Berichte der Leopoldinen Stiftung, xix., p. 36. Bishop Byrne to Archbishop Eccleston, Dec. 5, 1845; Nov. 27, 1848; Cath. Advocate, x., p. 155; Freeman's Journal, vi., p. 229; vii., p. 191; ix., May 5, 1859; Pittsburgh Catholic, vi., p. 69; vii., p. 253; Cath. Almanac, 1852.

CHAPTER V.

DIOCESE OF GALVESTON.

RT. REV. JOHN MARY ODIN, VICAR-APOSTOLIC OF TEXAS, 1843-1847; FIRST BISHOP OF GALVESTON, 1847-1852.

In his mission tours through Texas Bishop Odin found constantly Catholics who had not seen a priest since they left Europe. The field was immense, and though he obtained a few priests, some abandoned Texas in discouragement. Several of the churches, hastily put up, needed repair, others were required on the Lavaca and San Antonio rivers. Castroville had a growing Catholic population, who laid the corner-stone of a church on the 12th of September. A good spirit had been aroused at Galveston, where a plot of ten acres was offered for an Ursuline convent. During the year he visited Western Texas, spending five months on his missionary tour. His discourses drew crowds; he baptized many and was able to instruct and confirm sixty. Rev. Messrs. Estany and Calvo were constantly traveling, recalling many cold and negligent Catholics to their duty.

The diocese needed priests as well as aid in vestments, plate, and money. Bishop Odin resolved to visit Europe and appeal to his friends and the charitable. He obtained several seminarians and priests, with much to encourage him. He returned in the spring of 1846, to find his diocese resounding with the din of arms. War had begun between the United States and Mexico. Bodies of troops were moving to the Rio Grande, and before long Fathers Anthony

Rey and John McElroy of the Society of Jesus came to attend the Catholic soldiers.

War naturally checked immigration to Texas, and brought hospital and army work for priests at different places. Yet German settlements grew up at Couhi, New Braunsfels, and Fredericksburg. Bishop Odin failed to obtain Redemptorists for these German missions; but war or no war, eight brave Ursuline nuns of New Orleans set out for Galveston to establish their first convent in Texas. Their academy was opened in January, 1847, and soon had sixty pupils, impressing Protestants and Catholics with their superiority as teachers.

Bishop Odin had by this time fourteen priests stationed at Galveston, Castroville, Nacogdoches, Houston, San Antonio, Lavaca, and Brazoria. Two were generally placed together that one might remain and recruit while the other visited distant stations, often in danger of prowling bands of Comanches or more treacherous Lipans who ravaged the frontier.

When the fall of Mexico City put an end to hostilities, and peace was near, Mexicans began to settle again in ranches along the Rio Grande. These were attended by Rev. Mr. Estany from Corpus Christi.

Bishop Odin, though suffering much from illness, laid the corner-stone of his cathedral, a Gothic structure seventy-four feet by 126, on the 14th of March, 1847, and was encouraged by the hopes of seeing it completed before winter, but the city soon lost much of its population, and it was not till the close of the following year that he could make any arrangement for its dedication. The poverty of his flock was such that he made a visit to Philadelphia, Boston, and other Northern cities appealing, and not in vain, for aid.

During the year 1848, the energetic priest, Rev. Mr.

Hennessy laid the corner-stone of a new church at Nacogdoches, and dedicated it on the 11th of June;[1] but in August a fearful hurricane greatly injured the roof of the Cathedral which had cost so much exertion.

In September the Bishop visited San Antonio, where he was anxious to establish a female academy, the Ursulines of Galveston offering to undertake the difficult task. He obtained a site and made contracts for erecting a building for them. He also visited the German stations in that part of his diocese, administering confirmation and ordaining Rev. Mr. Domenech in the ancient church of San Antonio. He returned by way of Lavaca, Victoria, Cummings Creek, and Houston. Before long the old Mexican population of Goliad, driven away by Texan hostilities, seeing the country peaceful, returned and began to rebuild their old homes. Their church had been seized by a Protestant, from whom the Bishop failed to recover it, so that he said mass in a private house.

Bishop Odin's visitations in Texas in 1850 took seven months, during which he traveled more than two thousand miles. The Brothers of the Christian Schools opened at San Antonio a school and had ninety pupils.[2]

At Galveston the Bishop had labored to complete

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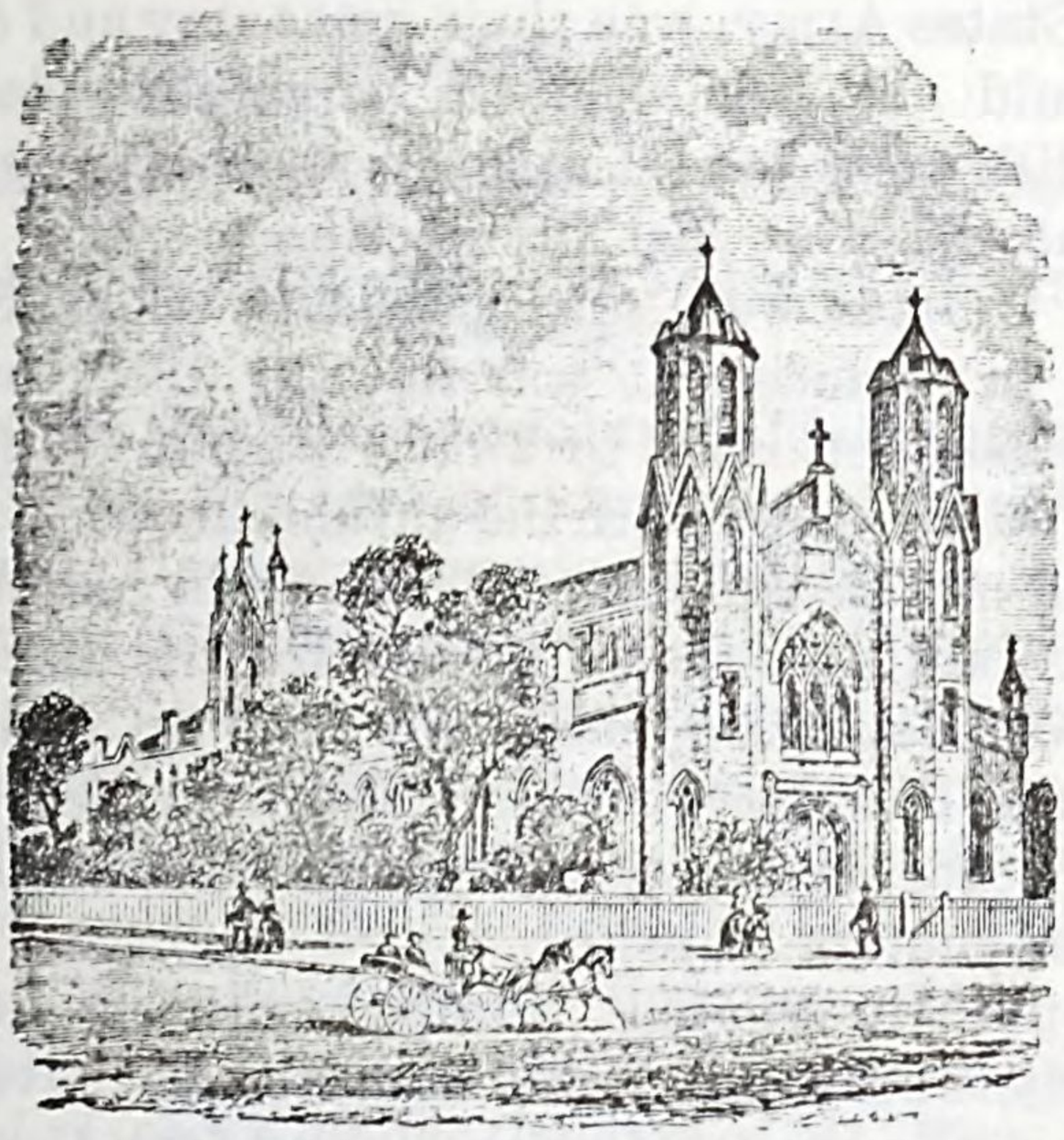
[1] Bishop Odin in Berichte der Leopoldinen Stiftung, xix., pp. 16; xx., p. 81; xxii., p. 5; Rev. M. Hennessy, Galveston, June 24, 1847; Rev. Mr. Dubuis, Oct. 25, 1847; Domenech, "Journal d'un Missionnaire au Texas et au Mexique," Paris, 1857, pp. 87–100. Bishop Odin to Bishop Blanc, May 18, Sept. 22, Dec. 10, 1844; Aug. 3, 1846; March 4, 1847; Jan. 18, 1849; Oct. 6, 1849; Boston Cath. Observer, i., p. 73; Freeman's Journal, vii., pp. 161–333; ix., Sept. 9, 1848; Pittsburgh Catholic, iii., p. 139; v., p. 339; U. S. Cath. Magazine, vii., pp. 212, 490; Bishop Chanche to Archbishop Eccleston, Feb. 20, 1846.

[2] Bishop Odin to Bishop Blanc, Dec. 9, 1850; May 23, 1851; August 16, Dec. 12, 1852; Freeman's Journal, Dec. 30, 1848; Sept. 21, 1850; May 8, 1852; Domenech, "Journal d'un Missionnaire au Texas et au Mexique," pp. 207, 249, etc.

his cathedral, and his pious wish was gratified in 1849. Bishop Blanc, of New Orleans, and Bishop Timon, of Buffalo, once Prefect of Texas, came to join in the solemn dedication, which took place on the 26th of November, 1849, Bishop Blanc celebrating the solemn pontifical mass, and Bishop Timon preaching.



CATHEDRAL, GALVESTON.

Rev. Gregory Menzel was laboring among his countrymen at New Braunsfels and Fredericksburg, as well as at Bastrop and Austin, urging Catholics for the sake of the future of their families to gather near each other so as to enjoy the benefits of church and school.

In October, 1849, three Oblate Fathers of Mary Immaculate, an order to which Bishop Odin had appealed in Canada, proceeded from Montreal to Brownsville. These religious, Fathers Telmon, Soulerin, and

Gaudet, laid the foundation of their missions in Texas. Hiring a place to live and offer the holy sacrifice—for there was no church—they opened a subscription list. A few put down their names from speculation, but there seemed to be no faith. Some Mexicans came to mass, but nothing could rouse their piety. Julius P. Garesché, an officer in the United States Army, was their great stay and comfort. They could not even secure a permanent place for a chapel till a German Lutheran took pity on them. They succeeded at last in erecting a plain church, but the Oblates were all recalled by their Superior General in France. It was not till 1852 that these good priests returned to Texas, Bishop Odin having pleaded successfully with the authorities at Marseilles.

It need not be said that Bishop Odin found it difficult to obtain and retain priests for his diocese, and several of those who earnestly took up their duties soon sank, like Rev. J. M. Paquin at Galveston in August, 1843, Rev. James Fitzgerald in 1849, Rev. Mr. Jacobs of cholera in 1850.

Bishop Odin visited Europe again in 1851, and before the end of 1852 was consoled to have Oblate Fathers once more in his diocese, and four Franciscans from Bavaria to take care of his increasing German Catholics. Castroville next had its church, due to the Rev. Mr. Dubuis, and in the new town of Brownsville, which sprang up opposite Matamoras, a Catholic church soon faced the fort.

At the beginning of 1852 the diocese had seventeen priests, twenty churches, four others in progress, two academies, and four schools.[1]

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[1] Missions de la Congregation des Missionnaires Oblats de Marie Immaculée, Paris, 1864, iii., pp. 63–65; U. S. Cath. Magazine, viii., p. 28; Berichte der Leopoldinen Stiftung, xxiii., p. 78; xxiv., p. 82; Cath. Almanac, 1852.

BOOK VI.

CHAPTER I.

VICARIATE APOSTOLIC OF NEW MEXICO.

RT. REV. JOHN B. LAMY, BISHOP OF AGATHON AND VICAR-APOSTOLIC, 1850-1852.

When the treaty of Guadalupe Hidalgo ceded to the United States the ancient kingdom of New Mexico, which had already been occupied by an American army under General Kearney, the bishops of the country saw that an ecclesiastical government would be necessary. New Mexico had for many years formed part of the diocese of Durango, and had been visited more than once by the Rt. Rev. Dr. Zubiria, bishop of that see. The Pope, at the instance of the American bishops, erected it into a vicariate apostolic in 1850, and placed it under the care of Rt. Rev. John B. Lamy, who was appointed to the titular see of Agathon.

The early history of the Church from the explorations of Father Mark of Nice to the middle of the eighteenth century has been already given.

In August, 1730, Bishop Benedict Crespi, to prevent any undue exaction of fees, fixed during his visitation by a public document, the amount to be given for baptisms, marriages, burials, and requiem masses. Even as thus limited, they would now be regarded as high—sixteen dollars for a marriage, or a funeral

with requiem mass, and generally some incidental expenses.[1]

A few years later Father Juan Garcia, Custos of New Mexico, addressing the friars employed there, complained that many frequently left their churches, that mass on Sundays was sometimes omitted, as well as the regular instruction of children in Christian doctrine.[2] His successor, Father Christopher de Yraeta, found like cause for complaint, and threatened with exile to Zuñi any missionary who without permission left his church to visit Santa Fé. He ordered every missionary to learn the language of his flock, so as to be able to preach to them and instruct them intelligently. He directed vocabularies to be prepared by those who had mastered any of the languages of New Mexico.[3] These orders of superiors show a sad decline in the spirit of the missionaries.

In 1744 two Franciscans occupied the convent at Santa Fé and attended the Spanish settlers, few Indians living in the city; at Santa Cruz de la Cañada, a missionary had a fine church and about a hundred families of white people; Alburquerque, with the hamlet of Arisco, had grown up within a few years, but was apparently yet without a priest or church. A missionary was maintained at each of the following pueblos: Nambe, San Ildefonso, San Juan, Picuries. Taos had two, and near it, in 1783, Father Joseph Ortes de Velaso founded a mission of Jicarilla Apaches,

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[1] Bishop Crespi, "Carta Cordillera tocante al Arancel," Santa Fé, Aug. 29, 1730.

[2] F. Juan Garcia, Circular, Isleta, June 27, 1738.

[3] Circular, Isleta, July 25, 1741. Father Gabriel de la Holluela y Valardez, Custos, renewed this direction in 1743–44. Father John Joseph Padilla is mentioned as master of the language of the Queres, and Father Manuel de Sopeña of the Teguas.

which flourished till the governor sent soldiers to break it up; two missionaries employed at Pecos had without any aid erected a fine church and convent; there were missionaries at Galisteo, Santo Domingo, Cochiti, San Felipe, Santa Ana, Zia, Jemes, Laguna, and Acoma. Zuñi enjoyed the labors of two missionaries. At Isleta Fathers Charles Delgado and Pedro Ignacio del Pino not only attended the Indians of that pueblo, but also cared for some 441 Moquis who, influenced by their zeal, had returned to the faith in 1742, as well as a mission at Valencia composed of Pawnee and other Indian captives ransomed from the Apaches. There were three Franciscan Fathers at El Paso, one as chaplain of the soldiers. San Lorenzo had its missionary and so had San Antonio at Senecu. The Father stationed at San Antonio de la Isleta was erecting a fine large church. Socorro and Nuestra Señora de las Caldas each had a resident priest.

In September, 1745, Father Charles Delgado, with Fathers Joseph Irigoyen and John Joseph Toledo set out again for Moquis, and were able to visit all the towns, preaching openly, and reviving the faith in many.[1]

The next year we find Father John Michael Menchero attempting a new mission among a band of Apaches who had settled at Cebolleta, and he was encouraged by the docility which they displayed.[2]

In 1752 the church of Santa Ana was rebuilt neatly and commodiously by Father Francis Davila.

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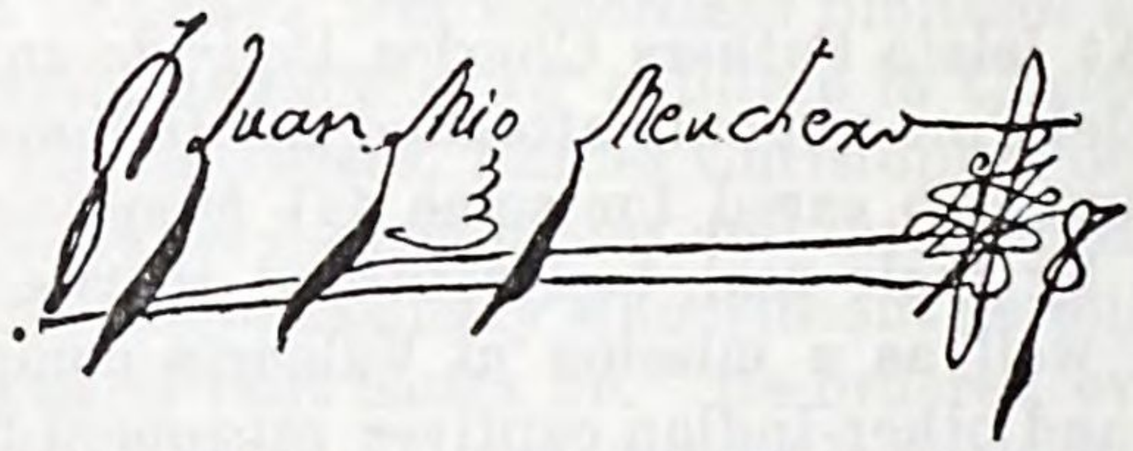
[1] Father John Michael de Menchero, "Relacion de Varias Expediciones," May 18, 1744; Father Charles Delgado to Father Commissary Peter Navarrete, June 18, 1744; November 15, 1775; July 11, 1746; Meline, "Two Thousand Miles on Horseback," New York, 1868, pp. 214, etc.

[2] Father John Joseph Perez de Mirabal to Father Commissary John Fogueras, July 8, 1746.

In 1759 the Rt. Rev. Peter Tamaron y Romezal issued an edict requiring the parochial clergy and missionaries to perform their duties faithfully, especially in the proper celebration of the holy sacrifice on Sundays and holidays, as well as in constant in-



SIGNATURE OF RT. REV. JOHN MICHAEL MENCHERO.

struction in Christian doctrine. He then began a visitation of his diocese in which he reached several of the missions of New Mexico.[1]

The Bishop, as well as the custos and visitor of the Franciscan mission, was constant in exhortations to the missionaries to instruct their people and maintain schools in which children learned to read, write, and cipher; but while they endeavored to have religious instruction given in the pueblos in the language peculiar to each, a royal order required catechism to be taught in Spanish, and a certain number of Spanish catechisms was regularly forwarded to each mission.[2] The missionaries were generally sent from the Convent of San Fernando in Mexico for ten years, the government making them a yearly allowance of $330, and paying the traveling expenses.

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[1] Bishop Tamaron, "Edicto de Cordillera," July 7, 1759; Concilios Provinciales de Mexico, ii., p. 374.

[2] Father Custos John de Lipiane, July 10, 1726; Father Custos Joseph Anthony Guerrero, May 13, 1727; Father John Michael Menchero, May 14, 1731; June 6, 1746; Father Custos Joseph Ortis de Velasco, July, 1734.

New Mexico was declining in population, and though Spain soon obtained Louisiana, no effort was made to benefit New Mexico by trade and no extension was given to the Indian missions.

In 1777 the erection of a college of religious at Santa Fé was seriously taken up, but though the institution was established by a royal order on June 30, and a special brief of the Pope was issued November 17, 1779, the institution never came into existence. A building was actually erected, and lands marked out to support twelve religious, but the college was never opened, although the Commissary-General of the Indies made strenuous exertions in 1806 to have the wishes of the Sovereign Pontiff and of the King carried out.[1]

In 1779 the chapel of Maria Santisima de la Luz was erected on the plaza at Santa Fé as a chapel for the garrison, and was attended by a Franciscan Father. On the Calle Real, east of this, was the parish church of St. Francis, with its lady chapel dedicated to the Blessed Virgin as La Conquistadora. Two Franciscan Fathers of the neighboring convent attended it. South of the city, at Analco, was the little Church of St. Michael, where mass was said on holidays for the Genizaros, descendants of Indians ransomed from the Apaches. The population of Santa Fé and Analco was estimated at 1915. The missionaries at Santa Fé attended Tesuque, which had dwindled to a place of less than a hundred Spaniards and Indians. Galisteo had a church and house for the missionaries. Pecos

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[1] Pedro Baptista Pino, "Exposicion Sucinta y Sencilla de la Provincia del Nuevo Mexico." Cadiz, 1812, pp. 25–56; "Noticias Historicas y Estadisticas de la Antigua Provincia del Nuevo Mexico . . . . adicionadas por el lic. Dr. Antonio Barciro y D. José A. de Escudero," Mexico, 1848, pp. 31–32.

had been greatly reduced by the attacks of hostile Indians and was attended by a single missionary. The Church at Santo Domingo was large, fine, well roofed and painted, with a comfortable house for the priest in charge, who had seventy-eight families as his flock. At Acoma there was a fine church, capable of holding three thousand people, and a convent with accommodations for twenty religious, but wars had reduced the population to 272 families.

About this time Father Sylvester Velez Escalante renewed the efforts made by previous Franciscan missionaries to regain the stubborn Moquis.

El Paso had a fair church and a convent in which two Franciscan Fathers resided.

These few facts we glean from a document of Father John Augustine de Morfi, the historian of Texas, who unfortunately does not enter into any details of the religious condition of the province. The Church at Zuñi was rebuilt, we find, in 1780, that of Sandia in 1784, Alburquerque in 1790, Belen in 1793.[1]

Amid the wars caused by the French Revolution, the forced abdication of the king and the intrusion of Joseph Bonaparte on the throne of Spain, confusion prevailed in all the American provinces, and religion declined in New Mexico. In 1801, the Rt. Rev. Francis Gabriel Olivares y Benito, Bishop of Durango, endeavored to remedy the evils which afflicted New Mexico. He established vicars forain, with powers of ecclesiastical judge.[2] Secular priests were placed in the white settlements and canonical parishes formed. In 1808 Santa Fé had a population of 4731,

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[1] Fr. Juan Agustin de Morfi, "Description Geografica del Nuevo Mexico," ano de 1782.

[2] Patent of Bishop Olivares appointing Don Juan Jose Sida, Vicar foraneus of Alburquerque, Dec. 3, 1801.

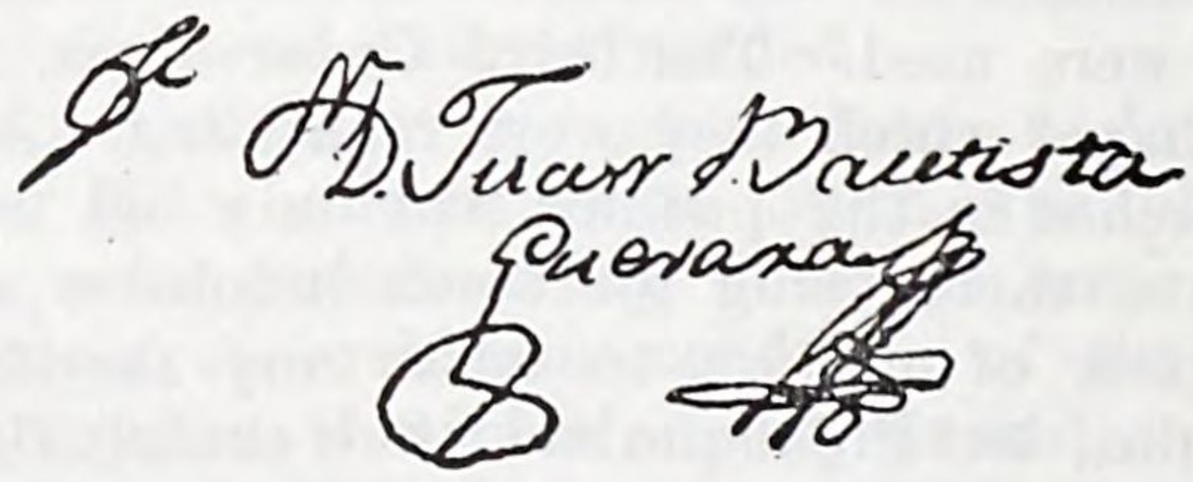
Cañada 2315, Alburquerque 4051, exclusively white. In these towns the clergy lived by the fees and contributions of the faithful. Whites preponderated largely in Pecos, Pojuaque, San Juan, Taos, Abiquiu, Santa Clara, and Isleta. The total population was 34,745, the ten thousand and sixty-three Indians being attended by seventeen Franciscan Fathers. The parish church, Santa Fé, had been rebuilt by the late parish priest Don Antonio Ortiz. It had its Lady chapel of La Conquistadora, and one of St. Joseph, and was well supplied with church plate, but the vestments were worn out, and those belonging to the Confraternities of the Blessed Sacrament and the Rosary were used. The Third Order of St. Francis had a chapel which they were rebuilding. Many of the churches in the pueblos had only old worn-out vestments, there being too much indolence and too little spirit of religion to make any sacrifices for God's sake; but Pojuaque had a new church, the altar-piece the gift of Don Antonio José Ortiz, with church plate and vestments given by him and by the missionaries. At Cañada and San Juan there were similar marks of zeal, Fathers Sierra, Vera, Prado, Gonzalez being noted as among those who gave liberally and stimulated others. Antonio Beitia of San Juan de los Caballeros is mentioned as the chief benefactor among the Indians.[1]

The necessity for a resident bishop in New Mexico was felt, and when a Cortés was held in Spain, at which the American colonies were represented, Don Pedro Bautista Pino, deputy for New Mexico, printed an account of the province and strongly urged the erection of an episcopal see at Santa Fé, as the prov-

[1] Father Joseph B. Pereyra, "Noticia de las Misiones," Dec. 30, 1808.

ince, though it contained 40,000 inhabitants and the tithes annually sent to Durango amounted to ten thousand dollars, had not seen a bishop for fifty years. The king of Spain accordingly, by a royal decree, called on the civil and ecclesiastical authorities in Mexico for full and detailed information on the condition of the country.[1]

The plan was never carried out, but the next year the Bishop of Durango sent Don Juan Tomas Terrazas to Santa Fé as vicar forain and ecclesiastical judge; and in 1817, the Marquis of Castañiza, Bishop of Durango, appointed Don Juan Bautista Guevara



SIGNATURE OF VERY REV. JOHN BAPTIST GUEVARE.

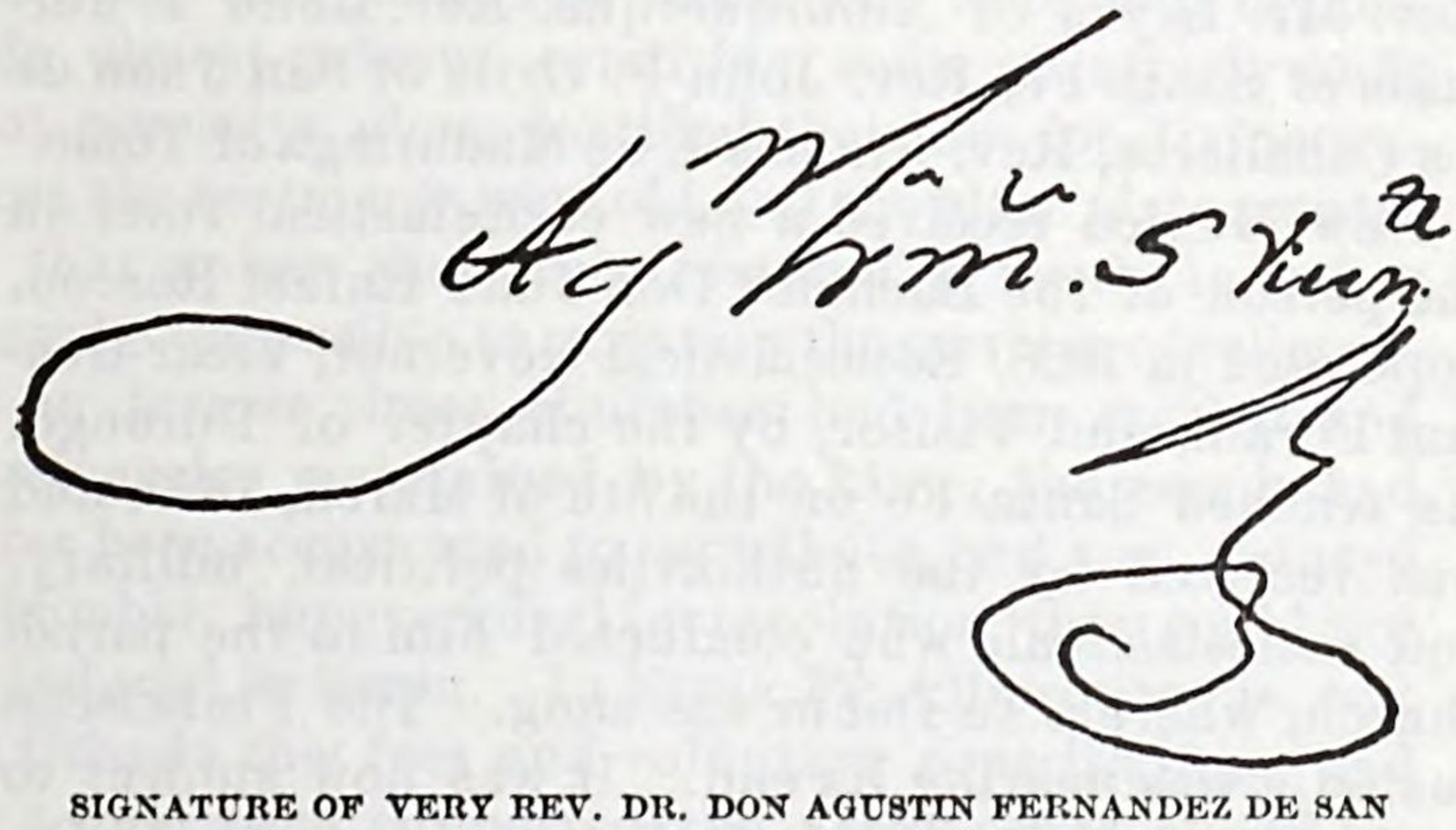
Visitor-General, Sub-delegate, and Ecclesiastical Governor of the province of New Mexico. Although the revolution had already begun in Mexico, and Bishop Castañiza fulminated censures against all who took up arms against the royal power, especially General Mina, and the unworthy priest Mier, the Very Rev. Dr. Guevara proceeded to New Mexico, and after visiting Paso del Norte, San Lorenzo, Senecu, Isleta, Xemes, and Socorro, on 30th March, 1818, announced from Santa Fé the opening of his visitation at Ca-

[1] Pino, "Exposicion . . . . del Nuevo Mexico," pp. 7, 25. Señor Pino did not know how a bishop was attired till he reached Cadiz. Ferdinand VII., Real Cedula, Jan. 27, 1815.

ñada.[1] On the 26th of January, 1818, the Spanish Cortés passed an act for the establishment of an Episcopal see and seminary at Santa Fé,[2] but the power of Spain was drawing to a close.

When Iturbide was made emperor, Bishop Castañiza recognized the new order of things, and was elected a deputy to the congress of the Mexican empire, leaving his diocese in charge of three administrators. But the rule of Iturbide soon ended, and those who rose to power showed no love for religion. All natives of Spain were exiled, and some of the best priests and religious were driven out of the country.

In 1824, Bishop Castañiza appointed Don Agustin Fernandez de San Vicente his Vicar-General, Visitor,



SIGNATURE OF VERY REV. DR. DON AGUSTIN FERNANDEZ DE SAN VICENTE.

and Ecclesiastical Governor of New Mexico, but that clergyman did not reach Santa Fé till after the death

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[1] "Libro de Providencias, circulares reales y episcopales que han venido à esta villa de Santa Fée desde el dia 24 de Junio de 1816." "Santa Vicita Ecca. hecha por el Dor. Don Juan Bautista Ladron del Niño Guevara," ano de 1718.

[2] Pino, "Noticias Historicas . . . . del Nuevo Mexico," p. 34.

of the Bishop. His appointment being confirmed by the chapter of Durango, with the consent of the government at Mexico, he entered on his duties at Santa Fé, April 10, 1826. The missions of Taos, San Juan, Abiquiu, Belen, and Bado had been secularized and were now passing into the hands of secular priests. The religious protested, but Father Sebastian Alvarez, Custos, or superior of the Franciscan Fathers, co-operated with the visitor as far as he could, although the latter was very hostile to the friars, and a friend and adherent of Manuel Arispe. His rule was severe and inflexible. The Custos Father Alvarez drew up a plan of studies for a college which the government proposed to found at Santa Fé. The Rev. A. J. Martinez was appointed parish priest of Abiquiu, Rev. Mr. Leyva of Alburquerque, Rev. John T. Terrazas of Santa Fé, Rev. John F. Ortiz of San Juan de los Caballeros, Rev. Francis I. de Madariaga of Tome.[1]

New Mexico received a new ecclesiastical ruler in the person of the Bachelor Don Juan Rafael Rascon, appointed in 1828, Ecclesiastical Governor, Vicar-General Forain, and Visitor, by the chapter of Durango. He reached Santa Fé on the 5th of March, 1829, and was received by the authorities political, military, and ecclesiastical, who conducted him to the parish church, where a Te Deum was sung. The Franciscan custodia was nearing its end. It was now subject to Father Manuel Garcia de Valle as vice-custos.[2] Dr. Rascon, as usual on visitations, called for the production of faculties, renewing them where he found no obstacle. His rule was more kindly than that of San Vicente. Dr. Rascon was authorized by the Sovereign

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[1] Acts of visitation, etc., of Very Rev. Dr. Agustin F. de San Vicente, 1826; Libro de Gobierno, 1826.

[2] He died at Sandia in June, 1834.

Pontiff to confer the sacrament of confirmation in New Mexico, and on the 1st of August, 1829, issued a circular to the parish priests directing them to prepare the children for its reception. The number of priests in New Mexico was now greatly reduced, so that two or three places were attended by the same clergyman, and for the first time in the history of the province it became necessary to permit some priests to say two masses on Sunday. The old Church of San Miguel in Santa Fé, used as a chapel of ease to the parish church, was in a tottering condition, and Dr. Rascon in April, 1831, authorized the sale of a small piece of land in front of it in order to effect the repairs.

Dr. Rascon's report in 1830, on the condition of the Church in New Mexico, was a melancholy picture. Churches and parochial residences were in a deplorable, almost ruinous, condition, some so utterly unfit that necessity alone justified their use for divine service; the vestments were old and the altar plate scanty, so that unless they were restored it would in a few years be impossible to maintain the services of religion. As in former times churches had been erected and missionaries maintained by the king; the people had never been accustomed to contribute, and now, reduced in number, impoverished by revolution, they could not be induced to begin. In Santa Fé, Alburquerque, and La Cañada the fees and voluntary contributions had for a long time supported the clergy; but elsewhere they amounted to nothing.[1]

At this time the parishes of Alburquerque, San Juan de los Caballeros, and Socorro were vacant, and the missions of Picuries, Nambe, Pojuaque, Pecos, Santo Domingo, Sandia, Jemes, Zia, Santa Ana, Laguna,

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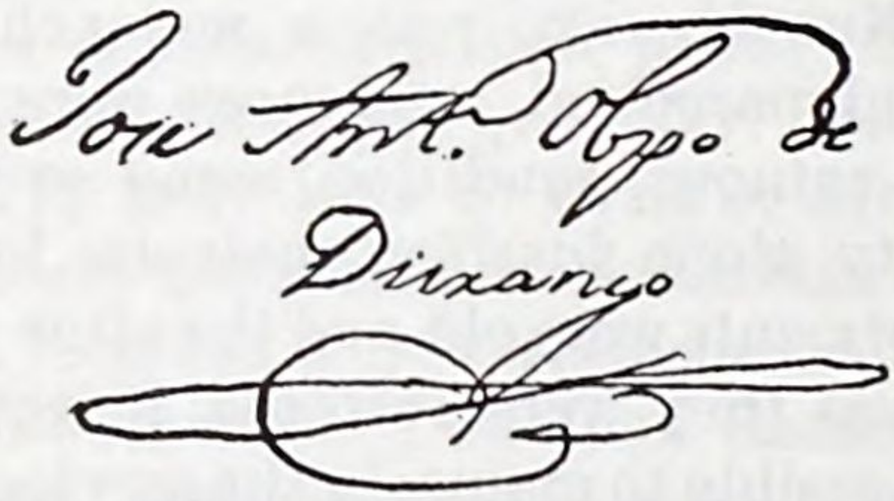
[1] Rev. Dr. Rascon, General Report of Visitation, Oct. 14, 1830.

Acoma, and Zuñi. These were all served from the places where six secular priests and five Franciscan Fathers still resided. Bareiro, in his additions to the work of Pino, says that many persons died without confession or extreme unction, and that nothing was more rare than to see the Holy Eucharist administered; that the churches were nearly all in ruins, and most of them certainly unworthy of being called temples of God.[1]

The long vacancy of the see of Durango was filled by the appointment of Rt. Rev. Joseph Anthony Laureano de Zubiria, a bishop of piety, energy, and zeal. The



SIGNATURE OF RT. REV. JOSEPH ANTHONY LAUREANO DE ZUBIRIA.

official announcement of his appointment and instructions from him reached Santa Fé in February, 1832, and he was at Abiquiu in July, and on the feast of the Assumption at Santa Fé, commencing his visitation of the province.

Rev. John Philip Ortiz was then vicar-general, and in October, 1833, he and the parish priests at Taos and Tome were empowered by Pope Gregory XVI. to administer confirmation.

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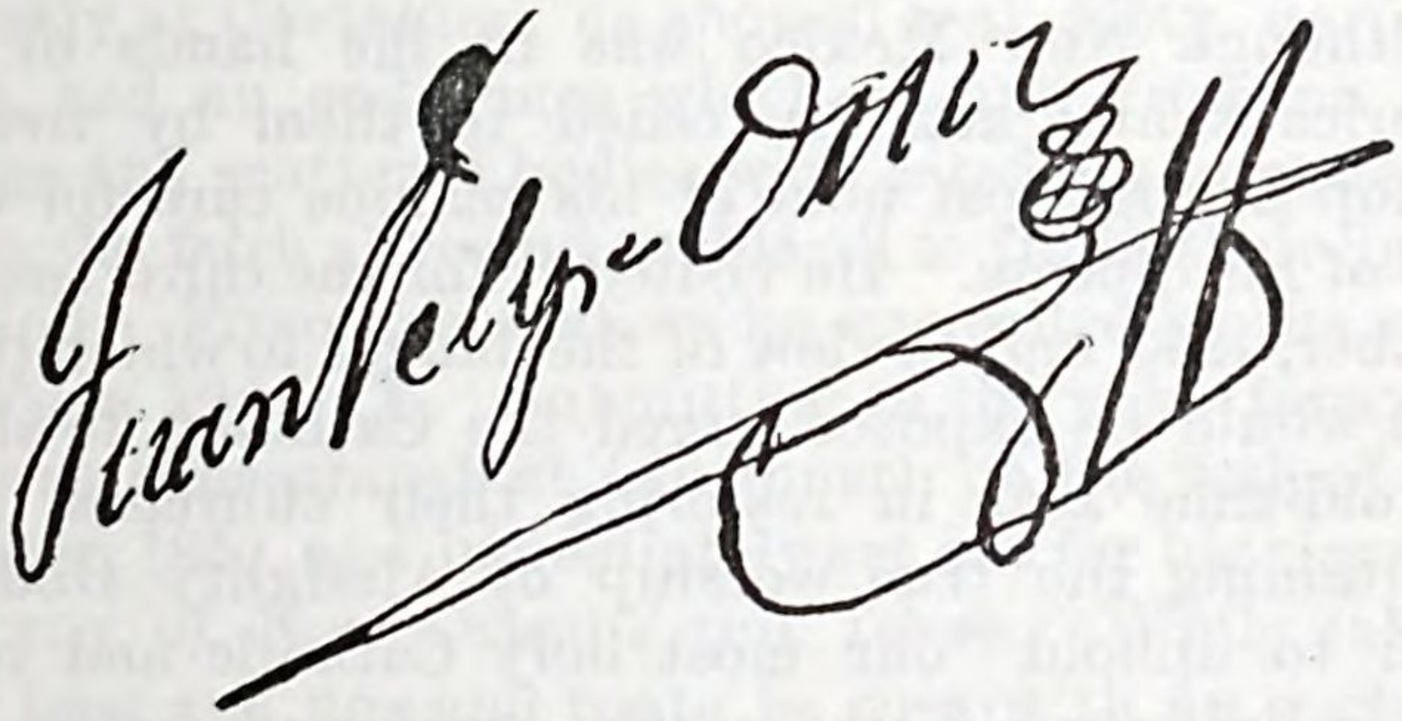
[1] Pino, "Noticias Historicas . . . . del Nuevo Mexico," Mexico, 1849, p. 33. Libro primero de gobierno ecclesiastico, 1828–1832; Libro en que se asientan los autos de la santa visita ecca. qe en el año 1829, comenzo . . . . el Br. Don Juan Rafael Rascon.

The Bishop found Dr. Rascon's picture not overdrawn, and endeavored to arouse the zeal of the faithful, seeing little to be hoped for from the Mexican government, which soon indeed drove him into exile.[1]

During his visitation he made regulations in regard to the repair of the churches and improvements in the service of the altar, as well as in regard to marriages with persons coming from the United States. He left New Mexico, however, with a heavy heart, seeing so much to be done, and without any resources or power



SIGNATURE OF VERY REV. JOHN PHILIP ORTIZ.

to effect a remedy. Gavino Perez, a native of Mexico who was made governor in 1837, endeavored to restore religion, and by his example rendered great service. His attempts to establish schools in the department led to an insurrection at Taos. He met the rebels bravely, but was defeated, and, falling into an ambuscade, was slain.

Bishop Zubiria made a second visitation in 1845, and again labored to revive a spirit of faith and sacrifice in the people.

The next year there was a strange riot at Tome, caused by the attempt of the priest to take some

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[1] Bishop Zubiria, Acts, Oct. 21, 1833. Libro de Providencias.

statues from the church in the holy week procession at Valencia. In August, General Armijo compelled Vicar-General Ortiz to give him all the money he had, plate, and live stock to enable him to resist the Americans; but he did nothing, and General Kearney entered Santa Fé, August 18, 1846.[1]

The last custos of New Mexico, Father Mariano de Jesus Lopez, left more free to act, visited the neglected mission of Zuñi in May, 1847, and continued to do so every month. He baptized many, and rehabilitated many marriages.[2]

Although New Mexico was in the hands of the Americans, and actually ceded to them by treaty, Bishop Zubiria lost none of his zealous care for that part of his diocese. He visited it for the third time in October, 1850, and in view of the danger to which their faith would be exposed urged the Catholics to show the old-time zeal in restoring their churches, and maintaining the true worship of Almighty God, in order to uphold "our most holy Catholic and only true religion, amid those who professed heterodox creeds, who, by the liberal system of the existing government, had now full power to enter and reside in that part of his diocese."[3]

When the treaty of Guadalupe Hidalgo added to the United States New Mexico and California, the American hierarchy felt the necessity urgent for some action on the part of the Holy See, to preserve religion in those parts. Nothing was known of the zeal and efforts of Bishop Zubiria, so that no plan was concerted

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[1] He made high-sounding promises to the Catholic population at Las Vegas, Aug. 15, 1846. Emory's Report, p. 27; but see p. 34 for the real hatred and contempt that animated many.

[2] Libro de Cordilleras, Pueblo de Zuñi, 1847.

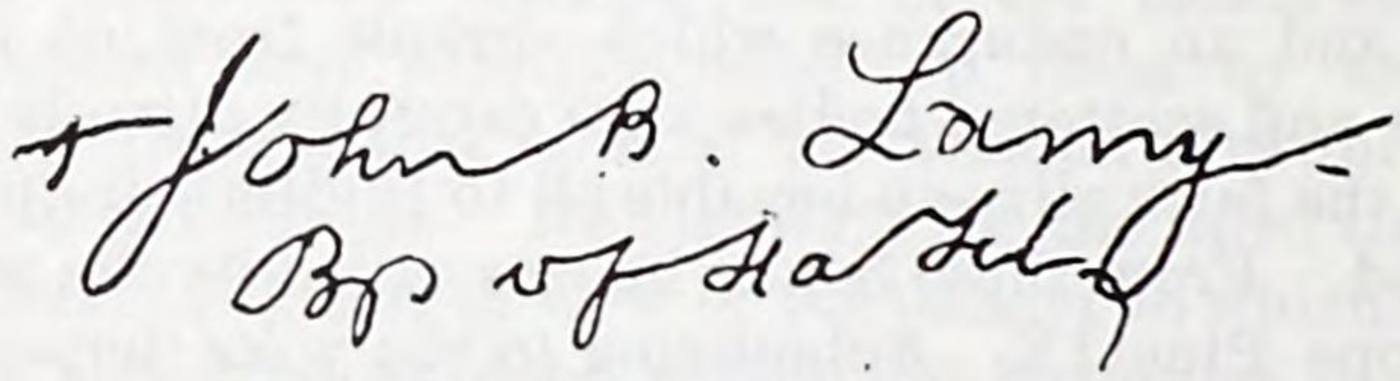
[3] Act of Visitation, Santa Fé, Oct. 22, 1850.

with him. The Holy See erected New Mexico into a vicariate apostolic, and appointed to the task of organizing religious affairs there Rev. John B. Lamy, an able and laborious priest of the diocese of Cincinnati. He was born at Lempdes, France, October 11, 1814, of a family fruitful in vocations. Educated at Clermont and the Seminary of Montferrand, he was ordained in December, 1838, by Mgr. Ferron, Bishop of Clermont. While assistant priest at Chapre, in 1839, he volunteered to join Bishop Purcell for the Ohio mission. Stationed at Wooster, and subsequently at Covington, he showed zeal, piety, devotedness, and an endurance which shrank from no toil. Large and scattered bodies were carefully attended to keep the faith alive and enable all to fulfill their duties to God. From these labors he was called by the word of Pope Pius IX. Submitting to the yoke imposed, he was consecrated at Cincinnati, on the 24th of November, 1850, and immediately set out for his vicariate by way of New Orleans and Texas. While taking this long and unusual route he met with an accident and was laid up for months at San Antonio, so that he did not reach Sante Fé till the summer of 1851.

On his arrival he found the clergy indisposed to recognize his authority. The diocese of Durango had not been canonically divided, nor had New Mexico been formally detached from it, so that they still regarded Bishop Zubiria as their superior. To adjust this point, and remove all ground of objection to his authority, Bishop Lamy set out on horseback, with a guide, for Durango. There the devoted Dr. Zubiria received him in holy friendship, and in view of the facts of the case resigned all jurisdiction to the American portion of his diocese, leaving the zeal of Bishop Lamy to accomplish the great reforms required there.

Returning without delay to his vicariate, Bishop Lamy visited the churches. He found great abuses existing, and by kind and patient advice endeavored to recall the clergy to a true ecclesiastical spirit, but few would respond to his advice. Very Rev. John F. Ortiz, who had so long been virtually independent, was the centre of opposition.

Having ascertained exactly the condition of his flock, Bishop Lamy set out for the Council of Baltimore. The estimated population of New Mexico, at



SIGNATURE OF RT. REV. JOHN B LAMY.

this time, was sixty thousand Mexicans and eight thousand Indians.[1] There were twenty-five parish churches and forty scattered chapels to be regularly attended.

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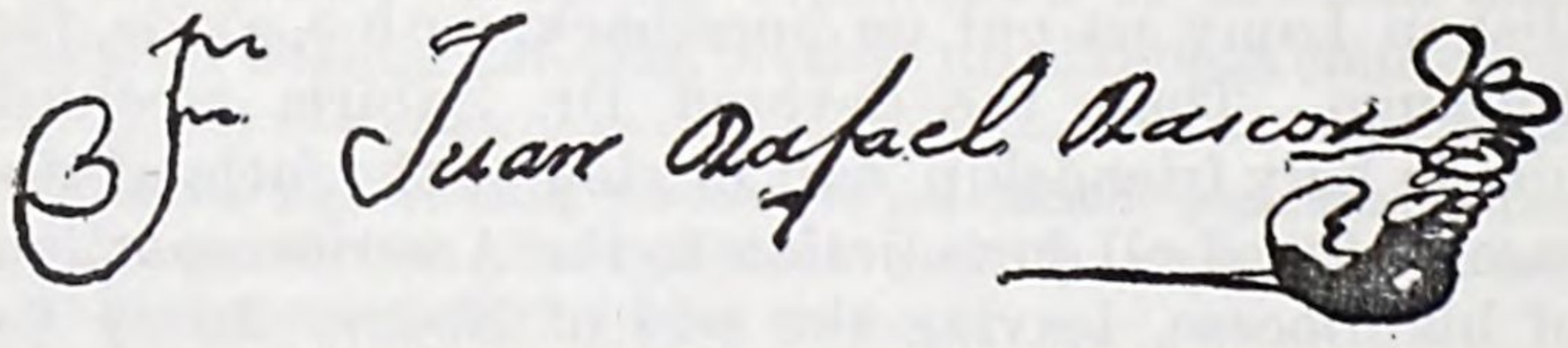
[1] The estimated population was probably excessive. It was 34,129 in 1784.



SIGNATURE OF RT. REV. JOHN RAPHAEL RASCON.

CHAPTER II.

VICARIATE APOSTOLIC OF OREGON.

RT. REV. FRANCIS NORBERT BLANCHET, BISHOP OF PHILADELPHIA, SUBSEQUENTLY OF DRASA, VICAR APOSTOLIC, 1843-1846.

THE rise of the Church in a territory for which two great powers were contending was full of interest, and in time subjected the missionaries to suspicion, calumny, and danger. Oregon, after the expedition of Lewis and Clarke, in 1805, became, in 1810, the scene of the fur trading operations of John Jacob Astor, who made Astoria his chief post. Another expedition followed in 1811 under Captain Hunt, who came across the continent. Both expeditions contained Canadian and Iroquois Catholics, some of whom subsequently took service under the Northwest and Hudson Bay Companies. These two corporations controlled Oregon for many years, and a few Canadians, after being in their employ, settled in Wallamette valley. This was the cradle of Oregon. There was no government till 1824, when Dr. John McLaughlin was appointed governor of the Hudson Bay Company's posts, and Fort Vancouver was erected.

Some Iroquois took up their abode among the Flathead or Selish Indians, and gave that tribe an idea of Christianity. The English were virtually in possession of the country, the United States doing nothing to enforce its claims. The first attempt by Americans to gain a footing was due to missionary societies, under whom a Methodist mission was established in 1834, and a Presbyterian one in 1836. These missions

arose out of two delegations sent by the Flatheads to St. Louis, Mo., in 1830 and 1832, to ask for Catholic priests, a step prompted by the teachings of the Catholic Iroquois. The Protestant missions were rather settlements than mere attempts to instruct any Indian tribe in the truths of Christianity.

Meanwhile the Canadians in the Wallamette valley, at the instance of Dr. McLaughlin wrote, in 1834 and the following year to Rt. Rev. Dr. Provencher, Bishop of Juliopolis, then at Red River, as the nearest Catholic authority, asking for a priest. He had no clergyman whom he could send to their relief, and urged them to apply to Canada. When an application reached Archbishop Signay at Quebec, he selected Rev. Francis Norbert Blanchet, then parish priest of Les Cèdres, who had been on the mission in New Brunswick, and Rev. Modeste Demers, to become the spiritual guides of the Canadian settlers on the Pacific and found missions among the native tribes. On the 17th of April, 1838, he made Rev. Mr. Blanchet his vicar-general for Oregon. To reach the field of labor required an application to the Hudson Bay Company for transportation for the two priests. The directors of the company recognized that the Wallamette valley was certainly American territory, and must ultimately be yielded to the United States. They therefore insisted on the establishment of the mission at Cowlitz Portage, which they regarded as certainly within the British limits. Very Rev. Mr. Blanchet accordingly set out from Montreal in a bark canoe of the Hudson Bay Company, May 3, 1838, and was joined at Red River by Rev. Mr. Demers. This long and painful journey of more than four thousand miles, brought them at last, on the 24th of November, to Fort Vancouver. They led no party of settlers, and went with

nothing but what was required by their sacred calling. They had said their first mass in Oregon, on Sunday, October 14, at Fort Bend, on the banks of the Columbia. At the House of the Lakes they spent a week saying mass for the Catholics, and instructing the Indians. Then by way of Colville, Fort Okanagan, Fort Walla Walla, now Wallula, making a short mission at each place, they reached Fort Vancouver, where they were welcomed by a delegation from the Wallamette. Here the Catholic Church may be said to have made its first abiding home in Oregon. The first mass was said in the schoolhouse at the fort on the 25th of November, and the missionaries labored at the fort for nearly five months. During this time Very Rev. F. N. Blanchet visited Cowlitz, where he took possession of the land set apart for the mission, and erected a building forty-five feet by thirty to serve as a house and chapel. Here he found much to do in the matter of instruction, baptizing children, and preparing adults for the sacraments. In January he proceeded to the Wallamette valley, where he erected a similar structure, seventy feet by thirty in size. The first mass at Wallamette was said January 6, 1839. These were the pioneer churches of Washington and Oregon. The total number of the Canadian Catholics in the different posts and settlements with their wives and children was estimated at about 900. Many had not seen a priest, heard mass, or approached the sacraments for from twenty to forty years. There was still faith, but there was great ignorance. This required patient instruction to be given to old and young, marriages to be validated, children to be baptized. Very Rev. Francis N. Blanchet, as vicar-general of the Archbishop of Quebec, formally published the decrees of the Council of Trent on marriage. There was labor enough here

for the missionaries, but they endeavored also to instruct the Indians near Cowlitz, the Calapuyas in the Wallamette valley, and the Chinooks near Fort Vancouver.[1]

The more the Rev. Mr. Blanchet saw of the country, the more he felt that Wallamette and not Cowlitz was the proper place for the centre of mission labor. On the 9th of October, 1839, the Hudson Bay Company authorized him to make it so.

Among the Indian tribes of Oregon and Washington there is a great diversity of languages, and had the missionaries been compelled, at first, to study each patiently in order to be able to instruct the natives, progress would have been slow. They found, however, in general use what is known as the Chinook jargon, made up of the real Chinook language, French, English, Algonquin, and imitative sounds, which was generally understood by all. This became the vehicle of the first instructions of the missionaries to the Indians. At each station some Frenchman able to read was appointed to recite the prayers, especially on Sundays, and to teach the catechism. The constant labors of the missionaries were shown by the fact that in the year ending March 1, 1840, they had baptized 288 and performed 76 marriages.[2]

Meanwhile the appeal of the Flathead and other Rocky Mountain tribes to the Bishop of St. Louis had borne fruit. The Society of Jesus undertook to

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[1] Bishop Provencher to Dr. McLaughlin, June 8, 1835. Bishop Signay's Instructions, April 17, 1838. Mission de la Colombie in Rapport sur les Missions du Diocèse de Quebec, 1840, pp. 11–41. Archbishop Blanchet, "Historical Sketches of the Catholic Church in Oregon during the past Forty Years," Portland, Ore., 1878, pp. 20–65.

[2] Rapport sur les Missions, iii., Quebec, 1841, pp. 35–80; Blanchet, "Historical Sketches," pp. 66–81.

announce the gospel to these children of the forest and mountain. In the spring of 1840, Rev. Peter J. De Smet, a Belgian Father, set out for the lodges of the Flatheads. He left Westport on the 30th of April, with the annual expedition of the American Fur Company, and on the 30th of June reached the place of meeting arranged with the Flatheads. On Sunday, July 5, he celebrated mass at a temporary altar for the Canadians and Indians. Eight days afterward he reached the camp of the Flatheads and Pend d'Oreilles, where he was welcomed by the great chief Tjolizhitzay. He closed his address with these words: "Our desire to be instructed was so great that three times had we deputed our people to the Great Black Gown (Bishop) in St. Louis to obtain a Father. Now, Father, speak and we will comply with all you tell us. Show us the road we are to follow to come to the place where the Great Spirit resides." With the aid of an interpreter the missionary translated into Selish the Lord's Prayer, Hail Mary, Apostles' Creed, the Ten Commandments, and the Acts. These were thenceforward recited morning and evening by the two thousand Indians. After remaining for two months instructing these docile mountaineers, Father De Smet returned to St. Louis to make preparations for a permanent mission.[1] He reached the tribe again on the 15th of August, 1841, with Rev. Father Nicholas Point, Father Gregory Mengarini, and three lay Brothers. A site was selected on the Bitter Root River for a house and chapel, and the Brothers, with Indian helpers, had all ready by St. Martin's Day. Meanwhile instructions

[1] Rev. P. J. De Smet, S. J., Feb. 4, 1841, in "The Indian Missions in the United States of America under the Missouri Province of the Society of Jesus," Philadelphia, 1841, pp. 22–34.

went on, and the feast of St. Francis Xavier witnessed the baptism of two hundred and two adults. A band of Nez Percés soon gathered near them anxious for instruction. Marriages were then celebrated, those having more than one wife retaining but one. Such was the commencement of St. Mary's Mission. Father De Smet next visited the Kalispels, Kootenays, Cœurs d'Alene, Shuyelpi, and Okanagans, whom he found no less favorably disposed. Learning of the presence of Canadian missionaries in Oregon, he made his way to Fort Vancouver, as we have seen.[1]

The Protestant missionaries in Oregon looked upon the arrival and labors of Rev. Messrs. Blanchet and Demers as an invasion of territory which they claimed exclusively. A spirit of hostility was soon evinced, and copies of Maria Monk's Disclosures were circulated; but as many of the Protestant gentlemen connected with the Hudson Bay Company knew Montreal, and could attest that the descriptions given were taken, not from the Hotel Dieu, where the wretched creature had never been, but from a house for the reformation of fallen women, of which she had been an inmate, the book was soon withdrawn from circulation in Oregon.

Undeterred by this opposition the Catholic missionaries continued their work, and in May, 1840, Very Rev. Mr. Blanchet visited Puget Sound, and the land of the Snohomish and Squamish. Among the latter he set up a chapel of poles and mats, and began his instructions. To aid him he had already, following

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[1] De Smet, "Letters and Sketches, with a Narrative of a Year's Residence among the Indian Tribes of the Rocky Mountains," Philadelphia, 1843, pp. 90, 160, 178, 220, 224; Letters, Dec. 18, 1841; Nov. 1, 1842, in Berichte der Leopoldinen Stiftung, xviii., pp. 53, 73; Cath. Cabinet, p. 639.

the plan of Rev. Mr. Le Nobletz and the early Jesuits in Canada, resorted to symbols and prepared what he called "A Chronological and Historical Ladder of Religion." In this the history of religion was shown in a way easily understood, and the Reformation appeared as a crooked road branching off into many byways. This ladder proved of great assistance in enabling the Indians to retain in their memory the instructions of the missionaries. He also visited the Skallams and Skadgets.[1]

Unable to meet all the calls upon them, Very Rev. Mr. Blanchet and his associate appealed for aid in September, 1841. Rev. Anthony Langlois and John B. Z. Bolduc set out for Oregon on a ship from Boston, and reached Fort Vancouver September 15, 1842.

In July, 1842, Rev. Mr. Demers set out for Fraser River to begin a mission at Fort Alexander.

Invited by Pohpoh, chief of the Clackamas, Rev. Mr. Blanchet began a mission among them in 1841. The Wallamette Falls Indians next received the missionary after some hesitation. The Cascade Indians were more cordial. As Methodists had already visited these tribes, the success of the Catholic priest increased the feeling of hostility evinced by the cutting down of the Mission Cross in the Clackamas village.

Rev. Mr. Langlois on his arrival was sent to Fort Vancouver and then to St. Paul's; Rev. Mr. Bolduc to Cowlitz, where there were five Canadian families. As Rev. Mr. Demers was in New Caledonia, and visiting the twenty-two families at Nesqualy, the other missions, which included the eighty families at Wallamette and the Catholics at the forts, were attended by Very Rev. Mr. Blanchet. He was consoled on the 18th of

[1] Rapports sur les Missions du Diocèse de Quebec. No. 4, Quebec, 1842, pp. 53, etc; No. 5, p. 22.

November by the solemn reception into the Church of Dr. John McLaughlin, who had been a steady friend of the missionaries, and a careful student of their doctrines. Governor McLaughlin, about this time, founded Oregon City at the Falls of the Wallamette, where a chapel was soon erected. Very Rev. Mr. Blanchet continued his round of duties, and extended his labors to the Clatsops and Cayuse Indians.[1]

St. Joseph's College was opened at Wallamette on the 17th of October, 1843, with thirty boarders, all sons of settlers except one, the son of an Indian chief. Rev. A. Langlois was director, assisted by Mr. King and Mr. Bilodeau. This was the first Catholic educational establishment.

The condition of the Oregon mission, and the necessity of a distinct organization for it, had been represented to the Sacred Congregation de Propaganda Fide both by the Archbishop of Baltimore and his suffragans, and by the Archbishop of Quebec. The Sovereign Pontiff accordingly, by his brief of December, 1843, established the vicariate apostolic of Oregon, embracing all the territory between the Mexican province of California at the south and the Russian province of Alaska at the north, and extending from the Pacific Ocean to the Rocky Mountains. The right of the United States to the 49th degree was admitted and it claimed up to 54° 40′ ; but the Holy See ignored the claims of the United States.

The Very Rev. Francis Norbert Blanchet was appointed Bishop of Philadelphia, in partibus infidelium, and Vicar-Apostolic, but on representation that his title was apt to lead to confusion, he was transferred to Drasa, May 7, 1844. The news of

[1] Very Rev. F. N. Blanchet to Rev. P. J. De Smet, Sept. 28, 1841, in De Smet, "Letters and Sketches," p. 229.

his appointment did not reach Very Rev. Mr. Blanchet till November 4, 1844.

During that year the labors of the mission had gone on, and the old settlers were gradually brought back to a sense of their Christian duties, and some progress made in reform. More good was effected by the careful catechizing of the women and children.[1]

The Jesuit mission in the Rocky Mountains was reinforced in 1843 by the arrival of Fathers P. de Vos and A. Hoecken, who set out from St. Louis in April.

On the 31st of July, 1844, Father de Smet arrived in the Infatigable from Antwerp, after a long and dangerous voyage. He brought as recruits for the missions Fathers Ravalli, Accolti, Nobili, Vercruysse, and some lay Brothers, all of the Society of Jesus, and six Sisters of Notre Dame from Namur. This raised the whole missionary force of the Society of Jesus to twelve Fathers. They established their novitiate and Seminary of St. Francis Xavier near the village of Champois on the Wallamette. A house was soon begun for the Sisters, but mechanics were so scarce that the Sisters were compelled to do some carpenter work themselves.[2]

They took possession of their convent in the month of October, and their chapel was dedicated by Bishop Blanchet a few days afterward.[3]

At Christmas, 1844, the Flatheads under Fathers Mengarini and Serbinati had all become Catholics, as had the Cœur d'Alenes under Fathers Point and

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[1] Archbishop Blanchet, "Historical Sketches," pp. 117–144; "Rapport sur les Missions," Quebec, 1845, pp. 3–64.

[2] Cath. Cabinet, ii., pp. 437, 642; ii., p. 570, 699. Letter of F. Gregory Mengarini, Sept. 29, 1844, in Berichte der Leopoldinen Stiftung, xix., p. 100.

[3] De Smet, "Oregon Missions and Travels over the Rocky Mountains in 1845–46," New York, 1847, pp. 85–86, 95–97.

Joset. The great festival was celebrated by general communions. In the Pend d'Oreilles tribe at St. Ignatius great progress had been made. A little village of fourteen log houses, a large barn, material ready for a church; three hundred acres in grain, thirty head of cattle, with hogs and fowls. The Indian women had learned to milk the cows and churn.

It was a great obstacle, however, to progress, that these well disposed tribes were surrounded by hostile Indians, chiefly Blackfeet and Crows, with whom they were constantly compelled to fight in self defense. The missionaries, therefore, made every effort to win the Blackfeet to receive their teaching.[1]

Soon after receiving his bulls, the Bishop-elect sailed on a vessel for London, and thence proceeded to Montreal. There he was consecrated in the Cathedral by the Rt. Rev. Ignatius Bourget, Bishop of Montreal, assisted by Rt. Rev. Dr. Turgeon, Coadjutor of Quebec, and Rt. Rev. Dr. Power, Bishop of Toronto. Mgr. Prince, Coadjutor of Montreal, was consecrated at the same time, July 25, 1845. Beside the consecrator and his assistants, two other bishops and one hundred and fifty priests, with an array of ecclesiastics, were present, rendering the ceremonial one of the grandest yet seen in Canada.[2]

Soon after receiving episcopal consecration, Bishop Blanchet sailed again to Europe and proceeded to Rome by way of Belgium. On reaching Rome, he presented a memoir to the Sacred Congregation de Propaganda Fide.[3] In this interesting document he

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[1] De Smet, Oregon Missions, pp. 258–59.

[2] Rapport sur les Missions, Quebec, 1845, vi., pp. 64–69; Berichte der Leopoldinen Stiftung, xx., pp. 86–89. Archbishop Blanchet, p. 154.

[3] Memoire presenté à la S. Congregation de la Propagande in Rapport sur les Missions, vii., Quebec, 1847, pp. 2–24.

represented as the result of the six years' labors four-teen chapels and as many missions, one thousand French Canadians, six thousand Indian converts, and two educational establishments.

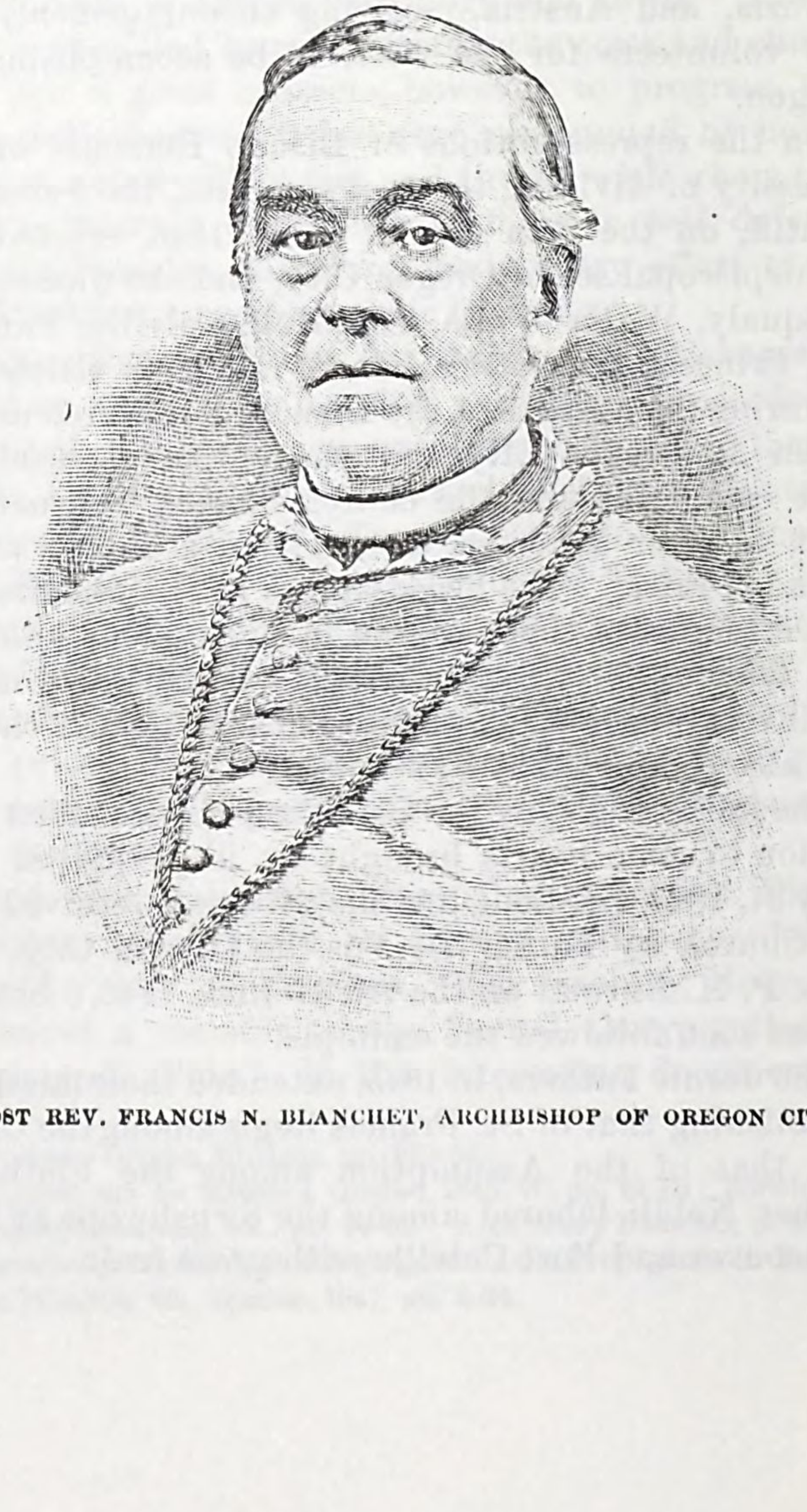
After leaving Rome he visited France, Prussia, Bavaria, and Austria, receiving encouragement, aid, and volunteers for the work to be accomplished in Oregon.

On the representations of Bishop Blanchet of the necessity of dividing the vast vicariate, the Sovereign Pontiff, on the 24th day of July, 1846, erected the archiepiscopal see of Oregon City, and the dioceses of Nesqualy, Walla Walla, Fort Hall, Colville, Vancouver, Princess Charlotte's Island, and New Caledonia.

During the absence of the Bishop, the church undertaken at Oregon City and the parochial residence were completed and the church blessed February 8, 1846. Father Vercruysse completed a church at La Grande Prairie. The brick church at Wallamette, the first structure of that material in Oregon, one hundred feet long by forty-five in width, was dedicated under the invocation of St. Paul, November 1, 1846; a church was also completed at Vancouver.

The faith taught by the Catholic priests carried conviction to some hearts brought up in prejudice. On July 31, 1845, Dr. Long and his wife were received into the Church by Father De Vos, at Oregon City, and Hon. P. H. Burnett on the 7th of June, 1846. Several others soon followed the example.

The Jesuit Fathers, in 1845, extended their missions, establishing that of St. Francis Regis among the Crees, and that of the Assumption among the Flatbows. Father Nobili labored among the Swushwaps at Fort Vancouver and Fort Colville with great fruit.



MOST REV. FRANCIS N. BLANCHET, ARCHBISHOP OF OREGON CITY.

CHAPTER III.

DIOCESE OF OREGON CITY.

MOST REV. FRANCIS NORBERT BLANCHET, FIRST ARCHBISHOP, 1846–1852.

ARCHBISHOP BLANCHET was able at last to sail from Brest on the 22d of February, 1847, with a pious colony of twenty-one persons, three Jesuit Fathers,—Goetz, Gazzoli, and Menetrey,—with three lay Brothers; Rev. Messrs. Le Bas, McCormick, Deleveau, Pretot, and Veyret, secular priests; Rev. Messrs. B. Delorme and J. F. Jayol, deacons; T. Mesplié, an ecclesiastic, and seven Sisters of the Congregation of Notre Dame de Namur. After a voyage of nearly six months, their bark, L'Étoile du Matin, anchored in the Columbia River, August 13, 1847.

Archbishop Blanchet took possession in due form and erected his archiepiscopal throne in the Church of St. Paul, on the Wallamette, which became his cathedral. He soon administered confirmation there, at St. Francis Xavier's, in Cowlitz. The Rev. Messrs. Jayol and Delorme were ordained priests, and on the feast of All Saints he consecrated the Very Rev. Modeste Demers, Bishop of Vancouver's Island.

In his diocese of Oregon City, and the district of Nesqually temporarily annexed to it, there were at this time ten priests, with two Jesuit Fathers at St. Ignace, and thirteen Sisters of Notre Dame.

On the 28th of February, 1848, Archbishop Blanchet opened at St. Paul's the first provincial council of Oregon, which was attended by Rt. Rev. A. Magloire

Blanchet, Bishop of Walla Walla, and Rt. Rev. Modeste Demers, Bishop of Vancouver's Island. The holding of such an assembly on the shores of the Pacific within forty years after the division of the diocese of Baltimore, and the first erection of new sees in the United States, was a striking proof of the progress of the Church. In the decrees the Roman ritual was absolutely adopted, though steps were to be taken to solicit the use of the shorter form for baptism. The holidays of obligation were declared to be Christmas, New Year's Day, Epiphany, the Annunciation, Corpus Christi, St. Peter and St. Paul, the Assumption, All Saints, and the Immaculate Conception. Permission was to be sought to transfer the Purification, St. John Baptist, Easter, and Whit Monday and St. Stephen's to the Sunday following. The fast days were also regulated. The times for the Benediction of the Blessed Sacrament were fixed, and devotion encouraged to the Sacred Hearts of Jesus and Mary. The clergy were exhorted in life and dress to be worthy of their sacred calling. The Bishops also recommended earnestly the use of the Catholic Ladder.[1]

Toward the close of the year 1848, Archbishop Blanchet took up his residence permanently at Oregon City, where his cathedral, dedicated under the invocation of St. John, a wooden structure sixty feet by thirty, had been completed. By this time St. Paul had a fine brick church forty feet wide and one hundred feet deep. The College and Convent were near it. St. Louis had also its church under Rev. M. Demers.

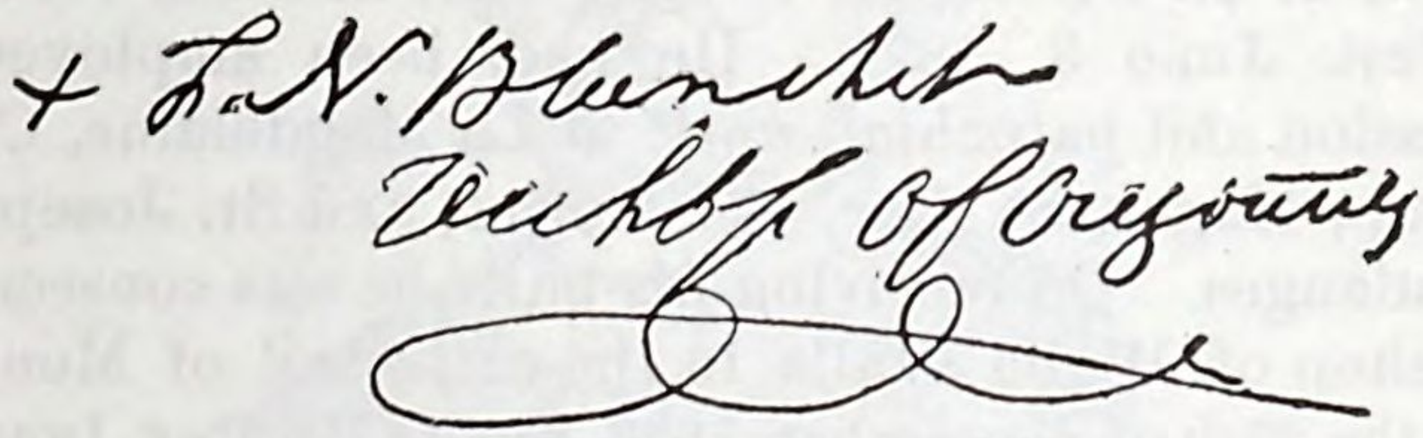
The Jesuit Fathers, under Father Joset as Superior, had their principal house about a mile from St. Paul,

[1] Decreta Concilii Provincialis Oregonensis I. Sancti Pauli habiti diebus 28-29, Februarii et 1, Martii, 1848. Collectio Lacensis iii., pp. 123–128; U. S. Cath. Hist. Magazine, i., p. 74.

and besides their Indian missions, attended, when necessary, Fort Vancouver, Oregon City, St. Louis, and St. Paul.[1]

The Mexican War resulted in adding California to the United States, and when gold was discovered there a general emigration from Oregon to California ensued. Though many perished on the way the stream continued, and the rising churches and institutions of Oregon were greatly embarrassed by the loss of population. Several priests accompanied those who departed.

In 1850 several Cayuse Indians were seized as the murderers of Dr. Whitman, tried, and executed. They



SIGNATURE OF ARCHBISHOP BLANCHET.

were all instructed by Archbishop Blanchet and prepared for their passage to eternity. They died protesting their innocence of any complicity in the crime.

At the commencement of the year 1853 the diocese of Oregon contained the Cathedral of the Sacred Heart in Oregon City, churches in French Prairie, St. Louis, Portland, erected in 1851 by Rev. James Croke, six secular priests, besides three Jesuit Fathers under Rev. Michael Accolti, Superior. St. Joseph's College had been closed, but the Namur Sisters of Notre Dame conducted academies at St. Paul and Oregon City.

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[1] Archbishop Blanchet, Sept. 20, Nov. 15, 1848, in Berichte der Leopoldinen Stiftung, xxiii., pp. 121, 137.

CHAPTER IV.

DIOCESE OF WALLA WALLA.

RT. REV. AUGUSTINE MAGLOIRE ALEXANDER BLANCHET, FIRST BISHOP, 1846-1850.

WHEN the see of Walla Walla was erected the Pope appointed, as its first bishop, the Rev. Augustine Magloire A. Blanchet, brother of the archbishop, who was then canon of Montreal. He was born August 22, 1797, at St. Pierre, Rivière du Sud, and was ordained priest June 3, 1821. He had been employed in mission and parochial work at La Magdelaine, Cheticamp, Magré, St. Luc, St. Charles, and St. Joseph de Soulanges. On receiving his bulls he was consecrated Bishop of Walla Walla in the cathedral of Montreal on the 27th of September, 1846, by the Rt. Rev. Ignatius Bourget, Bishop of Montreal.

Feeling the want of a religious community, he appealed to the Oblates of Mary Immaculate, and obtained Fathers who, in August, 1848, founded an establishment at Olympia.

He set out with them and Very Rev. John B. Brouillet,—who had been parish priest of L'Acadie and whom he made vicar-general of his diocese,—Rev. Louis Rousseau, and Rev. William Leclaire, already in deacon's orders, and after a journey of five months in wagons across the plains, reached Fort Walla Walla on the 5th of September, 1847.

The diocese of Walla Walla comprised with the districts of Colville and Fort Hall the country between the 42d and 50th degrees, and contained four Jesuit

mission stations and one in the Colville district. Besides these and the Oblate Fathers he had two secular priests.

Bishop Blanchet, taking up his residence at Fort Walla Walla, assigned fields of labor to the priests who had undertaken to build up religion in his diocese. Very Rev. Mr. Brouillet was sent to Umatilla, and, three days after arriving at his destination, was called by some sick persons to Wailatpu,

RT. REV. AUGUSTINE M. A. BLANCHET, BISHOP OF WALLA WALLA AND SUBSEQUENTLY OF NESQUALLY.

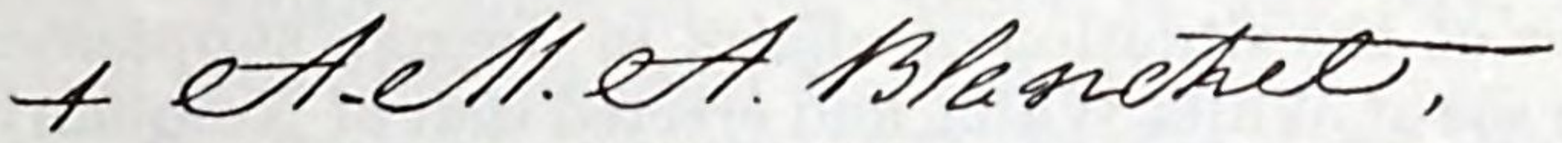
twenty-five miles distant. Diseases were ravaging the country, the Walla Wallas, Cayuses, and Snakes being the chief sufferers. As in many other cases the Indians ascribed these fatal diseases to witchcraft or poison introduced by the whites. The priest, but recently arrived in Oregon, a stranger to the Indians and their ideas, on reaching Wailatpu was filled with horror on learning that the day before, the Cayuses

had attacked the Presbyterian mission there, killed Dr. Whitman, his wife, and nearly every American in the place. The next morning he visited the widows and orphans who were held as prisoners, and gave them all the comfort he could. He aided a Canadian, who had been employed by Dr. Whitman, to wash and bury the victims of savage cruelty. Then, after baptizing a few dying Indian children, he set out in order to warn Rev. Mr. Spalding, another Presbyterian missionary, of what had occurred and of his own danger. A Cayuse followed him and his interpreter, but they induced him to discharge his pistol to give them light for their pipes. Soon after they met Rev. Mr. Spalding. Through his interpreter Rev. Mr. Brouillet warned the Cayuse not to attempt anything against Mr. Spalding, to whom, as soon as possible, he explained what had occurred. He gave him all the provisions he could and urged him to flee for his life. Not twenty minutes after the American missionary had started three more Cayuse warriors rode up, and were furious at the priest for enabling Rev. Mr. Spalding to escape. They followed his trail in hot pursuit, but that gentleman reached his family at the mission among the Nez Percés in safety. A few days after Very Rev. Mr. Brouillet was warned from Fort Walla Walla that the Indians had resolved to take his life. It would have been rushing to certain death to return to Wailatpu and he consequently proceeded to the fort. Before he left, however, he received a letter from Rev. Mr. Spalding, who was held as a prisoner by the Nez Percés.

All Oregon was at once excited; the Cayuses prepared for a general attack on the whites, and many tribes seemed disposed to join them, but a Cayuse force marching against the Dalles was met by a body

of whites and repulsed with loss. Then the Walla Wallas, Yakamas, and Nez Percés deserted the Cayuses, and made peace. Rev. Mr. Spalding and his family were saved.

It is scarcely credible, and is a reproach to human nature, that Rev. Mr. Spalding, who owed his life to Vicar-General Brouillet, and so acknowledged at the time, in later years interpolated his early accounts so as to charge that the Indians were instigated by the Catholic missionaries. Dr. Whitman and Rev. Mr. Spalding had been for some years among the Oregon Indians, and ought to have acquired influence over them. Rev. Mr. Brouillet reached Fort Walla Walla



SIGNATURE OF BISHOP AUGUSTINE M. A. BLANCHET.

on the 4th of October, and Umatilla on the 27th of November. Two days after the massacre took place at Wailatpu, where he had never been, and where he was unknown to the Indians.

Bishop Blanchet on his side exerted himself, with some Cayuse and Nez Percé chiefs camped near the fort, in order to rescue the survivors at Wailatpu, and Dr. Spalding and his family among the Nez Percés. The Wailatpu survivors reached Fort Walla Walla December 29, and Rev. Mr. Spalding and his family on New Year's Day.[1]

Such were the unfortunate events amid which Bishop Blanchet began his efforts to organize the diocese committed to his care. During the war that ensued

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[1] Bishop Blanchet to Governor Abernethy, Dec. 21, 1847; to Archbishop Blanchet, Dec. 12, 1847; Berichte der Leopoldinen Stiftung, xxii., p. 104.

nothing could be done, and for a time Bishop Blanchet and his clergy were forced to withdraw from the diocese to Oregon City. The missions on the Yakama, that of the Immaculate Conception, Holy Cross, and St. Peter's at the Dalles were thus suspended. The missions under the Jesuit Fathers, the Sacred Heart among the Cœur d'Alenes, St. Paul's at Colville among the Chaudières, and St. Ignatius' among the Kalispels were, however, maintained without interruption.

DIOCESE OF NESQUALLY.

RT. REV. A. M. A. BLANCHET, FIRST BISHOP, 1850–1853.

On the 31st of May, 1850, the Sovereign Pontiff, in view of the situation of affairs in Oregon, suppressed the see of Walla Walla, and erected that of Nesqually, to which Bishop A. Magloire A. Blanchet was transferred. On receiving the briefs he proceeded to Cowlitz and on October 27, 1850, took up his residence at Fort Vancouver. The territory embraced in the diocese of Walla Walla, with the districts of Colville and Fort Hall, was placed under the care of the Archbishop of Oregon City.[1]

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[1] Rapport sur les Missions, viii., Quebec, 1849, pp. 1–33; ix., Quebec, 1851, pp. 46, etc. Archbishop Blanchet, "Historical Sketches," Portland, 1878, pp. 178–183.

CHAPTER V.

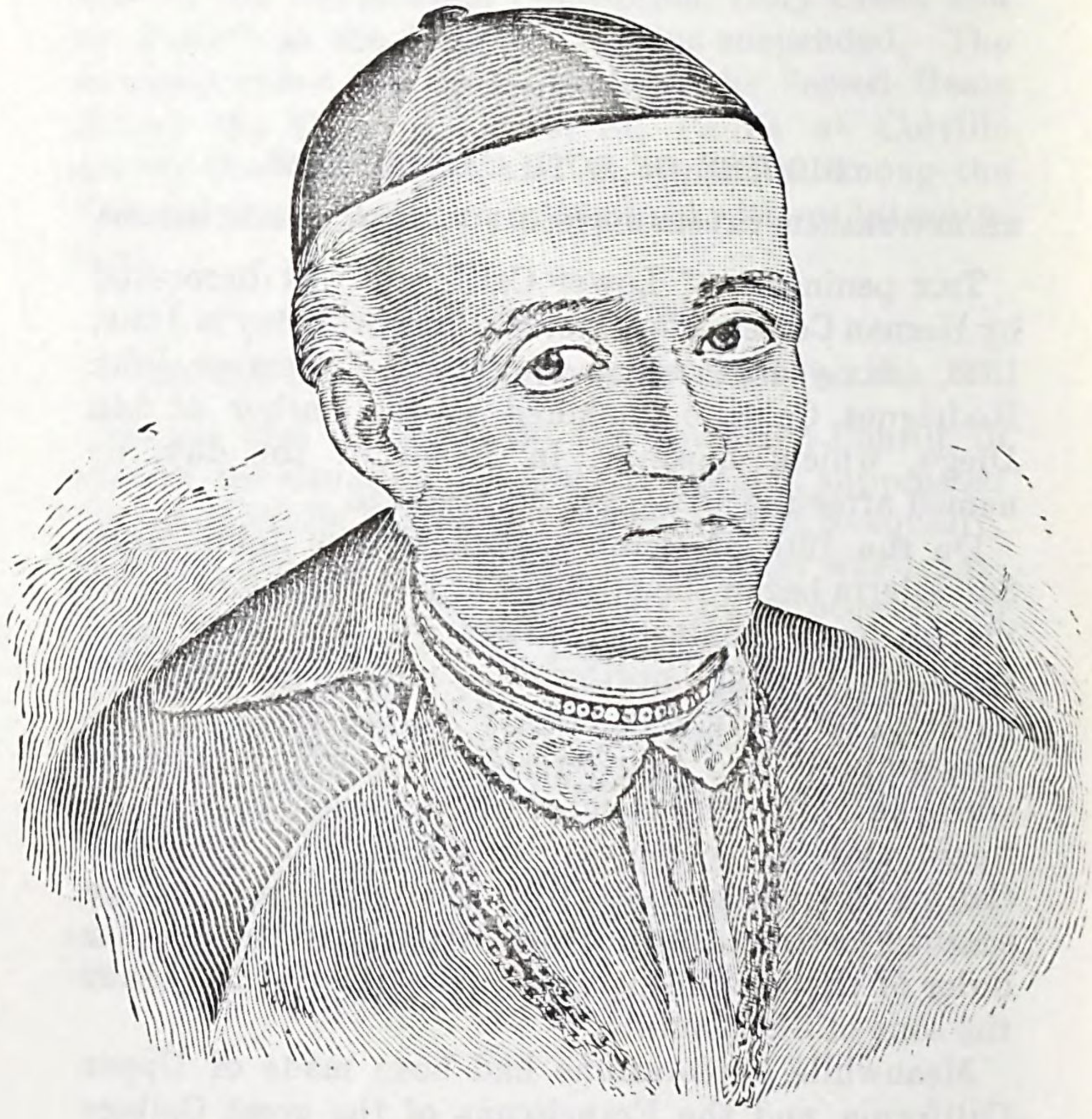
DIOCESE OF BOTH CALIFORNIAS.

RT. REV. FRANCIS GARCIA DIEGO, O. S. F., FIRST BISHOP, 1840-1846.

THE peninsula of Lower California was discovered by Hernan Cortes, who entered Santa Cruz Bay in June, 1536. Six years later, on the 28th of September, John Rodriguez Cabrillo anchored in the harbor of San Diego, which, however, in honor of the day, he named after the archangel St. Michael.

On the 19th of October, 1697, Father John Mary Salvatierra began the missions of the Society of Jesus in the lower peninsula. Year by year they were steadily pushed northward, undeterred by the poverty, brutality, and cruelty of the natives. The mission posts had nearly reached the upper province when, in 1767, every member of the Society of Jesus in Spain and her colonies was seized and deported. California became a desert. The Franciscans were sent to continue the mission work, but by another order of the vacillating authorities they yielded it to the sons of St. Dominic.

Meanwhile explorations had been made of Upper California, and the Franciscans of the great College of St. Ferdinand in Mexico were ordered to send ten missionaries, who were to sail in the San Antonio to San Diego and Monterey, and establish missions which were to bear the names of San Joaquin, Santa Ana, San Juan Capistrano, San Pascual Baylon, and San Felipe de Cantalicio. Church plate, vestments,



RT. REV. FRANCIS GARCIA DIEGO, O. S. F., FIRST BISHOP OF THE CALIFORNIAS.

and other necessaries were to be drawn from the old Jesuit missions.

But the appointed missionaries did not arrive from the convent in Mexico; the Indians in Lower California rose in opposition to new regulations introduced by the Spanish officials, and Father Palou, seeing that if the new missions were to be mismanaged, they could not succeed, solicited conditions which he deemed imperative.

As Superior of the missions of Upper California was selected Father Juniper Serra, a remarkable man, intelligent, devoted, trained in the missions of the Sierra Gorda and Texas. He set out from Mexico July 14, 1767, with twelve Franciscans, but learning from the Bishop of Guadalajara, in whose diocese California then was, that no secular priest would stay in the new California parishes into which the government had compelled the Bishop to change the most thriving missions, he wrote back for more Fathers.[1]

On the 9th of January, 1769, part of the Spanish expedition for the upper province sailed, accompanied by Father Ferdinand Parron. On the 22d of March Father Juniper Serra, with Father Crespi, joined the land expedition under Captain Gaspar de Portolá at Vellicatá. After founding here the mission of San Fernando, Father Serra accompanied the expedition on foot, and reached the harbor of San Diego on the 1st of July.

The mission of that name was founded on the 16th of July, 1769, in a long prairie valley between two ranges of hills. Father Juniper Serra planted his mission cross at an eligible spot on the San Diego

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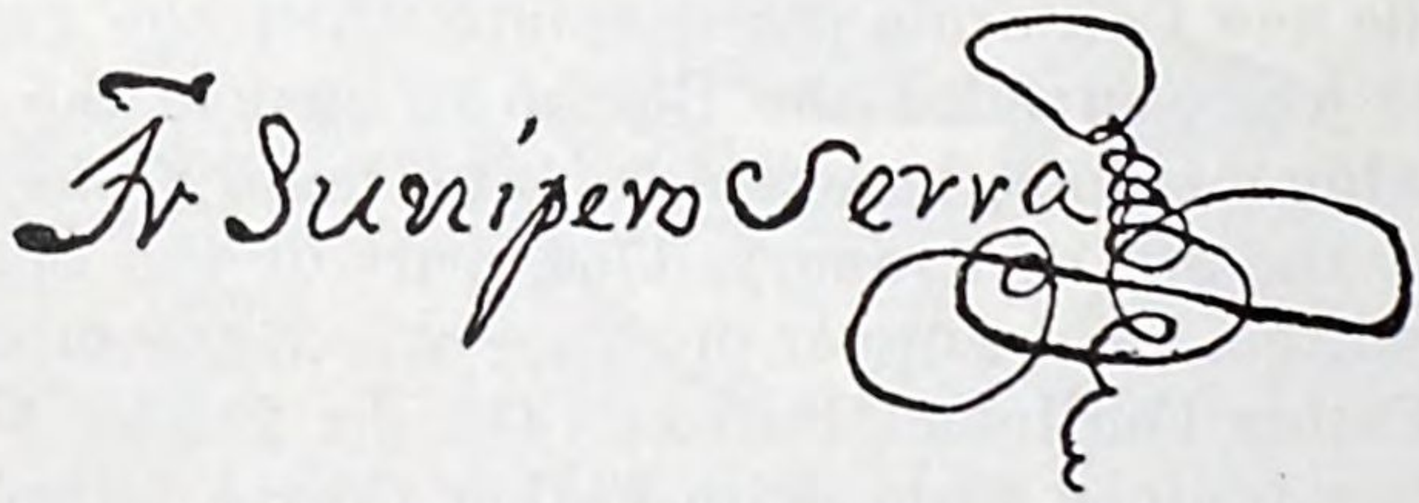
[1] Letter of the Marquis de Croix to F. Francis Palou, Mexico, Nov. 12, 1770.

River, in sight of the harbor. Here, with the help of the Spaniards, he reared some rude huts and dedicated one as a provisional church, which he and his companion attended. The neighboring Comeyas Indians seemed friendly, but on the 15th of August they suddenly attacked the buildings and began plundering. They were driven off at last, a boy who attended the Fathers being mortally wounded, and Father Viscaino receiving an arrow in his hand, as he raised the mat door of the hut. The care taken by the Spaniards of the wounded Indians conciliated the natives, and friendly intercourse was established.[1]

Father Serra had seen the difficulties attending the missions of his order in Texas and the Sierra Gorda; he knew how those of New Mexico had failed to sup-



SIGNATURE OF FATHER JUNIPER SERRA, O. S. F.

press entirely secret heathenism. He planned the California missions on a system more like those of the Jesuits in Paraguay. A mission was to be established with just a few Spanish soldiers to protect the missionaries and maintain their authority. A church with a large inclosed tract was to be established. To this the well-disposed Indians were to be attracted.

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[1] Palou, "Noticias de la Nueva California," San Francisco, 1874, i., p. 248. "Relacion Historica de la Vida del V. Padre F. Junipero Serra," Mexico, 1787, p. 82.

For families, huts, such as they used, and gradually houses, were put up; young men and women were kept apart in separate buildings. All were to be trained to agriculture in the fields outside the mission, to the keeping of herds, and the most apt to trades; the children were to be taught in schools, and all were to receive instruction daily and hear mass in the church. The great advantage of this system was that it broke up the tribal relation, and isolated the Indians from the medicine-men, two potent influences against civilization, which combined to produce the terrible New Mexico outbreak in 1680.[1]

The mission of San Diego de Alcalà may be regarded as the first of those founded by the Franciscans, as that at Vellicatá and those in Lower California were soon by order of the authorities relinquished to the Sons of St. Dominic.[2]

An expedition had been sent to explore the port of Monterey, but returned without success. Two others set out by sea, bearing Father Crespi, the other by land, which Father Serra accompanied, as usual, on foot, although suffering from an incurable ulcer in his leg. The two parties met at last at Monterey, and possession was formally taken by Captain Portolá, on the 3d of June, 1770, in the name of the king, after a solemn mass, offered with all possible pomp. On the same day Father Juniper Serra founded the mission of San Carlos de Monterey, taking possession in the name

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[1] A report of C. A. Wetmore, Special U. S. Commissioner on the Mission Indians of Southern California, blames the missionaries for not securing grants in fee of the mission lands. The Franciscans and Spanish law knew nothing of English land tenures. The missionaries did their best, often fettered and thwarted by petty officials.

[2] Palou, "Noticias," p. 196, etc.; "Noticias de la Provincia de Californias," Valencia, 1794, Carta iii., pp. 8, etc.

of the College of San Fernando and placing the future church under the invocation of St. Joseph. A temporary house and chapel were soon reared, and Fathers Serra and Crespi began their labors among the Indians, one of the converts from Lower California proving a great help. The occupation of Monterey and the founding of missions, when news reached Mexico, caused universal joy, and an account of the expedition was printed. The field for new missions seemed unbounded, and ten out of forty-nine Franciscans who had just reached Mexico from Spain, were selected. They reached Monterey on the 21st of May, 1771. The authorities directed the establishment of five new missions. These were now planned and after celebrating Corpus Christi, with all fervor and zeal, the Superior proceeded with Fathers Michael Pieras and Bonaventure Sitjar to a beautiful spot on the San Antonio River, in the Sierra Santa Lucia, where, on the 14th of July, 1771, they founded the mission of St. Anthony of Padua for the Tatche or Telame tribe. Here a cross was planted, and a chapel raised of oak boughs. A house and more permanent church were soon erected within a palisade, with houses for the escort, servants, and Indians from Lower California. This mission gave great hopes from the friendly character of the natives.

After removing the Monterey mission to a more favorable site on the Rio Carmelo in August, 1771, Father Serra, who had received six additional missionaries, founded the mission of San Gabriel in a large plain, offering the holy sacrifice for the first time on the 8th of September under a bower. The next day a church was begun with a house for the Fathers assigned to the mission, Angel Somera and Peter Cambon, the Indians helping in the work. One of the soldiers,

however, by his misconduct, roused the Indians, who attacked the mission.

On the 1st of September, 1772, Father Serra established the mission of San Luis Obispo (St. Louis, Bishop of Toulouse), and placed Father Joseph Caballer in charge. Here, too, soldiers and Lower California Indians were left. This mission was in a beautiful plain, well watered and sheltered by well wooded hills.

The Superior of the California missions found that several Fathers were already seriously affected by the climate, and that many new regulations were required to insure success. He set out for Mexico by way of Tepic, but was prostrated by illness at Guadalajara and Queretaro. In a statement made at Mexico he solicited better means of communication by sea, stricter discipline of the soldiers, farm hands, blacksmiths, and carpenters, as well as supplies for the churches, and rations for the Indians till the crops of a mission supported them. Father Serra succeeded only in part, for although the Spanish government intended merely to found missions to convert the Indians, and not settlements to colonize the country, the military and civil officials constantly hampered the work of the Franciscans.

Reaching Monterey with renewed hopes in May, 1774, Father Serra planned new missions, and in October the mission of San Juan Capistrano was founded, Fathers Fermin Lazuen and Gregory Amurro being placed in charge. By this time the missions began to prosper, the missionaries had acquired several languages, taught the natives the ordinary prayers, and begun catechetical instructions to prepare them for baptism, gradually admitting those with best dispositions to that sacrament.

The presidio at Monterey had, within its palisade, defended by four cannon, an adobe church with an apartment annexed for the use of the priest, who came from San Carlos mission to say mass.

A terrible reverse came in the autumn of 1775. Two Indians, who had been baptized in the mission, visited the neighboring tribes and represented that baptism was only a first step toward their total destruction. This calumny was soon spread, and the Indians resolved to destroy the mission and the presidio. They assembled a force of about a thousand braves, and on the night of November 4, advanced to surprise the Spaniards. At the mission they glided in and set fire to the soldiers' quarters, and with showers of arrows hoped to terrify all. Father Luis Jayme, roused by the fire and yells, went out with his usual salutation: "Love God, my children." He was seized, stripped, and dragged through the neighboring stream and then set upon with wooden clubs and arrows, till not a spot of his body was free from livid bruises and wounds except his hands. The Spaniards, with the remaining missionary, held out in the soldiers' quarters till morning, when the Indians retired. A messenger was sent to the presidio, which was at some distance, and search was made for Father Jayme. His body and that of the blacksmith, who also fell, were carried to the presidio, and in the church at that place were interred the remains of the first martyr of the Upper California mission. When the news reached the commandant at San Juan Capistrano, that mission was temporarily abandoned.[1]

Believing, in the spirit of faith, that the blood of

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[1] The baptisms to Dec. 10, 1773, were 491: 83 at San Diego, 73 at San Gabriel, 12 at San Luis Obispo, 158 at San Antonio, 165 at San Carlos. Palou, "Noticias," iii., p. 253.

martyrs is the seed of the Church, Father Serra saw in the death of Father Luis an earnest of the success of the missions, and exclaimed, "Thank God, that field is watered!" His great object was to restore the mission buildings and resume the work of Christianizing, but though the commandant Rivera marched to San Diego and had an expedition under Anza there for a month to aid him in punishing the guilty, he did nothing, and would not permit Father Serra to revive the mission. Father Vicente Fuster continued to say mass in part of a ruined house and gathered the scattered neophytes. It was not indeed till August 22, 1776, that the work of rebuilding the ruined church and mission was undertaken, and even then interminable delays occurred.

Father Serra next proceeded to revive the interrupted mission of San Juan Capistrano, where he placed Fathers Mugartegui and Amurro, and mass was said for the first time November 1, 1776.

The civil authorities had resolved to erect a presidio at San Francisco, and an expedition marched by land, with Father Peter Font, to establish it. Another party went by sea, and the future great port of the Pacific was formally founded, September 17, 1776. Near it, at the Laguna de los Dolores, Fathers Palou and Cambon began the mission. A house, ten yards by five, was built of wood and thatched with tule, and a church adjoining it, ten yards by eight, soon rose. This church was solemnly blessed on the 3d of October. The Indians were at first very hostile, and showed no disposition to listen to the missionaries.

Many of the missionaries at the south, weary of the annoyance and constant interference of the petty officials, now asked leave to return to Mexico. It required all the zeal and eloquence of Father Serra

to induce them to remain, and he made many changes to encourage the disheartened priests.

The mission of Santa Clara was founded in January, 1777; the missionaries, Father Thomas de la Peña and Joseph Murguia, saying mass in the temporary chapel on the 12th.

Hitherto the only establishments had been missions for the Indians, and presidios for their protection. It was now resolved to found the town of San José on the Guadalupe River. It was begun in November, 1777, by five Spanish families, which had come from Sonora.

California had been regarded as within the diocese of Guadalajara, the Bishop of that see having sent Diego de la Nava as vicar-general to the peninsula as early as 1632. Sinaloa, with Sonora, had at this time been placed under the Bishops of Durango, the first of whom, Rt. Rev. Gonzalo de Hermosilla, like Bishop John del Valle, of Guadalajara, extended his visitations to Sinaloa and administered confirmation in many parts.

The Society of Jesus had pushed its missions from Sinaloa through Sonora to the Gila and Colorado, when the Spanish king caused every member to be arrested and sent to the nearest ports. They were torn from these Sonora missions when the land was yet reeking with the blood of their martyred brethren.

The Apostolic College de Propaganda Fide at Queretaro was then ordered to send fourteen of its Franciscan Fathers to continue the missions of Sonora and Pimeria. One of these, Father Anthony de los Reyes, gave in 1772 an account of the missions of Pimeria Alta or Arizona as he found them. St. Xavier del Bac, regarded as one of the severest posts by the Jesuits, had a moderately large church, fairly sup-

plied with plate and vestments of poor quality, and a flock of 270 souls. San José de Tucson, visited from it, had neither church nor house for a missionary, though there were about two hundred families gathered there. The mission of the Holy Angels at Guevavi had a church with two altars, with church plate and vestments, and a flock of eighty-six souls. Calabazas, with sixty-four souls, Sonoitac, with ninety-four souls, had its church of St. Ignatius, destitute of church plate and vestments; Tamacacori had its church of St. Joseph and a house for the priest and a flock of ninety-three souls. These were all attended from Guevavi.

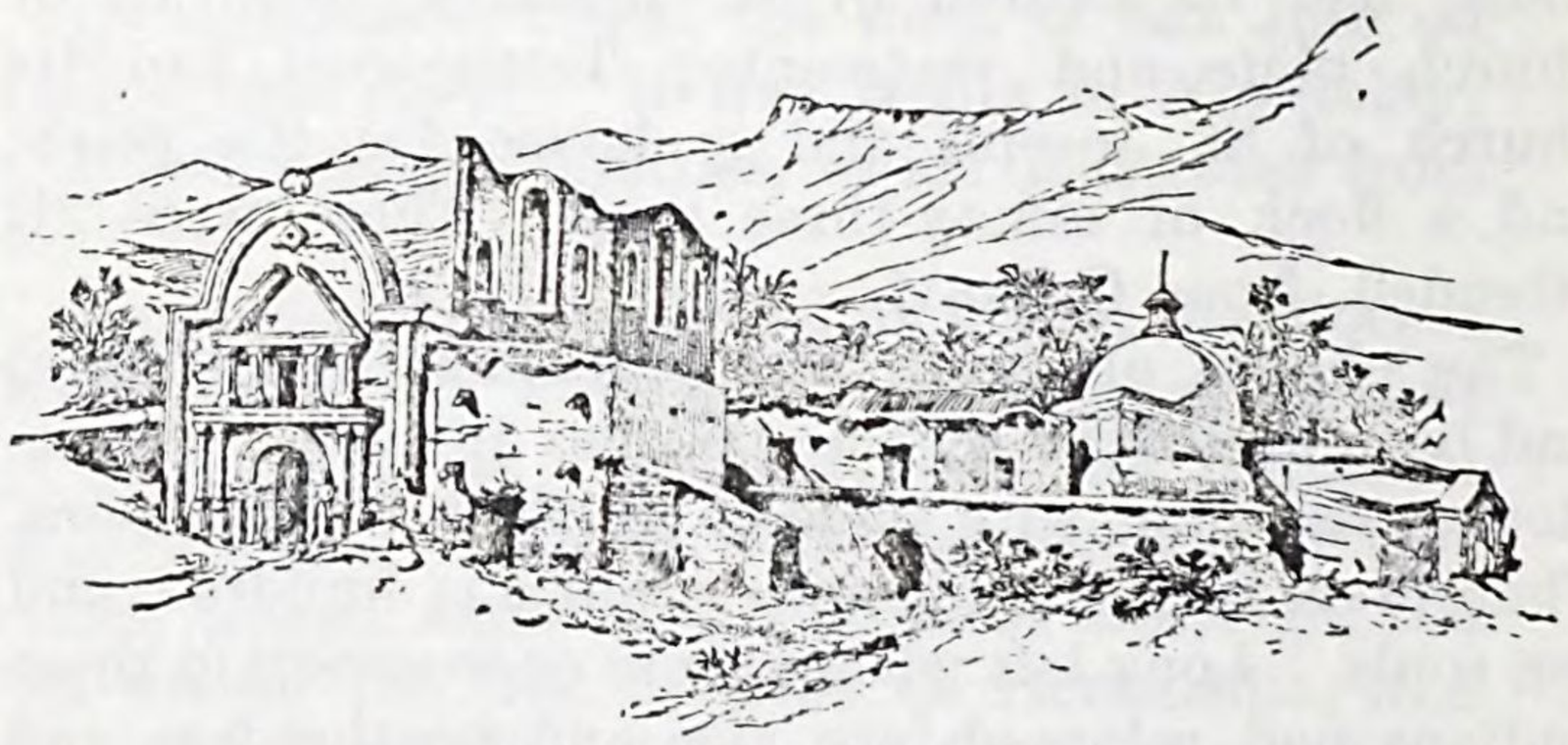
The church of Santa Maria Soamca (Immaculate) had been destroyed by the Apaches in 1768, the missionary escaping with some of his flock to Cocospera. There were in the two places about one hundred and ten souls. Long left without care or instruction these Indians had relapsed into vice and heathenism, and the Franciscans found their task immense.

The greatest of the new missionaries was Father Thomas Hermenegild Garces, stationed at San Xavier, who, soon after his arrival in 1768, extended his visits to the tribes at the west, and in 1770 among the Pimos and Papagos to the Gila River. He was a thorough missionary, full of zeal, endurance, and courage. The poorest food, a bowl of Indian corn, or whatever the Indians had, roots or seeds, sufficed for him. He traveled alone without guide or guard, and his bed was the bare ground. He directed the mission of San Xavier and its dependent station till 1778.

At Tumacacori and San Xavier del Bac adobe houses were built for the Indians and inclosed with a wall as a defense against the Apaches. Churches were built at Tumacacori and Calabazas, Tucson was made a

regular pueblo, with church, priest's house, and a stout wall, where a garrison could check the inroads of the scourge of the country. The churches were properly supplied with becoming plate and vestments.

The holy Father John Chrysostom Gil de Bernabe was stationed for some years at Guevavi, attending Tubac, Tumacacori, and Sonoitac. He learned the language and accomplished much good. Recalled to



CHURCH AT TUMACACORI.

preside over the college at Queretaro, he returned to the Sonora missions, and was killed by the Seris in 1773.[1]

DIOCESE OF SONORA.

RT. REV. ANTONIO DE LOS REYES, FIRST BISHOP, 1780–1788.

On the 7th of May, 1779, Pope Pius VI. erected the diocese of Sonora, to embrace Sinaloa and Sonora, with Upper and Lower California. The Franciscan Father, Antonio de los Reyes, who was appointed to

[1] Palou, "Relacion Historica," Mexico, 1787, pp. 53-75, 158, 130, 140, 179, 201, 218, 225, Noticias, ii., pp. 271, 283; iii., pp. 36, 148, 173; iv., pp. 122, 185, 177, 197, 204; Father Antonio de los Reyes, Mexico, July 6, 1772. Documentos para la Historia de Mexico, Series iii., vol. i. Mexico, 1856, pp. 755–765; Escudero, "Noticias Estadisticas de Sonora y Sinaloa," Mexico, 1849, pp. 40–41; Arricivita, ii., p. 448.

the new see, on the 12th of December, 1780, was consecrated at Tacubaya, Mexico, on the 15th of September, 1782. He had brought nineteen missionaries with him from Spain, and soon set out for his diocese. Bishop Antonio de los Reyes had framed plans for a great Franciscan organization, and had obtained authority to establish three custodias in his diocese. The Franciscan superiors in America, with many old and experienced missionaries, regarded his plan as visionary. In fact the plan was never carried out, except in Sonora, where the custodia of San Carlos was organized October 23, 1783, and the missionaries there could no longer obtain members or aid from Mexico. The other projected custodias were finally suppressed.[1]

After the erection of the diocese of Sonora, the authorities ordered the Franciscan Fathers to establish two missions on the Colorado River, but they rejected Father Serra's plan and adopted a system of their own. In each mission eight soldiers and eight married settlers were to be stationed who were to manage all temporal affairs, the missionaries being restricted to the spiritual instruction of the Indians. Father Garces was assigned to the task of founding the missions, assisted by Fathers John Anthony de Barraneche, John Diaz, and Joseph Mathias. The system proposed was full of danger, but the Franciscans did not shrink. They reached the Colorado October 2, 1779, and established the mission of the Immaculate Conception near the site of our Fort Yuma, Fathers Garces and Barraneche being in charge, and some time afterward the Mission of St. Peter and St. Paul at Bicuñer about ten miles northward. The

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[1] Arricivita, "Cronica Apostolica," ii., pp. 566–575.

Franciscans began to learn the Yuma language and instruct the natives, but while they gained the good will of the Indians, the soldiers and settlers by their oppressive and vicious conduct became objects of hatred. Father Diaz was sent by his associates to Sonora to explain the critical condition of affairs, but no regard was paid to his words. While the Indians were working in their fields some five miles from the mission, Father Garces erected a temporary shelter there for them, in which he said mass and gave instructions. On the 17th of July, 1781, Father Garces had begun to say mass after Father Barraneche, and was just at the gospel when the shrieks of wounded and dying Indians broke on their ears. The Indians had risen. Father Barraneche, who was making his thanksgiving, ran out, but was attacked and driven back; the house containing the missionaries with a few survivors was at first unmolested, but when they set out next day after mass, hoping to reach a place of safety at the other mission, they were surprised by a band of Yumas on the 19th, and beaten to death with clubs. Their bodies were subsequently interred by an old woman, who, though still a heathen, revered the Christian priests. The mission of St. Peter and St. Paul was also destroyed and the two missionaries murdered, Father Moreno being beheaded, and both left on the ground. The chapel was set on fire and all the church plate and statues thrown into the river. A soldier escaped, and, reaching the nearest Spanish fort, told of the destruction of the missions and all connected with them. An expedition was sent, which found the bodies of the priests at St. Peter and St. Paul, and, disinterring the remains of Father Garces and his companion, bore them reverently to the Superior of the Sonora mission. They

were subsequently transferred to Queretaro and solemnly interred on the 19th of July, 1794.[1]

Soon after his appointment as Prefect of California, Father Juniper Serra solicited from the Holy See the same power to administer the sacrament of confirmation which had been enjoyed by the Superior of the Missions of the Society of Jesus. The request made its way slowly through the routine of Viceroy and Council of the Indies, to Rome, and on the 16th of July, 1774, Pope Clement XIV. granted to the Prefect, and to a member of each of the four colleges to be named by him, faculty to confer the sacrament for ten years. The brief of the Sovereign Pontiff, approved by the King at Madrid and by the Viceroy in Mexico, reached Father Serra toward the end of June, 1779. Old and young had been instructed for the reception of the sacrament, and the Very Rev. Prefect, after a solemn high mass, conferred it for the first time on the feast of St. Peter and St. Paul, and continued to administer it, as other classes were prepared, till August 25, when he proceeded to San Diego, remaining there till January. During the year he administered at Santa Clara and the pueblo San José, but Theodore de Croix, who had been appointed Governor of Internal Provinces including California, forbade the Very Rev. Prefect to use the faculties obtained for him from the Pope by the King of Spain. Daring as this invasion of eccle-

[1] The site of these missions has been identified by Father Zephyrin Engelhardt, O. S. F. (U. S. Cath. Historical Magazine, i., p. 319.) Palou, "Relacion Historica," p. 247; "Noticias de la Nueva California." iv., p. 228; "Sermon que en las solemnes honras celebradas en obsequio de los VV. PP. Predicadores Apostolicos, Fr. Francisco F. H. Garces," etc., dixo. . . . Fr. Diego Miguèl Bringas de Manzaneda y Encinal," Madrid, 1819; Arricivita, "Cronica, Serafica y Apostolica del Colegio. . . . de la Santa Cruz de Queretaro," Mexico, 1792, p. 504.

siastical functions by a lay official was, Father Serra submitted; but he appealed to Mexico and Madrid, and did not resume the administering of confirmation till the validity of his powers was again recognized.

The mission of San Buenaventura was founded on the 31st of March, Easter Sunday, in the usual way, by planting a cross and singing a high mass beneath a temporary chapel of branches. Buildings were soon erected, and the mission began under Father Cambon. The site for the mission of Santa Barbara was selected, a cross planted, and possession taken by the venerable Prefect of the mission, but it was necessary to await the arrival of missionaries to begin the work actually. Orders from Mexico suspended the further prosecution of these missions.

Father Serra accordingly devoted himself to visiting and aiding the existing missions, beginning at the south. After giving confirmation in San Luis Obispo and San Antonio, he returned to Monterey in January, 1784. Thence after a short rest he made his last visit to the northern missions, in order to administer confirmation before his faculties expired. He returned evidently very much broken. On the 27th of August he asked Father Palou to reserve the Blessed Sacrament, and after mass wished to receive it as his viaticum. He went to the church and knelt at the railing to receive his divine Lord; all were deeply affected. He then returned to his cell, and seated in his chair continued his devotions. He was soon after laid on his bed of boards, covered with a mat, and expired without a struggle, August 28, 1784. He was regarded universally as a saint, and in the plan of the remarkable missions which he founded, in maintaining and developing them amid the constant opposition of officials, in patience, serenity, endurance,

and fortitude, he certainly ranks among the most remarkable men of the country.[1]

On the 6th of February, 1785, the Custos of the College of San Fernando in Mexico, on which the California mission depended, appointed as Prefect Father Fermin Francis Lazuen. The Bishop of Sonora subsequently made him Vicar Forain, and also vicar for the troops. No steps, however, were taken by the government or by the Bishop to erect parishes at Pueblo San José, Los Angeles, or at Branciforte, a settlement founded in 1797. Nothing was done to erect churches there, lay off cemeteries, or place secular priests in charge. The people depended on the neighboring Indian missions, and the Franciscan Fathers visited these towns, when possible, to say mass there, but so long as the people there were attended, they would take no steps to have a parish priest whom they would have to support. At the time of Father Lazuen's appointment faculty to confirm was solicited for him at Rome, but it did not reach him through the Bishop of Sonora till 1790.

Under Father Lazuen looms were obtained and the Indians employed in weaving. Tanneries were also established, leather made, shoes, harness, and saddles manufactured. The boys were taught to read, write, and sing by note, the girls learned to sew, spin, weave, and do household work. Men and boys became good carpenters, blacksmiths, masons, and weavers. The Spanish settlers frequently hired mission Indians, but the latter complained that they were not as well treated or fed as at the missions. Charges were made at times of undue severity on the part of the Francis-

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[1] Palou, "Relacion Historica de la Vida y Apostolicas Tarcas del Venerable Padre Fray Junipero Serra," Mexico, 1787; Adam, "Life of Ven. Padre Junipero Serra," San Francisco, 1884.

can Fathers, but investigation rarely substantiated a charge.

While Father Lazuen was president of the missions, the work of extension went steadily on. The mission of Santa Barbara was founded December 4, 1786; that of La Purisima Concepcion, December 8, 1787; Santa Cruz, August 28, 1791, and Nuestra Señora de la Soledad, October 9, 1791; San Miguel, San José, and San Fernando Rey, 1797. The mission buildings at Monterey having been destroyed by fire in 1789, a new stone church was erected and dedicated September 17, 1791.

How insignificant the white population of California was may be judged from the fact that in 1796 the total population of the three settlements, San Francisco, San José, and Branciforte, did not reach five hundred; nor was it till July 3, 1803, that the corner-stone of chapels at San Francisco and San José Pueblo were even laid. San Luis Rey, under the devoted Father Anthony Peyri, one of the ablest missionaries of California, became the greatest of all the missions, having at one time 3500 Indian converts and a beautiful stone church, of which the missionary was the architect.

Father Lazuen was a pious and devoted missionary, and carried out ably the plan formed by Father Serra. He died at San Carlos mission, Monterey, June 26, 1803. During his time an evil spirit seems to have gained among some of the Indians, as two Fathers, Francis Pujol and Marcelino Cipres, are supposed to have been poisoned.

Father Stephen Tapis was President of the Missions from 1803 to 1812. He founded the mission of Santa Inez in 1804, and soon after saw many of the churches and missions injured by earthquakes. A new church

was dedicated at San Juan Capistrano in 1806, as was an adobe church at San Fernando, churches at the missions of San Buenaventura, and San José mission in 1809. He was rejoiced in 1804 by the arrival of ten Franciscan Fathers to share and continue their labors.

In 1812 Father Joseph Señan became President of the Missions and Father Vincent F. Sarria, Prefect. That same year Father Andres Quintana, lured from his sick-bed on a pretended call of a dying person, was murdered. From 1811 for several years the yearly allowance to each missionary ceased, but the missions were taxed at the whim of officials as well as by the crown, and forced to pay duties on all goods they imported for their missions. Other troubles came. While the faithful were gathered in the church of San Juan Capistrano, on the feast of the Immaculate Conception in the year 1812, the tower of the church, shaken by an earthquake, fell, and forty of the congregation were killed. During the same month the churches at San Fernando and La Purisima Concepcion were seriously injured.

An act of the Spanish Cortés, passed September 13, 1813, was even more ruinous to the California missions than earthquake or official robbery. It directed that every Indian mission in Spanish America which had been in existence for ten years or more, should be secularized, that is to say, be taken from the religious who directed it as a mission, and be made a parish under a secular priest. It was not till 1821 that this decree was officially published in Mexico, and, though it was not enforced, it was the first of a series of enactments by government and officials which completely destroyed the work of Christianization and civilization in California.

While Father Mariano Payero was Prefect (1815–

1818) the mission of La Purisima Concepcion and all south of it were assigned in 1817 to the Apostolic College of Guadalupe, as missionaries no longer arrived from Europe. In a few years, indeed, the triumph of the revolution in Mexico was followed by an act expelling all natives of Spain, not excepting priests and missionaries. Father Sarria remained as President or Prefect of the northern missions till 1829, founding the missions of San Rafael in 1817 and San Francis Solano in 1823. Efforts were made to obtain a visitation by the Bishop of Sonora, but though faculties were continued to the Superior of the California mission, no trace of episcopal presence appears.

From the arrival of Echiandia, the first Mexican governor, in 1824, the history of the missions is a history of the struggle of the missionaries to maintain Christianity among their flocks and to secure to them some part of the grounds they had cultivated, the factories and industries which they had created, and on which their support depended.[1]

The Congress of Mexico passed, November 20, 1833, a decree secularizing the missions in California, without recognizing the rights of the Indian occupants, or making any provision for them. At this period the missions contained 30,650 Indians, who owned 424,000 head of cattle, 62,500 horses, 321,500 sheep, and who raised annually 122,500 bushels of grain, and manufactured large quantities of goods for export. The Indians were driven out and deprived of all their fields and stock, alike of the lands which belonged to them and the produce of their labor. In eight years the Indians dwindled by disease and starvation to

[1] The baptisms to Dec. 31, 1831, numbered 88,873, and there were then 18,315 remaining in the missions, San Luis Rey, San José, and San Gabriel being the most populous. Pittsburgh Catholic, ix., p. 283.

4450. The Franciscan Fathers clung to their flocks as long as they could, the holy, devoted Father Sarria dying actually of starvation, in 1838, at the foot of the altar, as he was about to say mass for the little remnant of his flock.

The officials and their tools, who had kept up the hypocritical charge that the missionaries ill-treated the poor Indians, had no scruples in robbing priest and neophyte of their very means of supporting life and driving them to the grave.

It is traditional in California that one holy missionary, Father Magin Catalá, at the sight of all this sacrilegious robbery and slaughter, foretold that great wealth would be discovered, that California would be overrun by people from all parts of the world, and of all religions, and that the actual inhabitants would be deprived of their ill-gotten wealth and swept away.[1]

The inhuman persecution of the Catholics in the Sandwich Islands by the consent, if not at the instigation of the American Protestant missionaries, led to plans and projects for the foundation of a college and missions in California by the Fathers of the Society of Picpus. This body sent Rev. John Alexius A. Bachelot, who had been appointed by Pope Leo XII. Prefect Apostolic, with other priests in 1826 to the Sandwich Islands, where they arrived the following year. They had been invited by the chief who acted as guardian of the king, but they soon became objects of persecution. Natives attending their chapel or instructions were dragged out, beaten, or sentenced to work on the roads or on public works in chains.

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[1] Father Magin died Nov. 20, 1830. In 1884 Archbishop Alemany opened an ecclesiastical court at Santa Clara College to inquire into his virtues and miracles. This episcopal process was transmitted to Rome. Messenger of the Sacred Heart, xxvi., p. 755.

On the 24th of December, 1831, Rev. Messrs. Bachelot and Short, two priests conducting the mission, were seized, put on board the Waverly, an unseaworthy brig, which carried them to the California coast and cast them on a barren shore, forty miles from any settlement, and with no provisions but one biscuit and two bottles of water. After a sleepless night, these victims of unchristian cruelty discovered by a six-mile march an Indian hut. Here they found charity and a guide to San Gabriel, the nearest mission.

The Franciscan Fathers received with reverence these confessors of the faith, and under their care the exiles recovered their health. There was an educational movement about this time in California. Father Patrick Short joined Mr. Hartnett, an educated Englishman, and the Seminario de San José was opened on the Patrocinio estate in 1834. The success was such that propositions were made to the Fathers to establish a college in California and undertake mission work among the people. The whole subject was laid before the Superior of their Congregation in France and before the Propaganda. Much time was spent in discussing the plan for establishing a Vicariate Apostolic, and a Picpus Father was proposed for the dignity. All seems to have been done in utter ignorance of the country, of the jurisdiction of the Bishop of Sonora, and without the knowledge of the Mexican government, which in the meantime expelled Fathers Bachelot and Short as Jesuits. The erection of the diocese of Both Californias did not arrest the project. Then came the war between the United States and Mexico.[1]

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[1] Cardinal Fransoni to Cardinal Vizardelli, June 1, 1849; Bishop Bonamie of Chalcedony, Superior-General of Picpus, to Cardinal Fransoni, August 27, October 24, 1849; V. Devoto to a Bishop, July 26, 1849.

DIOCESE OF SAN DIEGO OR MONTEREY.

THE Mexican Congress, in 1835, endeavored to prevent some of the evils, and directed steps to be taken to have Upper and Lower California erected into a diocese. A decree of September 19, 1836, required that the Metropolitan Chapter of Mexico should propose three names for State nomination to the new bishopric; it also ordained that the Bishop should receive three thousand dollars for an outfit, a salary of six thousand dollars a year, and that the Pious Fund of California, a considerable property given by charitable persons to support the old Jesuit missions, should be at the disposal of the Bishop and his successors. Pope Gregory XVI., on the 27th of April, 1840, erected the diocese of San Diego or Monterey, appointing as first Bishop Rt. Rev. Francis Garcia Diego y Moreno. The Bishop-elect was a Franciscan Father of the College of Our Lady of Guadalupe at Zacatecas. He had been at the mission of Santa Clara from 1833 to 1835, and was appointed in 1841 Prefect of all the Northern missions. He was consecrated in the college church at Zacatecas, on the 4th of October, 1840.

The Mexican government, by its decree of November 7, promised to deliver to the church the mission-houses and orchards, to give land for a cathedral and for a female seminary. The Fathers in California were not to be recalled till the Bishop could replace them, and he was authorized to form missionaries to revive Indian work. Bishop Garcia Diego reached

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We regret our inability to use Bancroft's California, but it is throughout an attempt to treat Catholic affairs with misrepresentation, derision, and insult. Catholic terms known to every child are put in a way to seem ridiculous and disgusting. He even goes so low as to call the stigmata of the seraphic St. Francis, the sores of St. Francis.

San Diego on the Rosalind from San Blas on the 11th of December, 1841.

Those who had enriched themselves by plundering the churches and missions were by no means pleased with the coming of a bishop and the establishment of parishes on a canonical basis. Religion was dead in their hearts, but the people generally, who still retained some sparks of faith, hailed the arrival of the Bishop with joy, hoping to receive the spiritual ministrations which had been so precarious.

The people of Santa Barbara formally petitioned Bishop Garcia to fix his residence there and erect his cathedral.

In his first pastoral letter, dated at Mexico, October 28, 1840, he explained to the faithful his concern for the white settlers in California, who had never had any direct provision for churches and pastors, but had depended on the missions, which would soon themselves be bereft of priests. The picture he presented of the actual condition of religion in California led to the erection of a bishopric, and steps to supply the settlements with priests, as well as continue the Indian missions, where possible. In view of the peculiar condition of affairs, Pope Gregory XVI., when the bulls were issued, addressed special letters to the clergy and faithful in California, commending Bishop Garcia Diego to them, and directing them to receive him with due reverence and obedience, and listen in a spirit of faith to his instructions.[1]

Bishop Garcia Diego placed his diocese under the patronage of Our Lady of Refuge, as chief patron, with St. Francis of Assisium and St. Francis de Sales.

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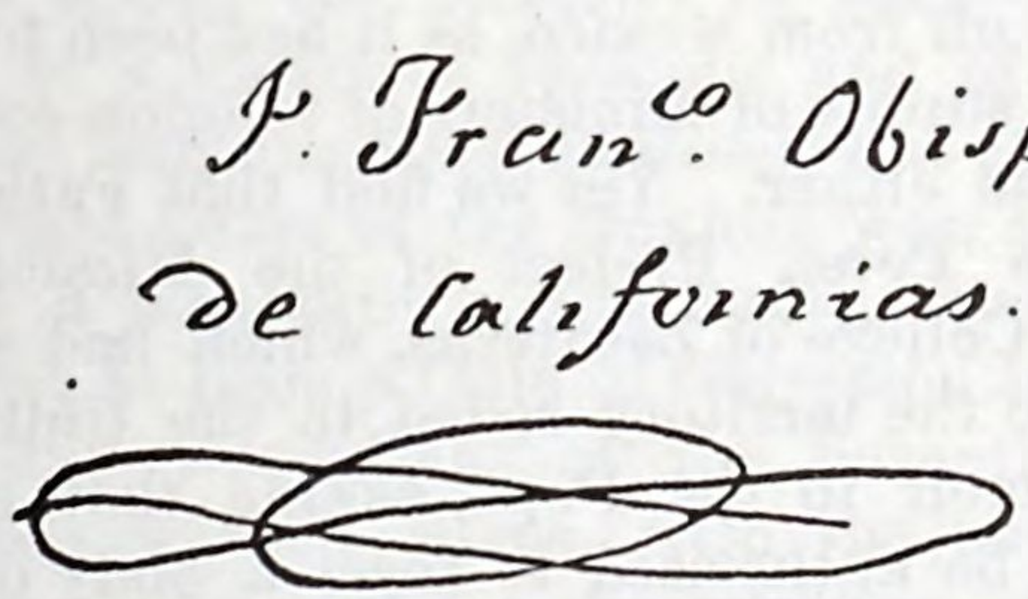
[1] Carta Pastoral que el Sr. Illmo y Rmo. Sr. D. Francisco Garcia Diego, Primer Obispo de Californias, dirige á los RR. PP. misioneros y a sus Diocesanos antes de su ingreso al obispado. Mexico, 1840, p. 12.

He soon set out on a visitation, administering confirmation at Santa Clara, San Francisco, San Antonio, San José, and Monterey.

The Bishop found that the promises of the Mexican government would not be carried out. He obtained nothing from the Pious Fund, no means were given to support priests, and he knew that he could expect but little from his flock. He obtained at last a grant of land to maintain a seminary, and founded the Seminary College of Our Lady of Guadalupe at Santa Inez. He began the erection of a church at Santa Barbara to serve as a cathedral, but his poverty was such that he was often seen carrying stones himself.



SIGNATURE OF BISHOP FRANCIS GARCIA DIEGO.

After a second visitation in 1844 he was completely discouraged, and labored with the missionaries at Santa Barbara to effect what good was possible in that vicinity. He died piously in his sixty-first year at the mission on the 30th of April, 1846, and was buried on the 3d of May, on the epistle side of the high altar of the church, where a tablet has been erected to his memory. Before his death he appointed Very Rev. Joseph M. Gonsalez Rubio vicar-general and governor of the diocese during the vacancy. The appointment was ratified by the Chapter of the Cathedral of Mexico, the archiepiscopal see.

When war with Mexico was impending the government of the United States made plans for the occupation of California. Frémont was in that province before hostilities began on the Rio Grande. He rallied the Americans then in the province around him, and declared California independent of Sonora. In July, Commodore Sloat took possession of Monterey; Castro attempted to make a stand at Los Angeles, but fled without striking a blow. By August Upper California was virtually in the hands of the Americans, and it was formally ceded to the United States by the treaty of Guadalupe Hidalgo.

The religious condition of the country was deplorable. Cut off from Mexico, as it had been from Spain, no further supply of ministers of religion could be expected from either. Yet we find that Father Joseph Bernardine Perez, Prefect of the Missions of the Apostolic College of Zacatecas, which had sent many religious to the territory ceded to the United States, sent a memoir to the Pope, asking that he and his successors be authorized to form a body of missionaries, of his own and other orders and secular priests, who under his direction should attend the whites and Indians in Texas, New Mexico, and California.[1] When the discovery of rich deposits of gold was made, men poured in from all countries, and a new population covered the land, looking with utter contempt on the old inhabitants. Among the immigrants were many Catholics, not a few of them rough men and with little around them to polish their ways. Yet faith was not dead in their hearts; they soon felt the want of church and priest, of divine service and of the sacraments at death. They knew nothing of the Pious

[1] Father Joseph Bernadine Perez to the Pope.

Fund or the mission lands. Open-hearted men, they were ready to put up churches and support priests.

Letters came to Archbishop Eccleston of Baltimore and to Bishop Hughes in New York, representing the condition of affairs, written by intelligent Americans, Catholic and Protestant. It was not in the power of these dignitaries to interfere; they could only appeal to Rome to lose no time in providing for the future of the Church in a part of the country soon to be populous and important. News also reached Rome that an impostor representing himself to be an Apostolic Nuncio, with full powers to arrange all ecclesiastical matters, was traversing California. This seems to have shown the necessity of some action.[1] The project of a Vicariate Apostolic and of Picpus missions was still discussed at Rome, but at the instance of someone aware of the Mexican war, and the existence of a bishopric in California, special faculties were sent to Bishop Odin of Galveston for California. When the proceedings of the Seventh Council of Baltimore reached Rome, with the names of three clergymen proposed for the selection of one as successor to Bishop Garcia Diego, matters became somewhat clear to the authorities, but the bulls issued to Rev. Father Montgomery, O. P., appointed him Bishop of Monterey or San Diego.

Meanwhile two Canadian priests followed the tide of emigration which was carrying much of the population from Oregon to California. These were the Rev. A. Langlois and Rev. John B. Brouillet. As their papers showed them to be worthy clergymen, the Very Rev. Administrator gave them the necessary faculties, and they began their work in San Francisco.

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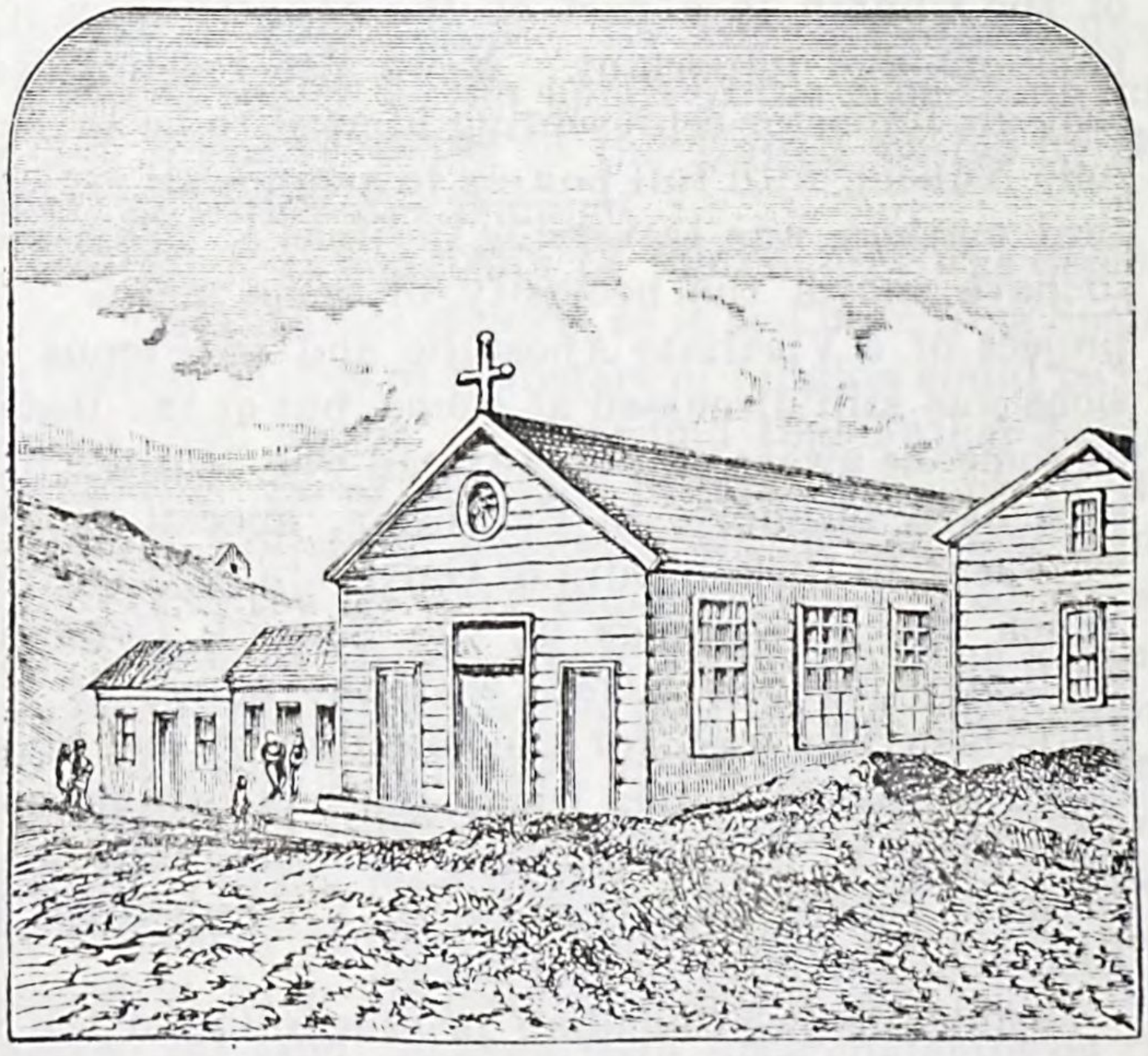
[1] Epistola S. Cong. de Propaganda Fide ad Archiepiscopum Baltimorensem, Rome, April, 1850.

Rev. Mr. Langlois was soon left alone. A subscription was immediately started; a house and lot were purchased for $5000, to be used as a chapel, which was duly blessed June 17, 1849. The church of St. Francis on Vallejo Street has since occupied the site.

The Sovereign Pontiff Pius IX., when the Dominican Father Montgomery could not be induced to accept

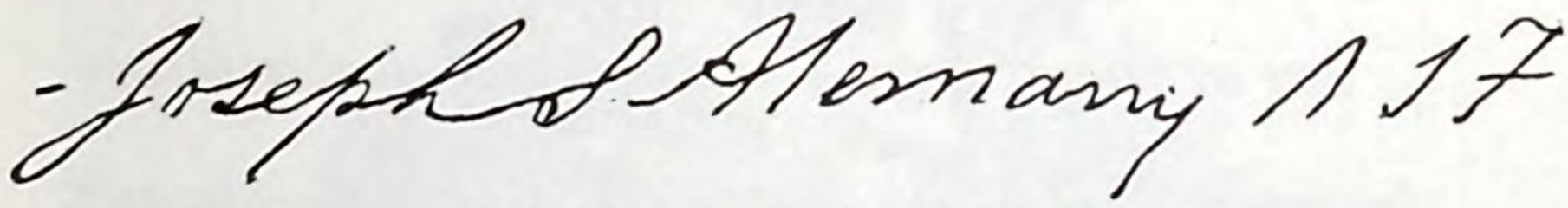


FIRST CHURCH IN SAN FRANCISCO.

the position and returned the bulls, appointed Rev. Father Joseph Sadoc Alemany, a Spaniard of the same order, born at Vich, in Catalonia, in 1814, ordained in the Roman States, and who had been some years on the American mission. He was actually in Rome, and was consecrated in the church of San Carlo June 13, 1850, by Cardinal Fransoni.

Other English-speaking priests had arrived during this time in California, and with proper faculties began their arduous labors. Rev. Father Anderson, O. P., one of these, a convert, who came to California in 1849 as chaplain to a company, while attending those seized with cholera, fell a victim to his zeal.

Such had been the strange history of religion in



SIGNATURE OF BISHOP ALEMANY.

California when Bishop Alemany came to direct the affairs in the American portion as Bishop of Monterey.[1]

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[1] Letter of E. H. Harrison to Archbishop of Baltimore, May 16, 1848; Letter of an army officer, Nov. 23, 1848; U. S. Cath. Magazine, viii., pp. 264, 278; of a navy officer, p. 245; also p. 567; Bishop Hughes to Archbishop Eccleston, Dec. 23, 1848; Rev. A. Langlois to same, Oct. 31, 1849; Freeman's Journal, Feb. 10, Sept. 10, 1849, Feb. 23, Oct. 12, 1850, Jan. 11, 1851; Cardinal Barnabo to Archbishop Eccleston, Dec. 21, 1840.

Sincerely Yours

BOOK VII.

CHAPTER I.

THE MISSION OF THE MOST REV. CAJETAN BEDINI TO THE UNITED STATES.

THE government of the United States had for several years been represented at Rome by a Minister to his Holiness the Pope, and in 1853 Pius IX., when sending the Most Rev. Cajetan Bedini, Archbishop of Thebes, as Nuncio to the Court of Brazil, charged him also to proceed to Washington, and present to the President of the United States a friendly letter.

Complaints had been made to Rome by German Catholics, and the Pope appointed Archbishop Bedini to examine and decide upon the complaints of the trustees of the Church of the Holy Trinity in Philadelphia and of St. Louis in Buffalo.[1]

Archbishop Bedini landed in New York June 30, 1853, and proceeded at once to Washington, where he presented his credentials. He was versed in civil and diplomatic affairs, having been secretary to Cardinal Altieri, Nuncio at Vienna, Pontifical Commissary of the Legations and Internuncio at Rio Janeiro, where he had exerted himself in behalf of oppressed Germans.

[1] When similar complaints were made some years before, namely, that two Alsatian priests had been appointed to German Congregations, the Congregation de Propaganda Fide sent to the United States Dr. Joseph Salzbacher, Canon of St. Stephen's Cathedral, Vienna, who made a tour of the whole country, and not only made his official report, but published his travels.

At Washington he had an interview with Franklin Pierce, then President of the United States. Mr. Marcy, Secretary of State, at once raised difficulties. "If the Pope were to appoint a layman, there would be no difficulty in receiving him."[1] The letter of our Minister at Rome, explaining the nature of the mission of Archbishop Bedini, and attesting his high character, was carefully mislaid and when called for by the Senate could not be found. The administration determined not to recognize him as a member of the diplomatic body.[2]

After a short stay in Washington the Nuncio proceeded to Baltimore, Philadelphia, and New York, received by the faithful and their ecclesiastical superiors with the honor due his rank and merit. Meanwhile the apostate priest Gavazzi, with the scum of Italian and German revolutionists in this country, concocted a series of vile calumnies against the Nuncio, accusing him of the greatest cruelty while Commissary of the Legations, and especially with having put to death an apostate priest named Ugo Bassi, after causing him to be flayed alive. These charges were echoed by the New York Express and other anti-Catholic papers. The whole charge was false. The Austrian military authorities were in complete control in Bologna, and Monsignore Bedini had no actual power. Bassi, an apostate priest and Barnabite, had joined Garibaldi; after the Pope was driven from Rome he

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[1] Postmaster Campbell to Archbishop Hughes (Hassard, p. 358). They forgot at Washington that Rev. Mr. Correa, a priest, had been received as Minister of Portugal, and in less than ten years the government sent Archbishop Hughes to represent the country in Europe!

[2] The letter of the Pope to the President is given in De Courcy's "Catholic Church in the United States" (New York, 18) p. 504; and Mr. Cass's letter, p. 590. No reply to the Pope's letter, so far as I can ascertain, was delivered to Archbishop Bedini.

sacrilegiously offered the holy sacrifice at the main altar of St. Peter's, and his cruelty was notorious. When three peasants were murdered at a bridge in Rome, as disguised Jesuits, Bassi stood by encouraging the assassins by word and gesture.[1] Bassi, while trying to reach a vessel, was captured by the Austrians, with a companion; both were in arms, and avowed themselves officers of Garibaldi's corps. They were taken to Bologna, tried by an Austrian court-martial and shot, being allowed the services of a priest, and Bassi, apparently, died a true penitent. He was not tried ecclesiastically by the Bishop of Bologna, or degraded, and Monsignore Bedini, who was then only in priest's orders, had no ecclesiastical jurisdiction whatever over him.[2] But the calumny was actively spread, and a conspiracy was formed to assassinate the Nuncio. One Italian who was aware of the plot notified Monsignore Bedini of his danger, and was at once assassinated.

Monsignore Bedini proceeded to Milwaukee, where he consecrated St. John's Cathedral, and was greatly astonished at the progress of the city and of Catholicity; returning, he visited Canada, Boston, and New Haven, dedicating a fine church in the last named place. In October he consecrated in St. Patrick's Cathedral, New

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[1] London Quarterly Review, Oct., 1849.

[2] In the ceremony of degrading a priest, the places in his hands touched in ordination by the holy oils are lightly scratched with a piece of glass or knife "sine sanguinis effusione," (but not so as to draw blood). Pontificale Romanum, Mechlin, 1873, iii., p. 111. This is what was transformed into flaying alive, but there was no degradation in Bassi's case at all. What are we to think of Mr. J. Brisbin Walker, in an address before the Washington University, making Bassi's death a lasting stigma on the Catholic Church? Monsignore Bedini won the esteem of the city of Bologna, which presented him with a diploma of nobility and printed an exquisite volume to show the regard of all classes.

York, the newly appointed Bishops of Brooklyn, Newark, and Burlington. His efforts soon after to decide the cases of the churches in Buffalo and Philadelphia were unavailing. The trustees would not submit to the representative of the Pope, whom they addressed in most insulting language, and then endeavored by the aid of the enemies of the Church to obtain in New York and Pennsylvania legislation to injure and oppress the real Catholics.

Archbishop Bedini then proceeded to Pittsburgh, where, though there were some hostile demonstrations, he conferred holy orders in December, and by way of Louisville reached Cincinnati. Here an organized attempt was made to attack and hang him and destroy the Cathedral. The authorities acted with energy; they surprised and captured the conspirators, with their arms, gallows, and banners. The courageous Nuncio officiated in the Cathedral, and preached in German in several churches during the week which he spent in the city. He next visited Mackinac, and was taken on a government steamer to the ancient mission station at Arbre Croche, where the Indians received him with all honor.

Continuing his tour through the country he was in New Orleans in January, 1854. His mission to the United States had by this time been taken up in Congress, and an animated debate occurred in the Senate. Lewis Cass, with eight others, censured in the plainest terms the foreign refugees who had brought such disgrace upon the whole country. After a farewell audience with the President the Nuncio and his secretary, Rev. Mr. Virtue, embarked for Europe, reaching London in February and thence continuing his journey to Rome.

His series of dispatches covered the events of his

tour through the country, but he made a report to Cardinal Antonelli, Secretary of State, in regard to the establishment of a nunciature at Washington, which he regarded as feasible and likely to produce happy results.[1] A much longer report, to the Secretary of State, gave his views on the condition of the Church in the United States.

No further attempt was made, however, by the Pope to establish diplomatic intercourse with the United States, although, when it was once freed from the provincial spirit which led our government to follow the post-Reformation policy of England, a nunciature might have been established.

In his report to the Secretary, he spoke of the fact that while a few years before a Catholic church was a rarity, Catholicity now was an organized, united, increasing body with dioceses, churches, and institutions confronting a decaying and disintegrating Protestantism, strong only in prejudice. He treated of Catholics as represented in the different conditions of life, in civil, military, and naval positions. The great bodies of emigrants were next considered. The Germans, largely made up of infidels and revolutionists, were active, turbulent, and by their newspapers and societies exerted a detrimental influence on those who were Catholics. Of the larger and more largely Catholic Irish immigration he noted the strong faith and attachment to the Church, the result of perpetual persecution at home; but he saw them exposed in the United States to great losses, from being led into vice, neglecting their religious duties, and in many cases from the fact that no priest or church was near to

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[1] Relazione di Mons. Gaetano Bedini a sua Eminenza Rma. il Sig. Car. Antonelli, Segretario di Stato. Rome, July 12, 1854.

recall them. Want of Catholic schools for educating their children also threatened losses.[1]

While he did not pretend to be able to form a correct judgment of the Episcopate, with which the Propaganda was in constant intercourse, Archbishop Bedini declared that, having seen nearly half in their own dioceses, "an episcopal body so respected and so worthy of respect was a real blessing. They were all loved and venerated in the highest degree by their people, and even Protestants sought their esteem and friendship." As the most eminent he regarded Archbishop Hughes, Bishop O'Connor, and Bishop Fitzpatrick. He found Bishops everywhere building or encouraging the clergy to build churches and institutions, with scanty means. They were no longer greatly hampered by the fatal trustee system, now confined within narrow limits. The clergy, as a body, he regarded as edifying, and laborious in the discharge of the complicated duties imposed upon them; compelled to collect money, build churches and schools, besides attending to the discharge of their sacred ministry. He noted a spirit of independence, and disapproved highly the custom of issuing tickets for admission to churches on great solemnities—consecrations of Bishops, dedications, and the like, for which a price was charged. He urged, where possible, the appointment of Bishops of American birth.

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[1] Rev. Mr. Mullen, sent to the United States to collect for the Catholic University, Dublin, had just published the charge that three millions of Catholics had apostatized in the United States. This charge, based on no statistics, and utterly irreconcilable with the regular decennial census of the country and the returns of immigration, was, however, widely copied, and much was said of the "lost second generation." I refuted the charge at the time, and have treated the whole subject in the Catholic News, June–Dec., 1891. Archbishop Bedini evidently accepted the charge.

"I myself had occasion to see that not only more deference was paid to the advice and direction of an American-born Bishop, but that the Bishop himself is more courageous and fearless, more steadfast in the struggles which not unfrequently arise." He felt keenly the utter indifference shown at Washington to the plots, threats, and violence against him, and the neglect of the President and Cabinet to express the slightest regret at the insult to the diplomatic character.

He spoke strongly against dividing the Catholics into German and English speaking. "It is enough to reflect that no English, American, or Irishman learns German, and that every German seeks earnestly to acquire the English language. The rising German generation speaks and understands English wonderfully, so that mothers complain that they cannot understand their children when they converse together." He treated, also, of the colleges and seminaries, and of the necessity of an American College, which some wished in Rome, others in France or Belgium. Of the regular orders, especially of the Jesuits, Redemptorists, and the newly formed Benedictine monastery, as well of the religious communities of women, he spoke in terms of praise, having visited eighty-nine establishments.[1] Such were the views of this eminent dignitary after seven months spent in the country.

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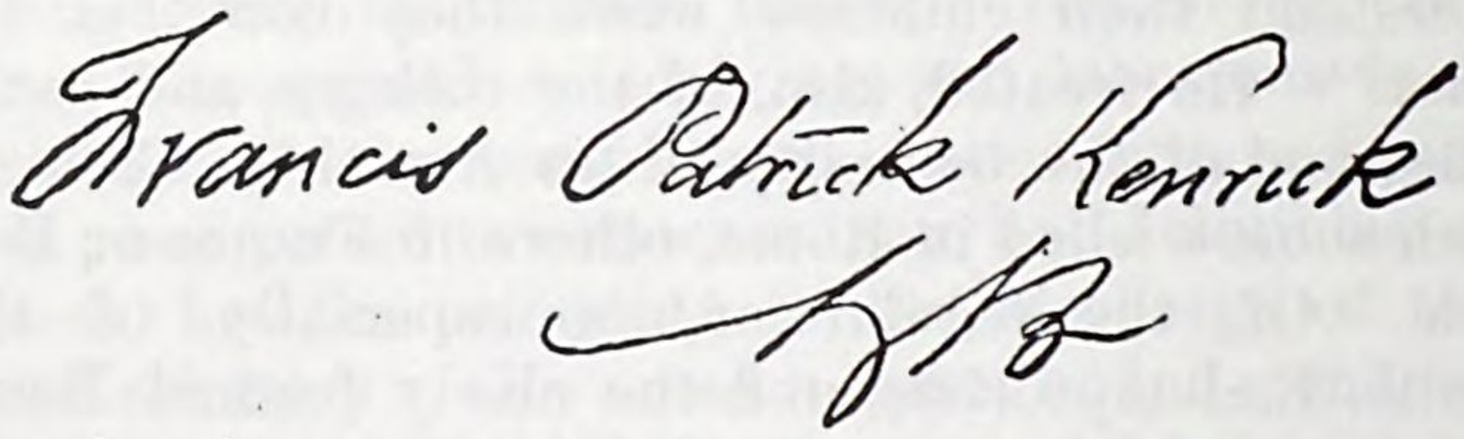
[1] Relazione completa rimessa da Mons. Bedini all Emo. Sig. Cardinale Prefetto dello stato di quelle vaste regioni nello anno 1853. Rome, July 12, 1854. Archbishop Bedini was made Cardinal, Bishop of Viterbo and Toscanella, and died in 1864.

CHAPTER II.

DIOCESE OF BALTIMORE AND THE FIRST PLENARY COUNCIL.

MOST REV. FRANCIS PATRICK KENRICK, SIXTH ARCHBISHOP, 1851–1863.

In the elevation of Dr. Kenrick to the see of Baltimore all recognized the tribute paid to his vast theological and biblical learning, to his moderation and skill in controversy, and to his clear and noble advocacy of the Primacy of the Apostolic See. He brought to the administration of the ancient diocese



SIGNATURE OF ARCHBISHOP KENRICK.

of Baltimore experience gained in one which he found divided and apathetic, and raised to a condition of zeal, energy, and unanimity.

Archbishop Kenrick received the Letters Apostolic, dated August 3, 1851, and leaving Philadelphia on the 9th of October, took possession of the see of Baltimore as Archbishop-elect.

Pope Pius IX., by his Brief "In Apostolicæ Sedis," August 19, 1851, appointed the Archbishop-elect Apostolic Delegate, empowered to preside over a Plenary Council of all the Archbishops and Bishops of the

United States. His thorough knowledge of ecclesiastical discipline, his zeal for the faith, and his devotion to the centre of unity, were stated as having induced the selection by the Sovereign Pontiff.[1]

On receiving this authority the Archbishop-elect on the 21st of November issued his letter of indiction, convoking to the Plenary Council to be held in the Cathedral of Baltimore on Sunday, May 9, 1852, all the Archbishops and Bishops of the United States and its Territories, and all others who by right or custom were entitled to attend a Plenary Council. These included the Archbishops of Baltimore, Oregon City, St. Louis, New Orleans, and New York, with their suffragans, and the Bishop of Monterey, or the Two Californias, then subject directly to the Holy See. When the Council opened all were present, except the Bishop of Vincennes, who was absent in Europe, and the Bishops of Milwaukee and St. Paul, detained on the way from their distant sees. Forty years before the first Archbishop of Baltimore had sat informally in consultation with his three suffragans, the Bishops of Philadelphia, Boston, and Bardstown ; now his successor beheld around him five archbishops and twenty-four bishops, who were building up the Church of God from the Atlantic to the Pacific beneath the flag of the United States. When the imposing procession of Archbishops, Bishops, officials of the Council, theologians, the Abbot of La Trappe, the Superiors of the Augustinians, Dominicans, Benedictines, Franciscans, Jesuits, Redemptorists, Lazarists, and Sulpitians, passing through the street had entered the sanctuary of the Cathedral, the high mass was solemnly offered

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[1] Cardinal Lambruschini to Archbishop-elect Kenrick. Concilium Plenarium totius Americæ Sept. Fœd. Baltimori habitum anno 1852, Balt., 1853, p. 3. Correspondence, Pittsburgh Catholic, viii., p. 266.

by the Most Reverend Archbishop of Baltimore. After a sermon by Archbishop Hughes of New York on "Christ as the True Shepherd and the Door," Archbishop Kenrick formally opened the Council. The Fathers confirmed the appointment of officials: the decrees of the Council of Trent on the profession of faith and residence were read, and the profession solemnly made.

In the private sessions the important business which gathered the prelates of the country for this general deliberation, was considered by six different committees and then discussed by the bishops in council. During the sessions eloquent discourses were delivered. The august assembly closed on the feast of the Ascension in a solemn session, with the usual acclamations and the Te Deum. The decrees of the Council were twenty-five in number. The primacy and plenary power of the Sovereign Pontiff were proclaimed, and the decrees of the General Councils, especially that of Trent, were acknowledged. The Fathers declared that the decrees of the seven Provincial Councils of Baltimore should extend to all parts of the United States, and the Ritual with the Manual of Ceremonies be uniformly adopted. Bishops were urged to observe the canon as to residence in their respective dioceses, to have a council of prudent and learned men, a chancellor, and a censor of books in each diocese. Cautionary measures were adopted against the too easy reception of priests from foreign countries unless they bore explicit papers as to their merit. The defining of limits for missionary districts, the publication of banns, catechetical instructions, the establishment of a school at every church, were strenously insisted upon. Where a seminary could not be established in each diocese, it was urged that a pro-

vincial seminary should be formed. The old trustee power was nearly extinct, but the decrees against the terrible evils it produced were re-enacted. The rights of Catholics in the army and navy, so often wantonly disregarded, were to be looked after, and general rules solicited for guaranteeing to them the right of worship and preventing its infringement. Steps were to be taken to spread generally the Association for the Propagation of the Faith, which had so liberally aided the Church here in its earlier struggles, and also the Association of Prayers for the conversion of our fellow-countrymen. Marriages before non-Catholic ministers were forbidden, and priests were required not to marry any who had gone through such a ceremony or proposed to do so. These decrees were declared approved by the Sacred Congregation de Propaganda Fide on the 30th of August, 1852, and its decision was ratified by Pope Pius IX. on the 26th of September. The Sovereign Pontiff also granted to the members of the Sodality for the Conversion of non-Catholics, who daily recited the prescribed prayer, a plenary indulgence at the Easter communion and at the hour of death. The Fathers of the Council solicited from the Pope the erection of new sees at Portland, in Maine; Burlington, Vermont; Brooklyn, New York; Newark, in New Jersey; Erie, in Pennsylvania; Covington, in Kentucky; Quincy, Illinois; Santa Fé, in New Mexico, and Natchitoches, in Louisiana, and the erection of an archiepiscopal see at San Francisco. Upper Michigan was proposed for a Vicariate Apostolic. Pope Pius established all these, but deferred for a time the erection of an archiepiscopal see at Boston, a see at Wilmington, and the creation of a Vicariate Apostolic in Florida.

At this Council Bishop Alemany of Monterey solic-

ited the advice of the Fathers on a point which was finally settled as an international question between the United States and Mexico—the claim of the Church in Upper California against the Mexican government for a share in the Pious Fund of California and its revenue, that fund having been established under the Spanish government by the generosity of pious individuals for the support of the missions in California.[1]

On the 22d of February, 1853, Archbishop Kenrick issued a circular urging the faithful to establish where possible branches of the Association for the Propagation of the Faith, in order to aid the Catholic missions throughout the world, and to make some return for the help afforded by it to many struggling dioceses in the United States.

After a visitation extended to the ancient mission of St. Joseph on the eastern shore, Archbishop Kenrick, on the 5th of June, convened the clergy of the diocese in a synod, and a spiritual retreat given by two Redemptorist Fathers. It was attended by thirty-five secular and seventeen regular priests, Jesuits, Lazarists, and Redemptorists. By the statutes adopted no priest was to be received into the diocese unless, before leaving his former diocese, he obtained the consent of the Archbishop of Baltimore. Steps were to be taken to divide cities with several churches into regular parochial districts, within which the clergy of each church were exclusively to administer the sacraments, and to none beyond the limits except persons actually hiring seats in the church. German Catholics, except in case of necessity, were to be

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[1] Concilium Plenarium, i., pp. 1–64. Other contemporary Catholic papers. Pittsburgh Catholic, ix., p. 76. Berichte der Leopoldinen Stiftung, xxiv., p. 50; xxv., p. 1, 37.

married and baptized by their own priests, who were not allowed to administer those sacraments to others. Where there were several German churches, each was to have its own district. The relative rights of pastors and assistants were defined. Baptisms in private houses were forbidden except under special circumstances. Regulations were adopted as to parish registers, confessionals, the Blessed Sacrament, funerals, publication of banns, mixed marriages, and the sacrament of matrimony. The rules against secret societies were renewed the Catechism of the Plenary Council was adopted. Councilors and examiners of books were appointed. The anniversary of the death of incumbents of the see was to be observed as prescribed by Archbishop Marechal.[1]

In September, 1853, the Fathers of the Society of Jesus, who had in the last century attended Baltimore from one of their old stations, were gratified at being able to commence a church of their own in that city, now grown to be the great Catholic see of the land. The corner-stone of the Church of St. Ignatius was laid by the Most Rev. Archbishop. Beside it was soon to rise Loyola College. That institution was formally opened on the 22d of February, 1855, the eloquent William George Read pronouncing the inaugural address.[2]

In a pastoral issued on the 2d of July Archbishop Kenrick explained to the faithful the rules adopted in the synod. An attempt at this time to obtain a

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[1] Metropolitan, i., pp. 139, 238, 287, 345, 417; Freeman's Journal, June 18, 1853; "Synodus Diœcesana Baltimorensis, mense Junio, 1853, habita." Baltimore, 1853

[2] Detroit Cath. Vindicator, Oct. 8, 1853; Metropolitan, iii., p. 199. About this time the church at Doughoregan Manor was enlarged and adorned by Charles Carroll, Esq. Detroit Vindicator, Aug. 5, 1854.

just modification of the public-school system failed, the intolerant majority insisting that the schools must be under Protestant influence, and that Catholics who had founded the State had no right to a voice in the management or teaching.

The naval service of the country showed a similar spirit in distant seas. Lieutenant Monroe, U. S. N., on the Vincennes, while in the harbor of Hong Kong, was suspended by Commodore Ringgold, and a Mr. Schermerhorn put in irons for refusing to attend Protestant religious service.[1] Early in 1854 the diocese of Baltimore and the Catholic body at large sustained a loss in the death of Fielding Lucas, who was born at Fredericksburg, Va., in 1781, and had for many years been the most extensive publisher of Catholic books in the country, investing a capital which no other at the time could command. Drawn to the Catholic Church, he had for many years been a regular attendant at its services, always manifesting a liberal public spirit. In his last illness he was received into the true fold and died fortified by the sacraments.[2]

The jubilee proclaimed in the diocese, in October, 1854, was by the wise regulations adopted the means of renewing piety, and bringing many back to the practice of their Christian duties. The Archbishop then proceeded to Rome, and on his return in a pastoral announced to his clergy and faithful that the Sovereign Pontiff had, on the feast of the Immaculate Conception, defined as an article of faith, "the exemp-

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[1] Metropolitan, i., p. 334; Detroit Vindicator, Aug. 12, 1854. Freeman's Journal, Aug. 5, 1854. A feeling of hostility to the Catholic religion was displayed shortly before by the commander of the San Jacinto. See Pittsburgh Catholic, x., p. 91.

[2] Metropolitan, ii., p. 258.

tion of the Blessed Virgin from all stain of original sin."

The Eighth Provincial Council of Baltimore met in the Cathedral on the 5th day of May, 1855. This synod no longer gathered the Bishops of the whole country; but around the Metropolitan were the suffragan Bishops, Whelan of Wheeling, O'Connor of Pittsburgh, McGill of Richmond, Neumann of Philadelphia, Young of Erie, and the administrators of two vacant sees, Very Rev. John Barry of Savannah, and Very Rev. P. N. Lynch of Charleston. The acts of the Plenary Council left little for local councils, but the Eighth Baltimore Council declared its full acceptance of the definition of Pope Pius IX., "that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, was by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, preserved free from all stain of original sin, was revealed by God, and therefore is to be firmly and constantly believed by all the faithful." It was enacted that all were to observe, after August, 1857, the full form laid down in the Roman Ritual for the baptism of adults. Priests receiving letters dismissory from a bishop were to lose entirely the title of the mission in that diocese. Fees for matrimonial dispensations were forbidden. The pew rents and offerings of the faithful for the support of the clergy were declared to be subject to ecclesiastical authority. The appointment of the Bishop's Council, and the establishment of a cathedraticum or contribution from each church were regulated.

The matter of opening an American College at Rome for the reception of students sent from dioceses in this country to that city in order to enjoy the

advantages of the College de Propaganda Fide, was also taken up, and the foundation of such a college warmly supported.

The opening of an American College at Rome was greatly desired by Pope Pius IX., who had on the 1st of January addressed the Archbishop of New York and his suffragans urging a general action of the Archbishops and Bishops of the United States to effect it. Some bishops thought the attempt premature, and that in their actual struggles they were in no position to assume new burdens; but the Pope regarded the matter as beyond discussion, and desired active steps to be taken "to erect in this, our fair city of Rome, a college appropriated to the clergy of your nation." It was, we believe, the first recognition of the people of this country as a nation.

The Pope promised to aid the great work, and as soon as the difficulties of his position permitted he gave, for the use of the Bishops of the United States, a large and well arranged building which had been occupied by a community of Visitation Nuns, together with an elegant church adjoining it. Archbishop Kenrick in a pastoral appealed to the faithful to raise a fund necessary to maintain at Rome the students sent from the different dioceses to the American College.[1] On the 15th of August, 1858, Cardinal Barnabo,[2] addressing Archbishop Hughes, urged the Bishops of the United States to complete "with alacrity what the

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[1] Concilium Baltimorense Provinciale VIII, habitum anno 1855; Baltimore, 1857. Letters of Pius IX., Aug. 9, 1855, Jan. 1, 1855, Feb. 12, 1856. Metropolitan, iii., p. 766. Letter of Cardinal Barnabo, Aug. 15, 1858. Archbishop Kenrick, Pastoral, Oct. 10, 1858.

[2] Letter of Cardinal Barnabo, Freeman's Journal, Oct. 23, 1858. See also Nov. 20, 1858. Cath. Mirror, April 16, Dec. 21, 1859. Guardian, Mar. 3, 1869.

Roman Pontiff had begun, and what he had so earnestly promoted in deed and word."

The house and church thus assigned for the future training of students from the United States stand in a central and healthy part of Rome near the great institutions which they would frequent. The Catholics of the United States undertook to furnish it suitably, establish a fitting library, and create a fund for its maintenance. In Rome "the clerical student is surrounded by everything that can elevate taste, enlarge the mind, and strengthen the faith." "Her numerous colleges, monasteries, and academies afford him frequent opportunities of listening to disputations on theology and philosophy, and to the lectures of distinguished scholars on literature, history, and science."

Collections were made in the different dioceses and the requisite fitting up of the college followed. During the year 1859 the choice of a rector occupied the minds of those in authority, and of fifteen presented by members of the American hierarchy, the Sacred Congregation de Propaganda Fide, with the approval of the Pope, selected Very Rev. William McCloskey, a native of New York State, and at the time Professor of Moral Theology at Mount St. Mary's Seminary. The college was opened by Cardinal Barnabo on the eve of the Immaculate Conception, the students being under the care of a protector. The paternal heart of Pius IX. was greatly consoled by the hope that the new institution would prove an efficient means in spreading and maintaining the faith in the United States. It was honored on the 20th of January, 1860, by Pope Pius, who came in state to offer the holy sacrifice in the college church dell' Umiltà. He was received by several cardinals, with Mgr. Bedini, Rev. Dr. Smith, the acting rector, by Bishop Bacon of Portland, and

by the Bishop of Liverpool. After his collation, addresses were made and then the Sovereign Pontiff spoke touchingly of his position and the zeal of his predecessors for the diffusion of the faith.

Though the college had thus been opened and begun its useful work, the collections in the United States proved insufficient to maintain it properly. When the distracted state of the country in 1862 checked the movement here, the Rector of the College found it necessary to borrow five thousand dollars in order to provide for the forty-one students then within its walls, several of whom had won distinctions at the public examinations of the Propaganda, and who were all commended for zeal and piety.[1]

Maryland was not a State where new churches were constantly rising, yet, in 1855, corner stones of new buildings for divine worship were laid in Baltimore, at Georgetown, in Kent County, Long Green, and at Clarksville. The church of St. Bridget, at Canton, was dedicated on the 8th of July.[2]

During the summer of 1855 Archbishop Kenrick made extended visitations.

Colonel Bernard U. Campbell, a Maryland Catholic, known and honored by all in social and business circles, died in 1855, in his sixtieth year. He deserves lasting remembrance for his life-long efforts to collect and preserve the material for the history of the Church in the United States. Patient, accurate, sound in judgment, clear and interesting in his statement of facts, his contributions have been a great storehouse for later writers.[3]

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[1] Cath. Mirror, Oct. 11, 1862; Brownson's Review, xvii., p. 253.

[2] Metropolitan, iii., pp. 327, 708.

[3] Col. Campbell published nothing in book form, but his life of Archbishop Carroll, begun in the U. S. Cath. Magazine, and other contribu-

By a rule of the Catholic Church no priest coming into a diocese can officiate at the altar or say mass without the authority of the bishop of the diocese where he intends to stay. Washington, being the capital of the United States, occasionally received priests from other countries to whom this rule applied. General Walker, an American adventurer, made himself for a time President of Nicaragua, and sent a priest as his envoy to the United States. This ecclesiastic applied to the Archbishop of Baltimore for faculties to say mass, but Most Rev. Dr. Kenrick absolutely declined.

In 1856, an infamous petition was presented to the Maryland House of Delegates, aiming to harass and subject the devoted religious women in our convents to the visitation and examination of brutal men who sought only to destroy the institutions. It was laid on the table by a vote of nearly four to one.

To defeat the scheme more effectually the petition was referred to a committee, which unanimously reported that, in their opinion, the charges were groundless, that the laws and courts were entirely adequate to protect any person or persons detained against their will, and that no further legislation was necessary.

Several churches were dedicated in 1856–57, and the Catholic population of Baltimore was then estimated at 80,814, for whose use there were thirteen churches. A church destroyed by fire was rebuilt and dedicated in September, 1857. At Mount St. Mary's, Emmits-

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tions to the periodicals of the day, and his papers read before the Maryland Historical Society, are a lasting monument. To me the aid afforded by him in life, by his printed work, and by many of his transcripts and collections, has been incalculable.

burg, the corner stone of a new church was laid, and another in Baltimore for a German congregation.

The venerable Cathedral witnessed, during the year 1857, the consecration of Bishop Elder of Natchez and Bishop Barry of Savannah, and the next year of Dr. Verot as Bishop of Danabe and Vicar Apostolic of Florida.

Georgetown College continued to enjoy reputation and success, but in November, 1857, it lost one of its most eminent professors, Father George Fenwick, a priest of remarkable literary attainments, and of the ability to imbue young men with a love of letters.

Early in 1858, Archbishop Kenrick established in his diocese the devotion of the Forty Hours, during which the Blessed Sacrament is exposed for that term commemorating the time our Lord remained in the Sepulchre. Originating with a pious Capuchin, then adopted by St. Charles Borromeo to attract the faithful from the excesses of Carnival time to prayer and recollection, promoted by St. Philip Neri and St. Francis de Sales, this devotion, first practiced in this country early in the last century at Natchez, had never been regularly established. The action of Archbishop Kenrick led to its general introduction, to the great benefit of religion.[1]

The Ninth Provincial Council of Baltimore opened May 2, 1858. With the Archbishop Most Rev. Francis P. Kenrick, there were present Bishops O'Connor of Pittsburgh, McGill of Richmond, Neumann of Philadelphia, and his coadjutor Bishop Wood, Young of Erie, Barry of Savannah, Lynch of Charleston, and Rt. Rev. Augustine Verot, Vicar Apostolic

[1] Metropolitan, iv., pp. 133, 578, 513; v., pp. 455, 582, 767; Freeman's Journal, June, Aug., 1857; History of Georgetown College, p. 193.

of Florida, as well as Rt. Rev. Boniface Wimmer, Abbot of St. Vincent, of the order of St. Benedict, and the Superiors of the Jesuits, Redemptorists, Dominicans, and Passionists. Bishop Whelan of Wheeling was absent in Europe.

Among the subjects discussed was a petition to the Pope to dispense perpetually with the abstinence on Saturday, which had been temporarily suspended; to affirm by a decree the verbal exemption of soldiers and sailors in the American army and navy from abstinence except on Ash Wednesday, the last three days of Holy week, the vigils of the Assumption and Christmas. The Archbishops and the Bishops of Philadelphia, Pittsburgh, Wheeling, Charleston, and Savannah, agreed to send sixteen students to the American College in Rome and pay a stated sum for their maintenance. The matter of a translation of the Bible was also taken up; great praise was given to that in course of publication by Archbishop Kenrick, but as it was understood that Rev. John Henry Newman, of the Oratory, an acknowledged master of the purest English style, was about to devote himself to the important work of preparing a new translation, a committee of Bishops was appointed to open correspondence with the English-speaking Bishops of the world and secure a general action. Unfortunately Cardinal Newman never began the work, Archbishop Kenrick's text has never been printed for general use, and is known only to scholars. The Bibles issued by publishers have been so constantly altered that the English-speaking Catholic body has a host of discordant Bibles, resembling only in name the Douay Bible.

The Holy See, through Cardinal Barnabo, acting on the request of the Council, granted to the see of Baltimore the prerogative of place in Councils or meet-

ings of any kind held by the Archbishops and Bishops of the United States, and the right of placing his throne above even Archbishops older by date of consecration. The requests in regard to abstinence were granted.

As Alexandria had at this time been restored to Virginia, that portion of the District of Columbia was detached from the diocese of Baltimore and placed under the jurisdiction of the Bishop of Richmond.[1]

The Congregation of the Most Holy Redeemer was now firmly established in the country, vocations were numerous, there being from twelve to sixteen candidates in the novitiate, and occasionally more; while in the House of Studies at Cumberland there were at this time fifty-three pursuing their ecclesiastical course. All this was the growth of ten years. The congregations and districts confided to them by the Bishops were increasing, and their missions, given in churches throughout the country, produced great fruit.

On the 6th of October, 1858, Mount St. Mary's Seminary and College put on the robes of gladness to celebrate the fiftieth anniversary of its establishment by Rev. John Du Bois. Addresses were delivered by Rev. President McCaffrey, James McSherry, Esq., poems in English and Latin, by George H. Miles, Esq., and Rev. Dr. Charles C. Pise, and an eloquent sermon preached by Rev. A. L. Hitselberger. The services drew to the mountain Archbishop Hughes,

[1] Decretum S. Congregationis de Propaganda Fide, Aug. 15, 1858. Concilium Baltimorense Provinciale, IX. habitum anno 1858. Baltimore. There was also action as to solemn vows of religion, as to reserving the Blessed Sacrament in convent chapels, and in regard to clergymen acting as physicians. Metropolitan, 1858, p. 325; Berichte der Leopoldinen Stiftung, xxx., p. 41; Freeman's Journal, May 5, 1858.

[2] Berichte der Leopoldinen Stiftung, xxx., p. 41. The Jubilee at Mount St. Mary's, October 6, 1858; New York, 1859.

Bishops Carrell, Elder, Loughlin, McCloskey, McFarland, and Wood, with a hosts of priests and laymen, alumni of the College.[2]

On the 18th of January, 1859, Hon. Isaac Toucey, Secretary of the Navy, to whom Dr. Jedediah V. Huntington, an eminent Catholic writer, had appealed, relieved the Catholic cadets of the Naval Academy at Annapolis from religious persecution. They had petitioned for their religious rights, but were compelled to attend Protestant service and not permitted to hear mass on Sundays. Secretary Toucey wrote: "The Department has issued an order which will permit the youths at the Academy of the Catholic persuasion, to attend divine worship on Sundays at churches of their own faith." [1]

Rock Hill Academy extended its buildings and the Sisters of Charity had plans prepared for a grand hospital near Mount Hope Asylum. The following year saw a new asylum erected there and the corner stone of St. Joseph's Orphan Asylum laid.

In his Lenten Pastoral Archbishop Kenrick called attention to the necessity of providing for the American College, and directed a special collection for its temporary maintenance. He also dwelt on the necessity of prayer for the Sovereign Pontiff amid the difficulties by which he was environed. With his suffragans he not only issued a pastoral to his flock but also addressed a letter to the venerable Pope, expressing their sympathy, a letter which, as he stated, afforded him great comfort and joy.[2]

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[1] Secretary Toucey to J. V. Huntington, Jan. 18, 1859; Cath. Mirror, Feb. 26, 1859.

[2] Pastoral, Cath. Mirror, Feb. 11, 1860; Pastoral, July 14, 1860; Letter of the Archbishop of Baltimore, etc., to the Pope, July 5, 1860; Reply of Pius IX., Aug. 16; Ib., Sept. 23, 1860; See Nov. 3, Dec. 15.

Old shrines of religion dear to the Catholic heart from the colonial days of oppression, like Boone's chapel, where Archbishop Carroll was baptized, and Reeve's chapel in Charles County, were replaced by solid and becoming churches, Holy Rosary and St. Peter's. New churches called for by the growth of the Catholic body rose at Mechanicstown, Locustpoint, Hagerstown, Fell's Point and Hill Top, while in the City of Washington the fine church of the Fathers of the Society of Jesus was dedicated to St. Aloysius, and the corner stone laid for St. Paul's in Baltimore.

The condition of the Sovereign Pontiff induced the Archbishop in November to direct the recitation of special prayers for him.[1]

Early in January, Maryland lost the eloquent Jesuit Father James Ryder, a native of Ireland, long identified with Georgetown College, where, after filling several chairs as professor, he had directed the institution most successfully as president. He founded the Philodemic Society, and inspired the young men to celebrate the landing of the Maryland Pilgrims, and thus led to the exercises at old St. Mary's which made the founders of the province generally known and revered. Father Ryder was also for a time Provincial of his order. He expired in Philadelphia on the 12th of January, 1860.[2]

THE CIVIL WAR IN AMERICA.

The year 1860 had been one of great political excitement in the United States, and as the time for the Presidential election drew nigh, the patriotic lovers of their country were filled with gloomy forebodings, as

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[1] Cath. Mirror, Apr. 16, Nov. 19, 1859.

[2] J. F. McLaughlin. "Eulogy on Rev. Dr. Ryder, S. J." Washington, 1860; History of Georgetown College, New York, 1891, p. 125, etc.

a division of the republic or war became certain. The North and the South were filled with animosity against each other. There had been a jealousy between the two sections from the commencement. The selection of the Federal District was a compromise between them. The war with England in 1812, favored by the South, was so bitterly opposed in New England that the withdrawal of the Northern States was openly debated and a convention called at Hartford gave evidence of the feeling. The passage of a tariff act by Congress, which discriminated against the South, led South Carolina to refuse to pay duties, and only the stern decision of President Jackson prevented an open rupture. Gradually the great question between the North and South became that of slavery. Human bondage had prevailed in all the original thirteen States, but as the use of slave labor was less economical and less productive at the North, the slaves were gradually emancipated in all the States north of Maryland. In the territory northwest of the Ohio, the existence of slavery was prohibited by an organic act of the Continental Congress. The country west of the Mississippi, acquired from France and Spain, under whom slavery prevailed, became a subject for debate in Congress when it was proposed to admit Missouri as a State. The patriotism and ability of Henry Clay warded off the danger by a compromise, which permitted slavery south of a fixed line, and excluded it forever from States to be formed north of that line. When the country west of Missouri was opened to settlers, the question came up again as to the proposed States of Kansas and Nebraska. Settlers from the North and South poured into Kansas, each side determined to have the new State suit its views.

While the advocates of slavery and the Free State

men were engaging in actual hostilities, the whole country was excited. More than three thousand Protestant ministers in New England sent a petition to Congress against the passage of a compromise bill which left the question of the admission of slavery to the people after the admission of Kansas and Nebraska as States. Pulpits even echoed with appeals for money to send rifles to the Northern men in Kansas. The very persons who should have labored for peace were practically hurrying men to strife and bloodshed. They were the same class who had as persistently and frantically inflamed the public mind against the Catholic church and its adherents. Churches were rent asunder. Those at the North and South would hold no communion with each other.

In this excitement the Catholic clergy and people had taken no part. Archbishop Hughes wrote truly:

"If, unhappily, an event which is sometimes alluded to as a possible contingency, namely, a division of the country, should ever take place, the Catholics will have had no voluntary part in bringing about such a calamity. We trust that it will never occur. Should it ever unfortunately happen, it will not be by their co-operation."[1] After the war had ended, Bishop Lynch of Charleston could say to Secretary Seward: "I am not conscious of ever having said or done anything to originate the war, to exacerbate it, or to prolong it an hour.[2] The Freeman's Journal, an influential Catholic paper, said as early as 1856: "On the question of slavery Catholics alone are agreed at the North and at the South, and this is not the result of any labored attempts to enforce unanimity—it is

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[1] Close of "The Catholic Press" as originally written. The Archbishop altered it in the proof, and I kept both the proof and alteration.

[2] Bishop Lynch to Hon. W. H. Seward, June 24, 1865.

spontaneous. Right views commend themselves naturally to the minds of men who receive the universal teaching on this subject and who do not allow themselves to be led astray by abstract disquisitions or hearken to the voice of self-elected exponents of the Divine law as they understand it."[1] "We might allude incidentally to one fact pregnant with meaning to all Southern men at the present crisis," wrote the oldest Catholic paper, the Miscellany. "Catholics as such are the only religious body exempt from fanaticism on the slavery question and bound by their creed to the support of the Constitution."[2] During the war the attitude of the Church was Christian and patriotic. "In the very beginning of the war," wrote Bishop Spalding to Rome, "our Bishops in more than one provincial council publicly and officially declared in their pastorals that they had nothing, and the Catholic Church had nothing, to do with the causes which had induced the war, and that they would not on any account enter into the matter, except by daily prayers fervently recited before the holy altar for the public good, and for the return of peace and prosperity. This declaration on their part had a most happy effect on the public estimation, when all compared the difference between the true Catholic Church of all times and all nations and the local sects of yesterday, which furiously took one side or other in the midst of the tempest and fire and blood of war. Our holy Church thus truly showed itself the Church of God, who is not Deus dissentionis sed pacis et charitatis."[3]

When the two sections of the country were arrayed

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[1] Freeman's Journal, February 9, 1856.

[2] U. S. Cath. Miscellany, October, 1856.

[3] Bishop Spalding's Dissertazione nella Guerra Civile Americana, 1863.

against each other in actual war, the Catholic clergy hastened to give their services in the camp, the battle-field, the hospital, and the prison. Sisters left their quiet schools, their hospitals, and asylums, to minister to the sick, wounded, and dying, who in thousands needed their aid. The battlefields in various dioceses will thus record their services.

The fanatical spirit which had animated the men of the North and their instigators at Charlestown, Bath, Philadelphia, Newark, led some of the officers and soldiers wantonly to injure and destroy the Catholic churches, schools, and convents in the South where the faithful were few and poor. Catholics and the Catholic Church had done nothing to cause the war; they did much to mitigate its horrors, and keep Christian lessons before the soldiers; they suffered great losses as their reward on earth.

When the war actually opened, Archbishop Kenrick, "in consideration of the disturbed state of the country, which is threatened with the calamities of civil war," directed the prayer of peace to be added in the mass until further notice. He recommended to all religious communities the daily recital of the Litany of the Saints for the same purpose, and to all the faithful earnest prayer to God to direct the counsels of our rulers and all those in authority to peace.[1]

Thus throughout the country, at the call of the Church, clergy and people united in prayer to God to arrest the fratricidal conflict and restore peace to the land.

Troops from Northern States poured into Maryland on their way to the seat of war. Georgetown College

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[1] Circular, April 23, 1861; Cath. Mirror, April 27.

saw many of its students depart, and in May several of its buildings occupied by the Sixty-ninth and Seventy-ninth New York regiments, the former nearly all Catholics, with Rev. Thomas Mooney as chaplain, and edifying in their conduct.[1]

As the camps formed around Washington contained many Catholic soldiers, priests from the college and others visited them to say mass and attend the sick. Their services were still more required after the battle of Bull Run in July, which filled the hospitals with wounded and dying men.[2] To meet the wants of the Catholic soldiers in the army application was made by Archbishop Kenrick to Rome, and Pope Pius IX., by his rescript of August 1, authorized the respective dioceses to give the priests selected as army chaplains and accompanying the regiments from each State, faculties to be exercised on the march, and for two months after reaching the main army, when their powers were to cease unless renewed by the Bishop in whose diocese they happened to be, or unless it was impossible to reach the local Bishop or communicate with him.[3]

Amid all the din of arms Archbishop Kenrick made a visitation in the southern counties, confirming in many churches, among others in St. Peter's, Beantown, recently erected on ground left by Thomas Courtney Keeves, and Nanjemoy, where Father Samuel Barber, S. J., had about a year before reared one

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[1] History of Georgetown College, New York, 1891, p. 204.

[2] The old spirit prevailed, and the Catholic priest zealously discharging his duty often felt its effects. Thus the Dominican Father, M. F. McGrath, Chaplain of the Military Hospitals, found it necessary to defend himself publicly against a charge of disloyalty made by a member of Congress. Cath. Mirror, March 25, 1862.

[3] Rescript, Aug. 1, 1861. Cath. Mirror, Sept. 21, 1861.

dedicated in honor of St. Ignatius. He subsequently visited other portions of his diocese.

When later in the year President Lincoln appointed a day of humiliation, fasting, and prayer, the Archbishop, in a circular addressed to the clergy of his diocese, directed the collect for any tribulation and Archbishop Carroll's prayer for the authorities to be recited on that day, and the latter prayer to be recited on all Sundays at the parochial mass.

Mother Mary Catharine Wynne, who established the first house of the Sisters of Mercy in the diocese of Baltimore, and who had won general esteem by her virtues and ability, died at the convent in Baltimore, September 28, 1861. What services the Sisters of different communities were in these sad days unostentatiously rendering may be judged from the fact that thirty-four Sisters of Charity left Baltimore together on the 20th of July, 1862, to devote their experienced services to the sick and wounded in General McClellan's army, and that nearly fifty more were sent to other points.[1]

In June, on the feast of the holy Apostles St. Peter and St. Paul, Archbishop Kenrick, in a pastoral, urged his flock to consider the condition of the Sovereign Pontiff and the necessity of aiding him by prayer and collections of Peter's Pence, and especially by entering the Arch-confraternity of St. Peter. Later in the year he called for a collection throughout the diocese to sustain the American College at Rome.

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[1] Ibid., June 29, Sept 6, Oct. 5, 1861, June 28, 1862. Father Samuel Barber, S. J., had been many years professor in Georgetown, President of Gonzaga College, Washington, Master of Novices, and active in the work of the ministry. He died at St. Thomas' Manor, Feb. 23, 1864, in his forty-ninth year.

After the second battle of Bull Run much of the buildings of Georgetown College and even Trinity Church near it were seized by government for hospital purposes. St. Aloysius' Church was also demanded, but St. Aloysius' Hospital was at once erected. Subsequent battles increased the number of patients, and it was not till February, 1863, that the church and college buildings were restored. Sixty Sisters of Charity were sent from Baltimore to attend the hospitals in and around Washington, and others were summoned to Baltimore to attend the military hospital there.

An evidence of the hostility of many of the government officials was brought out in a curious case, where a Catholic was prevented from obtaining his goods from the Customhouse, because he would not swear on a cross. This he refused to do, as he considered it a wanton insult, based on intense ignorance and bigotry. When he transferred the goods to another to get them passed, the government attempted to seize them, but the case came before Judge Giles in the United States Court and then the District Attorney saw the full disgrace of the proceedings: he waived all claim on the part of the government.[1]

During the spring of 1863 Archbishop Kenrick seemed to enjoy his usual health. He ordained several of the young Redemptorists at Annapolis, and in May convened the priests of his diocese for a clerical retreat. In consequence of the President's proclama-

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[1] Cath. Mirror, June 28, Oct. 11, 1862; Mar. 21, 1863; Cath. Herald, July 5, 1862, Oct. 25, 1862; History of Georgetown College, p. 207. Another evidence was the visit of Provost Marshals to Catholic educational institutions to make boys take an oath of allegiance! Cath. Mirror, June 20, 1863. Another, the profanation of Holy Rosary Church near Marlboro, Md., Cath. Herald, Oct. 7, 1863.

tion he ordered the prayer for the authorities, and the Litany of the Saints, to be recited in all the churches, and directed the faithful to be exhorted by humiliation and prayer to endeavor to appease the Divine anger, and to obtain a return of peace and prosperity, with a great increase of spiritual blessings for our whole country.

The Diocesan Synod met on the Feast of the Ascension, and, after a pontifical mass by the Most Reverend Archbishop, the statutes were read to the assembled clergy by the Superior of the Seminary of St. Sulpice, who had been appointed promoter. Suggestions were made by several priests and adopted. The clergy, through the promoter, asked that Dr. Kenrick's revised version of the Bible should be adopted as the only one authorized for the diocese. Conferences for the clergy were established and regulations made as to pews, banns, marriages, the use of churches for concerts, the approbation requisite for the publication of prayer-books, the Benediction of the Blessed Sacrament, confessions, and the necessity of proper faculties for saying mass, without which no priest was to be allowed to officiate in churches. The cultivation of vocations to the priesthood was impressed on all.[1]

Work on the portico of Baltimore Cathedral had been going on for some time, and in June, 1863, the ten columns were raised, under the direction of Eben Naxon, who had made designs after a careful study of the drafts and plans of Mr. Latrobe, the original architect of the building.[2]

Archbishop Kenrick, in the early part of June, gave

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[1] Synodus Diœcesana Baltimorensis, mense Maii, 1863, habita Baltimori, 1863. Cath. Mirror, Jan.—June, 1863.

[2] Cath. Mirror, June 20, 1863.

confirmation in several churches at Baltimore, Washington, and Alexandria. On the 7th of July he retired to rest in his usual health and cheerfulness, but in the morning all were shocked to find only his lifeless remains. The piety, humility, and charity which marked his life, with his absolute devotion to his sacred duties, had been a long preparation for death. These pages have traced his career in Kentucky, in Philadelphia, and Baltimore. In the latter diocese he established the Infant Asylum, Aged Women's Home, St. Agnes' Asylum for Destitute, and introduced the Sisters of Mercy. His reputation for learning placed him among the highest. Thoroughly versed in Latin, Greek, Hebrew, he spoke French, Spanish, Italian, and German fluently. He gave the Church in the United States excellent dogmatic and moral theologies, a new English version of the Bible, with critical notes, a vindication of the Catholic Church, a noble work on the Primacy of the Apostolic See, treatises on Baptism and Justification. His controversial works were marked with great learning, calmness, and charity.

The requiem was offered by the Rt. Rev. Richard Whelan, Bishop of Wheeling, Bishop Timon of Buffalo pronouncing the eulogy, his old and devoted friend, Rt. Rev. Michael O'Connor, being present in the sanctuary. Bishop Timon dwelt on his disinterestedness. "He was disinterested in everything; he sometimes even gave away his clothing; money he could not keep. It was well it was so. A poor but good priest came to him, who had not a place in which to lay his head. If the dead were living he would by no means allow me to tell you the circumstances. The priest had no vestments; the Archbishop gave them to him. He gave them away, but

he thought none knew it—they were replaced. A poor Bishop on his way to Rome stopped with him. He was without due vestments; the venerable Archbishop again gave away. I could not tell you, for it would keep you too long, how mortified was his hidden life, how he buried all his learning, all his talents, in Christ Jesus. He had always time for prayer and all his duties." [1]

VERY REV. HENRY BENEDICT COSKERY, ADMINISTRATOR, 1863–1866.

On the death of Archbishop Kenrick, Very Rev. H. B. Coskery became again Administrator of the diocese of Baltimore, sede vacante. He was born at Hain's Farm, Middleburg, July 19, 1808. Entering St. Mary's Seminary he was ordained in 1834 and was first stationed at Belair, then at Ellicott's Mills, where he built St. Paul's Church. He was called to the Cathedral in 1839 by Archbishop Eccleston, who in time made him Vicar-General. He held this position under Archbishop Kenrick, and subsequently under Archbishop Spalding. Though appointed Bishop of Portland in 1854, he returned the bulls. He died while again Adminstrator of the diocese, February 27, 1872.[2]

During his administration the Sisters of Charity completed the central building and north wing of their new Mount Hope Retreat on the Reisterstown road near Baltimore, one of the finest asylums in the country for the insane.

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[1] Cath. Mirror, July 11–August 15, Oct. 31, 1863; Cath. Herald, July 18, 1863. When Henri de Courcy's Sketches of the Catholic Church appeared, Archbishop Kenrick wrote to him to protest against the insertion of an anecdote of his charity, taken from Father Mazzuchelli's work, without absolutely denying its correctness, and Mr. de Courcy had it suppressed in the next edition.

[2] Cath. Mirror, Mar. 2, 1872.

The Carmelite Nuns also carried out a plan approved by the late Archbishop, and on the 29th of September sent a colony under Mother Gabriel to found a new Carmel in St. Louis.

On the 21st of February, 1864, a Universalist church on Calvert Street which had been purchased by the colored Catholics was dedicated to God under the invocation of St. Francis Xavier by the Very Rev. Administrator.[1]

MOST REV. MARTIN JOHN SPALDING, SEVENTH ARCHBISHOP OF BALTIMORE, 1864–1866.

When the see of Baltimore became vacant by the death of Archbishop Kenrick, the government of the United States, which had through its civil and military officials evinced in many cases unfriendliness to the Church, attempted to interfere at Rome in the appointment of his successor. The unwarrantable intrigue failed. The Holy See selected Rt. Rev. Martin J. Spalding, Bishop of Louisville, to occupy the see of Carroll. His learning, his virtues, his prudence in a border State, where his flock was politically divided, as well as his Maryland origin, all fitted him for the dignity. The choice was welcomed by the American hierarchy, as well as by the clergy and laity of the diocese of Baltimore. "In receiving you," wrote the Very Rev. Administrator, "it will not seem to us that we are receiving a stranger, but a long known and tenderly loved father. With one acclaim of joy, Baltimore will greet you, her seventh Archbishop."

He received on the 11th of June the papal rescript

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[1] Currier, "Carmel in America," Baltimore, 1890, p. 266; Cath. Mirror, Sept. 19, 1863, Feb. 27, 1864. The arrest of Messrs. Kelly and Piet, who were sent to Fort McHenry on a frivolous charge, caused a temporary suspension of the Catholic Mirror.

which promoted him to the see of Baltimore. Though reluctant to break the associations with his native State and the clergy whom he knew so well, he yielded, and took possession of his new see on the 31st of July, 1864.

He soon began his visitations, which were interrupted by illness, and issued an earnest circular to arouse the faithful to maintain the orphan asylums. His pastoral in the spring of 1865 explained the famous Encyclical of Pope Pius IX., and announced the jubilee.

The diocese had many charitable institutions, but it was felt that a House of the Good Shepherd was needed. Archbishop Spalding had seen and admired the patient work of the Sisters in recalling sinful women to a Christian life. The Mother General of the Sisters had approved the establishment of a house in June, 1864. A large old private mansion with grounds occupying nearly a square were given for the purpose by Mrs. Emily McTavish. Sister Mary Ignatius as Superior, with four other sisters, left the convent in Louisville, and on the 4th of August, 1864, took possession of the new convent, entering immediately on their charitable work.

Archbishop Spalding received the pallium at the hands of Bishop Wood of Philadelphia on the 22d of March. When the next month saw the assassination of President Lincoln, he issued a circular in which he reminded his flock of the duty "of uniting with their fellow-citizens in whatever may be deemed most suitable for indicating their horror of the crime and their feelings of sympathy for the bereaved.[1] We

[1] Letter of Sister Mary Ignatius, Cath. Mirror, Feb. 25, 1865; Ib., Aug. 6, 1864–April 22, 1865.

also invite them to join together in humble and earnest supplication to God for our beloved but afflicted country."

Yet almost immediate attempts were made through the press and otherwise to charge the Catholics of lower Maryland with having been parties to a general conspiracy against the late President. Absurd as the calumny was, it undoubtedly led to the arrest and execution of Mrs. Surratt by order of a military tribunal.

When President Johnson appointed a day of humiliation and prayer, the Archbishop issued a circular prescribing the services for the occasion.

During all this period, when Catholics lived in constant alarm, new churches were begun at Westminster, Mount Savage, and Baltimore; the Immaculate Conception and St. Bartholomew's were dedicated.[1]

On the 24th of May, Archbishop Spalding convened the sixth synod of the diocese, in which nineteen statutes were promulgated. At its close he issued a pastoral to his flock explaining the statutes on cultivating vocations to the priesthood in families, and preparing children duly for their first confession and communion, on honoring the patronal feast in each church; on the Associations for the Propagation of the Faith and the Holy Childhood; on Christian marriage, funerals, and the number of neglected children constantly lost. He also exhorted the faith-

[1] After Mrs. Surratt's cruel death a government detective endeavored to entrap a priest into an expression of opinion to justify his arrest. The reign of terror was so complete that Archbishop Spalding wrote to Rev. J. A. Walter, who attended the poor victim to the scaffold, not to assert her innocence. Rev. J. A. Walter, in the U. S. Cath. Historical Magazine, iii., p. 353; Archbishop Spalding to Rev. J. A. Walter and reply. See Cath. Mirror, Apr. 29, Oct. 21, 1865.

ful to respond generously to the call for aid to the Sovereign Pontiff.

Some eminent Catholics dropped away, among whom may be noted Hon. Roger B. Taney, Chief Justice of the Supreme Court of the United States; Father Larigaudelle Dubuisson, S.J., once president of Georgetown College, and Rev. Leonard Obermeyr.[1]

In September the Archbishop exhorted his flock to contribute liberally to aid their fellow-Catholics in the South, who, greatly reduced in numbers, were struggling to rebuild the churches and institutions destroyed during the war.

A strange exhibition of fanaticism was made toward the close of the year when Dr. Stokes, the attendant physician of Mount Hope Hospital, and Sister Mary Blenkinsop, the superior of the institution, were indicted in the Criminal Court of Baltimore City for cruelty to patients. The better to secure a conviction the State removed the cases to Towsontown, but after protracted delays, when the case came on, the evidence was so utterly flimsy that the State abandoned the prosecution.[2]

With the year 1866, preparations began for holding the second Plenary Council in the reopened Cathedral, Archbishop Spalding having received letters appointing him Apostolic Delegate to preside at its sessions.

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[1] Acta Synodi Diœcesanæ Baltimorensis Sextæ; una cum constitutionibus ab illustrissimo ac reverendissimo Martino Joanne Spalding, Archiepiscopo Baltimorensi, latis et promulgatis. Baltimore, 1865. Pastoral Letter, Cath. Mirror, June 19, 1865.

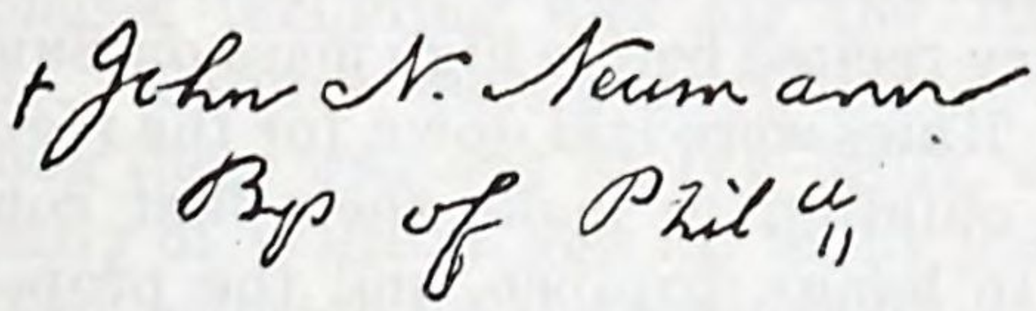
[2] Didier, "Report of the Trial of Dr. Wm. H. Stokes and Mary Blenkinsop, physician and Sister Superior of Mount Hope Institution," Baltimore, 1866; Cath. Mirror, Dec. 23, 1865, Feb. 24, 1866; Spalding, "Life of the Most Rev. M. J. Spalding, D. D., Archbishop of Baltimore." New York, 1873, pp. 268-297.

CHAPTER III.

DIOCESE OF PHILADELPHIA.

RT. REV. JOHN NEPOMUCENE NEUMANN, FOURTH BISHOP, 1852-1860.

THE diocese of Philadelphia, long embarrassed by troubles from within, had, under the care of Rt. Rev. Dr. Kenrick, entered on a career of prosperity and spiritual progress that not even the most terrible and cruel assaults from without could check. To succeed the learned and devoted prelate who had achieved so much, the Sovereign Pontiff selected Father John Nepomucene Neumann, of the Congregation of the Most Holy Redeemer, a priest of great piety, solid



SIGNATURE OF BISHOP NEUMANN.

virtue, learned, devoted, and experienced. He was rector of St. Alphonsus', Baltimore, when the bulls arrived with an imperative order requiring their acceptance, and he was consecrated in that church on Passion Sunday, March 28, 1852, by Archbishop Kenrick of Baltimore, with Rt. Rev. Bernard O'Reilly of Hartford and Rev. Francis L'homme as assistants. He proceeded at once to Philadelphia, where he was received by a committee of the clergy and escorted to his residence, his known aversion to all pomp or parade preventing any display. One of his first acts

was to visit the prison, where his prayers and pleadings at last induced two convicted murderers to prepare for death by approaching the sacraments. In his touching pastoral to his flock Bishop Neumann recommended the great work of the Cathedral, praised the exertions already made for parochial schools, and urged all congregations to erect those needed institutions. He also announced the jubilee granted by the Pope.

From the outset Bishop Neumann felt his inability to manage the financial affairs of a large diocese, and saw that his cloistered life had unfitted him for impressing the faithful or inspiring great and needed works.[1]

In his diocesan synod, held April 20 and 21, 1853, Bishop Neumann directed the Devotion of the Forty Hours to be observed by all churches in turn. The Litany of the Blessed Virgin was directed to be sung or the rosary recited before high mass on Sundays and holidays. Rules were laid down for the regular preparation of children to make their first communion, in regard to banns, baptism, and the proper care of churches. The society for the conversion of all in this country out of the true fold, and that for the Propagation of the Faith, were earnestly recommended; and the necessity of establishing parochial schools was impressed on all pastors of churches.

To many the introduction of the Devotion of the Forty Hours seemed premature, but an almost miraculous circumstance encouraged the Bishop. He issued a pamphlet containing a history of the devotion, with the manner of conducting it, the prayers being given in Latin and English. The devotion was first cele-

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[1] Bishop Neumann to Archbishop Kenrick, Aug. 25, Nov. 26, 1852.

brated in the church of St. Philip Neri. The faithful manifested their love for Our Lord not only by attending the public exercises, but by the steady influx of worshipers throughout the day. Encouraged by this, other churches zealously entered into the devotion, stimulated in 1855 by the grant to the faithful of the diocese of the same indulgences as were gained by those who performed it in Rome. Bishop Neumann's devotion to Our Lord in the Holy Eucharist led him also to establish in 1855 the Arch-confraternity of the Blessed Sacrament.[1]

His visitations extended to the larger congregations every year, to the smaller every two years. By the experience thus acquired he knew perfectly well the state of each parish, and had it accurately mapped out. At all stations where there were enough Catholic families he encouraged the building of churches. Under this impulse churches were begun or completed in many places, including one for the Italians in Philadelphia. Twenty were put up during the first year. Among these was one at Ivy Mills, where the Catholic family of Willcox had for many years given a room in their mansion for the regular offering of the holy sacrifice. There could have been few Catholics in the neighborhood, as the congregation remained small till about 1842, when we find Bishop Kenrick confirming thirty there. Ten years later the congregation had increased to five or six hundred, and St. Thomas's Church was erected and dedicated, August 28, 1853.[2]

When Bishop Neumann took possession of the see, Trinity Church was under an interdict. Litigation

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[1] Acta Synodi Philadelphiensis Quartæ habitæ die 20 et 21 Aprilis, 1853.

[2] Papers from Mrs. D. W. Odiorne.

was going on, and the counsel for the malcontents indulged in the most virulent abuse of the holy Bishop, treating him and all who upheld Catholic discipline as odious Jesuits. Bishop Neumann saw no way to save the faithful except to organize a new congregation, after Archbishop Bedini, the nuncio of the Pope, failed to adjust the differences at that church.

The Bishop took great interest in the welfare of the religious communities, and their educational and charitable work, and it was with great regret that he saw the Visitation Nuns close their academy and withdraw from the diocese. Soon after his arrival he organized a "Committee for the Education of Catholic Youth," consisting of the pastor and two laymen from each church. He personally visited the schools, to be assured of their efficiency.

The seminary of the diocese established by Bishop Kenrick had been for eleven years directed by the Priests of the Congregation of the Mission. About the time of the accession of the Bishop their reduced numbers compelled these Fathers to withdraw. Bishop Neumann then organized a faculty for this important institution, Rev. William O'Hara, D. D., becoming rector and principal professor down to 1861. Younger or less advanced students had been sent to St. Charles's College in Maryland, but Bishop Neumann in time secured the Aston Ridge Female Seminary at Glen Riddle, which became the preparatory seminary, under Very Rev. Jeremiah F. Shanahan.

St. Joseph's College, opened by the Fathers of the Society of Jesus in 1851, was regularly chartered in 1854, but did not attain the expected success.

Bishop Neumann was alive to all wants of his diocese; he planned an Infant Asylum and a Hospital

for Immigrants. He introduced the Sisters of the Holy Cross, from Le Mans, France, to take charge of an industrial school, and Sisters of Notre Dame, from Namur, and Sisters of the Immaculate Heart of Mary to direct parochial schools. On the 9th of April, 1855, acting on the suggestion of Pope Pius IX., he formed a community of Sisters of the Third Order of St. Francis, to visit and care for the sick, and, where necessary, undertake other charitable and educational work. This community now numbers many convents and several hundred members in various parts. New churches were still planned or erected in many places, as at Lykenstown, Delaware, Lancaster, Fremont, Pottstown, Hawley, Tamaqua, and Ashland, Bishop Neumann, who had a horror of extravagance and debt, keeping a vigilant eye against all rashness.

In obedience to a formal invitation Bishop Neumann set out for Rome in October, 1854, to be present at the solemn promulgation of the dogma of the Immaculate Conception of the Blessed Virgin Mary. Before his departure he issued a pastoral full of unction and of devotion to the Mother of God. After the conclusion of the ceremonies in Rome, Bishop Neumann visited his native place, which he hoped to enter unobserved, but where he was received with all pomp. Preparations had been made to lodge him grandly, but he declined all, thankfully, saying: "The few days of my stay in my native place I must spend with my old father. Filial affection requires this of me." He could not, however, escape all the honors that awaited him. Returning by way of Munich he reached New York on the 27th of March.

During his absence in Europe the rebellious trustees of Holy Trinity Church sent a petition to the legisla-

ture, full of malice and impiety, hoping to obtain the passage of a law to create confusion in all the Catholic churches of this State. Such a law was actually introduced by Mr. Paulson, but Rt. Rev. M. O'Connor, Bishop of Pittsburgh, protested, and Very Rev. E. J. Sourin, as Vicar-General of Philadelphia, made an able remonstrance showing that the trustees as elected did not represent the real Catholics of the congregation, and while authorized to encumber the property of the congregation with debt, had no power to raise money to meet or discharge it. He proposed a renewal of the law by which the title to churches could be vested in the Bishop of Philadelphia or the Bishop of Pittsburgh.[1]

After issuing a pastoral to his flock on the 1st of May, 1855, Bishop Neumann attended the Eighth Provincial Council of Baltimore, where he showed that the increasing number of Catholics and churches required a division of his diocese, and proposed the erection of sees at Pottsville and Wilmington.[2]

In the fifth synod of the diocese, held in October, 1855, it was agreed to solicit the Holy See to make St. Peter and St. Paul the Patrons of the diocese. Councillors were appointed, and a chancery established, the erection and proper management of parochial schools, and careful instruction of the young, otherwise, were earnestly enjoined. Founded masses were forbidden, and strict rules were adopted as to marriages and burials. Ecclesiastical revenues were defined, and no priest was to hold church, cemetery,

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[1] Pittsburgh Catholic, x., pp. 381, 397; xii., p. 9 ; Speech of Eli K. Price, March 21, 1855.

[2] He was convinced that more could be done in Philadelphia by one whose natural gifts enabled him to arouse the faithful and officiate to their satisfaction on great occasions. He was almost certain of his transfer to Pottsville. Letters to Archbishop Kenrick, Nov. 19, 1856.

Engd by J. H. Hyde

RT REV. JOHN NEPOMUCENE NEUMANN,

FOURTH BISHOP OF PHILADELPHIA.

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parochial residence, or other church property in his own name, or mingle his own with church moneys. The Bishop distinctly reserved the right to remove any pastor unfit for the management of the temporal affairs of the parish or neglectful therein. To promote piety throughout the diocese all pastors were urged to have a novena or Te Deum before the feast of the Immaculate Conception.[1]

Meanwhile he continued his exertions to complete the Cathedral, a committee being appointed, parochial collections regularly made, and an annual meeting held. His resolve, faithfully adhered to, was to proceed with the building only as long as he could command the funds necessary for it. Laboring almost alone at his pro-cathedral, attending to his correspondence, making visitations, and giving missions left the good Bishop little leisure. In 1856 he visited fifty-two churches, laid corner stones, and dedicated new shrines of religion.

The Sovereign Pontiff did not divide the diocese, but gave Bishop Neumann a coadjutor in the person of Rev. James Frederic Wood, a native of Philadelphia and at the time a priest of the diocese of Cincinnati. He was consecrated Bishop of Antigonia, and coadjutor with the right of succession, in the Cathedral of Cincinnati on the 26th of April, 1857, Bishop Neumann having gone on to be present and escort him to Philadelphia. He acted as assistant Bishop at the consecration with Bishop Whelan of Wheeling.

Bishop Wood was soon rendering efficient aid to the holy incumbent of the see, visiting many churches and institutions and giving confirmation. He called a

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[1] Acta Synodi Diœscesanæ Philadelphiensis Quintæ habitæ a Revmo. Joanne Nepomuceno, Episcopo Philadelphiensis . . . diebus 3, 4, et 5 Octobris, 1855.

meeting of the clergy in June, and Bishop Neumann, after explaining the object, announced that the chief care of the great work had been committed to Bishop Wood. He urged the importance of a united effort to complete the Cathedral by calling for the payment of all subscriptions made, as well as of contributions from others.

Bishop Neumann convened his clergy in a synod in October, 1857, and, relieved of much external work by the aid of his coadjutor, seemed to devote himself more especially to the increase of the interior spirit in the communities, institutions, and churches. The establishment of a novitiate in his diocese for the Sisters of St. Joseph and of the Preparatory Seminary at Glen Riddle marks this period.

The Cathedral advanced more rapidly, and in 1858 the walls were completed. The keystone was set and on September 13, 1859, the Catholics of Philadelphia gathered in immense numbers to witness the ceremony of blessing the cross and raising it to its lofty position. Bishop Neumann presided. Bishop Spalding delivered a masterly and eloquent address on the cross, after which the coadjutor of Philadelphia blessed the symbol of salvation. The Bishops and clergy then moved in procession to the exterior of the Cathedral, when the cross was borne out and raised to its position amid the cheers and shouts of the gathered multitude.

God seems to have spared his servant to see the completion of the great edifice in his honor, before calling him to his reward. On the 5th of January, 1860, Bishop Neumann showed signs of pain, but continued his ordinary duties, and at dinner seemed cheerful; after the meal, however, he said to a Redemptorist Father who called: "I have a strange feeling to-day:

I never felt so before. I have to go out on a little business, and the fresh air will do me good." He accordingly left the house to sign papers regarding church property, but on his way home through Vine Street he staggered, and fell on the steps of a private residence. He was immediately carried in, and physicians were summoned, but all efforts to restore him failed. "A few deep-drawn sighs and the beautiful soul had abandoned its earthly tenement."

His secretary hastened from the episcopal residence, but arrived too late. As the news spread, it received little credit, but the next day, the feast of Epiphany, the beloved Bishop was commended to the prayers of the faithful. On Saturday his venerated remains lay in state in the Cathedral chapel, and on Monday they were carried to St. John's Church, where the solemn requiem mass was offered by Bishop Wood. Archbishop Kenrick of Baltimore delivered the feeling funeral discourse on one whom he knew and appreciated so thoroughly. Bishop Neumann was then interred in a vault before the altar in the lower chapel of St. Peter's Redemptorist Church.

The holy, mortified life of Bishop Neumann, his complete detachment from all earthly things, his purity and devotedness, had impressed all with the belief in his great sanctity. His intercession was sought by many, and the result spread widely the conviction that God wished him to be the instrument of consoling the afflicted. So general was the confidence, and so marked the favors received, that the preliminary steps for his canonization were begun. The cause was duly introduced in the Congregation of Rites in December, 1888. The episcopal process was conducted under the authority of Archbishop Ryan, and having been concluded in two years was transmitted to Rome,

RT. REV. JAMES FREDERIC WOOD, FIFTH BISHOP OF PHILADELPHIA.

where it was examined and approved. The Pontifical Process will next be taken up.[1]

RT. REV. JAMES FREDERIC WOOD, FIFTH BISHOP, 1860–1866.

The Rt. Rev. James Frederic Wood, to whom, by the demise of Bishop Neumann, the mitre of Philadelphia passed, was the son of an English merchant who settled in that city. James was born there April 27, 1812, and receiving a good education, obtained a position in the Branch Bank of the United States. Some years later he became connected with a bank in Cincinnati, and rose to important offices. Brought up a Unitarian, he found that creed unsatisfactory, and seeking the truth in sincerity was led to the Catholic Church. He was received by Bishop Purcell, in April, 1836, and after enjoying for a year the spiritual consolations for which he longed, he resolved to devote his life to the service of the altar. He was soon sent to the College of the Propaganda, and after a long and thorough course, was ordained priest by Cardinal Fransoni, March 25, 1844. It was after years of parochial service at the Cathedral and St. Patrick's, Cincinnati, that he was elected as coadjutor to Bishop Neumann.

The diocese of Philadelphia, when its entire administration devolved on Bishop Wood, comprised the most populous part of Pennsylvania, with Delaware. It had one hundred and fifty churches, and one hundred and forty-two priests. The diocese had its

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[1] Berger, "Life of Right Rev. John N. Neumann, D. D., C. SS. R., Fourth Bishop of Philadelphia," New York, 1884. "Funeral Obsequies of Rt. Rev. John M. Neumann," etc., Philadelphia, 1860; Ave Maria, xxx., p. 181; Berichte der Leopoldinen Stiftung, xxv., p. 33; Metropolitan, i, vi; Freeman's Journal, Aug. 7, 1852; 1859; Pittsburgh Catholic, ix., p. 245; xvi., p. 264; Cath. Herald, xx., xxvi.; Cath. Mirror, i., x.,

flourishing theological seminary and a preparatory college. The Jesuits had St. Joseph's College, Philadelphia; there was another St. Joseph's College in Susquehanna County. The Ladies of the Sacred Heart, Sisters of St. Joseph, of Notre Dame, and of the Immaculate Heart had flourishing academies. Jesuits, Augustinians, Redemptorists, Conventual and Reformed Franciscans were laboring in their respective spheres. There were hospitals, asylums, and industrial schools, under Sisters of the Good Shepherd, Sisters of Charity, and Sisters of the Holy Cross. The parochial schools already numbered forty, with 8631 pupils. The population of the diocese was estimated at 200,000.

Under his vigorous impulse churches were begun or dedicated in 1860 at Walnut, Honesdale, Tacony, Bridesburg, Reading, Nippenose Valley, and in Philadelphia.

On the 21st of January he issued a circular directing prayers for the lately deceased bishop, and also the prayer for the Pope, that God would protect him and confound his enemies, whose aim was to "reduce the Sovereign Pontiff, as far as possible, to the condition of a subject and a vassal." The collection made for the relief of the Pope was transmitted in September, with a letter full of devotion to the successor of St. Peter. Pope Pius IX. replied on the 1st of November, expressing his delight at the sentiments of the Bishop, his clergy, and people.

During the year Philadelphia lost, in the person of Eugene Cummiskey (June 23), one of the pioneer Catholic publishers of the country, who in early days sent forth Haydock's Bible, Challoner's Bible and Testament, Butler's Lives of the Saints, and other works requiring great outlay.

The year 1861 began with manifestations of Catholic progress, churches dedicated at the Falls of Schuylkill, Reading, and Moscow ;[1] and the Sisters of Mercy began their labors in the diocese by establishing an academy for young ladies. But the civil war soon paralyzed the energies of the country, and all felt its effects. Priests were called away to act as chaplains to the Catholic soldiers in the regiments formed in that part of Pennsylvania, Governor Curtin having applied to Bishop Wood for names of priests who could be assigned to that duty,[2] Sisters were summoned to become nurses to the sick and wounded in the hospitals and on the battlefield. Yet with all their devotedness to the Republic, Catholics saw that their lack of all fanaticism made them objects of suspicion to those who confounded it with patriotism.[3]

The Cathedral was so far completed that on Passion

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[1] Cath. Mirror, Feb. 16 ; Nov. 30, 1861 ; Cath. Herald, ibid. ; St. Paul's Church, burned Nov. 26, 1861, was rebuilt and dedicated Sept. 21, 1862.

[2] Rev. John McCosker, chaplain of the 55th Pa., died in the service ; Rev. Mr. Martin, chaplain of the 69th Pa., went through McClellan's campaign. Cath. Herald, June 7, 14, July 12, 1862.

[3] An amusing instance occurred in September, 1863. A man applied for relief at the Cathedral rectory, stating that he had run away from home in Ireland, and been forced into the Confederate army. He had written home, and wished a decent boarding-place till means arrived to enable him to return to Ireland. A young clergyman gave him the address of a worthy man, signing his own name and that of the Bishop's secretary. The young priest soon after went to an institution to make his annual retreat. The Bishop's secretary was suddenly astonished to find himself arrested on a charge of h'gh treason for a conspiracy aiming to overthrow the government of the United States. The young fellow, excited by liquor, had boasted of being a Confederate officer ; the paper with the names of two priests was found on him. This, to some minds, was sufficient. Bishop Wood and a lawyer accompanied the secretary before a Commissioner, and it was soon found that the scamp had never been in the Confederate service, but was a deserter from an Ohio regiment. The grand case of high treason fell to the ground.

Sunday, 1862, Bishop Wood announced that it would be opened on Easter Sunday for Vespers and the Papal benediction. On that day the Catholic community poured out in crowds to see the building used for the service of God which had been so long carried on at sacrifices by all. After the services several addresses were made, and at the close of the Bishop's remarks the Te Deum was chanted.

Bishop Wood soon after announced to his flock in a pastoral his intended departure for Rome to attend, by invitation of the Pope, the canonization of the Japanese martyrs. In August, 1862, the Sisters of the Society of the Holy Child Jesus, whose mother house is at Mayfield, England, opened an academy for young ladies at Towanda, Bradford Co., on land given them by the Duchess of Leeds, and also a parochial school. The next year six other Sisters arrived and established a house near the Church of the Assumption on Spring Garden Street. Soon after Very Rev. C. H. Carter purchased for them property at Sharon Hill, Delaware Co., where they established a mother house and novitiate, with an academy for young ladies. In a few years a second house was established in Philadelphia. The community has now several houses in the West.

Meanwhile Bishop Wood, having returned, announced the plenary indulgence granted by the Pope for the pious observance of St. Patrick's day, and in a pastoral letter called for relief for the suffering people of Ireland.

In March, 1863, expired one of the pioneer priests of Pennsylvania, Rev. Patrick Rafferty of Fairmount, who, after active service in Ireland in the Revolutionary movements of 1798, came to America, and from his ordination, in 1822, labored for years in the hardest

and most laborious missions of the interior of Pennsylvania.

Pennsylvania was not the scene of hostilities till the summer of 1863, when Lee's cavalry ravaged the country around Chambersburg, and his whole army soon confronted Meade at Gettysburg. Before that terrible battle, Father Corby, C. S. C., gave absolution to the Catholics in Sickles' brigade; other chaplains prepared men to die. When Lee drew off priests and religious hastened to the temporary hospitals to prepare all who could bear removal to be transported to the government hospitals.

In August the Cathedral was thrown open for inspection. The Bishop, in his address on the occasion, explained the design carried out in the paintings, and the necessity of paying for what had been done and what remained to do. Just as the year 1864 opened, St. Joseph's College near Montrose was destroyed by fire, and the diocese lost one of its literary institutions.[1]

Bishop Wood, on the feast of the Holy Name, in view of the efforts made to blind and deceive the faithful, and entangle them in the meshes and shackles of secret societies, declared them unlawful and forbidden, and warned his flock to refrain from any alliance with them. "To say nothing of the Masons, Odd Fellows, Sons of Temperance, etc., about whose condemnation," says the Bishop, "no doubt can exist, these societies are known by various other appellations, such, for example, as the National Brotherhood, lately condemned by the Bishops of Ireland, the Fenian Brotherhood, and in addition to these the Molly Maguires, Buckshots, and others whose spirit is equally objectionable."[2]

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[1] Cath. Herald, April 9, 16; May 17, 1862; Aug. 12, 1865.

[2] Cath. Mirror, Jan. 30, 1864; Pittsburgh Catholic, xx., p. 413.

The great event of the year was the solemn dedication of the Cathedral of St. Peter and St. Paul, which took place on the 20th of November, 1864. Archbishop Spalding, the Metropolitan of the province, Archbishops Purcell and McCloskey, Bishops Fitzpatrick, Timon, Domenec, Bayley, Loughlin, McFar-

MEDAL STRUCK BY BISHOP WOOD ON THE DEDICATION OF HIS CATHEDRAL.

land, de Goesbriand, Luers, with Bishops Farrell and Lynch from Canada, and Rt. Rev. Boniface Wimmer, O. S. B., Abbot of St. Vincent's, were present, making the scene the most imposing ever witnessed in Philadelphia. After the ceremony of dedication Bishop Wood offered a solemn pontifical mass, dur-

ing which Archbishop Spalding delivered one of his grand discourses. The work begun by Archbishop Kenrick, and continued by the saintly Neumann, was thus happily concluded, and the vast Cathedral regularly opened for the solemn worship required by God's first and great commandment. To commemorate the auspicious occasion Bishop Wood had a medal struck, the finest piece of numismatic work connected with the church in this country.[1]

At Easter, 1865, Bishop Wood announced the Jubilee granted by Pope Pius IX., and prescribed the conditions by which the faithful could gain the spiritual favors offered, encouraging all to return to God by a sincere use of the sacraments, no longer paralyzed by schism, but harmonious and full of faith.

In a pastoral letter, dated December 8, 1865, Bishop Wood announced that he had undertaken another great diocesan work. This was the erection of a theological seminary, such as the increasing wants of the diocese required. He had purchased the Remington estate on the Lancaster road, about five miles from the Pennsylvania railroad station in Philadelphia. Here on the 4th of April, 1866, surrounded by a hundred priests, he laid the corner stone of the Seminary of St. Charles Borromeo, in the presence of a large concourse of the laity. Father Michael O'Connor, S. J., once rector of the Seminary, and subsequently Bishop of Pittsburgh, delivered an address. At this time there were sixty-eight pupils in the grand and forty in the preparatory seminary,

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[1] Our illustration gives the obverse of the medal, the size of the original. The reverse shows the interior of the cathedral with the legend : "TU ES PETRUS ET SUPER HANC PETRAM AEDIFICABO ECCLESIAM MEAM. VAS ELECTIONIS EST MIHI ISTE UT PORTET NOMEN MEUM CORAM GENTIBUS."

while four others belonging to the diocese were prosecuting their studies at Rome.[1]

In August a circular announced the convocation of a Plenary Council of the Church in the United States, and Bishop Wood could attend it, convinced that, in many respects, his diocese was in clergy, churches, and institutions, one of the first in the country.

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[1] Historical Sketch of the Philadelphia Theological Seminary of St. Charles Borromeo, Philadelphia, 1891, p. 33. Reports of the Seminary. Cath. Mirror, April 21, 1866.

SEAL OF BISHOP NEUMANN.

CHAPTER IV.

DIOCESE OF PITTSBURGH.

RT. REV. MICHAEL O'CONNOR, BISHOP, 1854–1860.

On the erection of the see of Erie, Bishop O'Connor was transferred to it, but as Rev. Josue M. Young declined the mitre of Pittsburgh, Bishop O'Connor, to the joy of his clergy and people, was restored to them by a brief of February 20, 1854. During the vacancy the diocese had been administered by Very Rev. E. McMahon.

The diocese of Pittsburgh, after the division, comprised the counties of Allegheny, Washington, Greene, Fayette, Beaver, Lawrence, Butler, Armstrong, Indiana, Westmoreland, Cambria, Blair, Huntingdon, Bedford, and Somerset, with a Catholic population of forty thousand, seventy-five churches erected or in progress, fifty-seven priests, seventeen theological students, St. Vincent's Benedictine Monastery, with a college under the care of the Fathers and succursal houses at Carrolltown and Indiana; a house of the Passionist Fathers; Franciscan Brothers directing an academy and schools; Sisters of Mercy managing a hospital and about to open a house of industry, in charge also of academies, schools, and orphan asylum; Sisters of Notre Dame were engaged in similar work.

During the short vacancy of the see, Pittsburgh was visited by the representative of the Pope, Archbishop Cajetan Bedini. The vile stories circulated against him led American Know-nothings and German infidels

to unite in insulting him. On resuming the care of the diocese, Bishop O'Connor pushed the erection of the Cathedral, and was gratified to see churches begun at Allegheny, Sharpsburg, Brookville, Clearville, and Kittaning, and St. James's dedicated in Pittsburgh, and other churches in Allegheny, Temperanceville, and Loretto.

The Sisters of the Humility of Mary, a community founded by Rev. J. J. Begel in 1854, took charge of the orphan asylum at New Bedford. They proved successful where others had failed. Having as their especial work the care of orphans and the sick, and the instruction of poor children, their services were solicited elsewhere, and as the community grew, they established houses also in the dioceses of Erie and Cleveland.[1]

Dr. O'Connor sailed in October, 1854, to Europe, and, after transacting some business connected with his diocese, arrived in Rome to attend the definition of the dogma of the Immaculate Conception. On his return he was consoled by the completion of his Cathedral, which was solemnly dedicated on Sunday, June 24, 1855. Archbishop Hughes, Bishops Portier, Whelan, Henni, O'Reilly, Spalding, Rappe, Neumann, McGill, Loughlin, Amat, Young, O'Regan, Timon, and Carrell, gathered to the solemn service. The pontifical high mass was offered by Bishop Portier of Mobile, and the dedication sermon preached by Archbishop Hughes. St. Paul's Cathedral is built of brick in the form of a Roman cross, two

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[1] The founder, Rev. John Joseph Begel, was born in France, April 5, 1817, and was ordained Dec. 18, 1841. He was an exemplary priest and a man of profound and varied learning. He died at New Bedford, Jan. 23, 1884, after four years' illness. Houck, "Northern Ohio," p. 79.

hundred and twenty feet long, one hundred and sixteen feet wide in front. It has a dome supported by four massive Norman pillars, its full height being two hundred and seventy-two feet. The interior is adorned by frescoes and statuary, and the five altars are rich in carvings and highly gilt. It cost about three hundred thousand dollars.

The community of Benedictines had grown and prospered. New lands were acquired, and suitable buildings for various purposes were erected. On the 15th of July, 1852, St. Vincent's was formally recognized as a non-exempt priory by Bishop O'Connor. Archbishop Bedini visited it the next year and ordained three Benedictines as priests. In 1855 Prior Wimmer visited Rome, and Pope Pius IX., on the 24th of August, made St. Vincent's an exempt Abbey, and on the 17th of the ensuing month appointed Rt. Rev. Boniface Wimmer mitred abbot for the term of three years.

St. Vincent's College, opened in 1849, had thriven with the growth of the community. It was chartered as a university May 10, 1853, and soon had a large number of students. The course was thorough, and pupils had peculiar advantages for acquiring a practical knowledge of German.

The Redemptorists were laboring earnestly in Pittsburgh, under the venerated Father Seelos and others. They gave missions in many parts of the diocese, and in 1851 laid the foundation of St. Joseph's German Orphan Asylum. It was soon completed, and the School Sisters of Notre Dame cared for many children. It was destroyed by fire in July, 1854, but a temporary home was secured for the Sisters and orphans, and a fine edifice, eighty feet by forty, soon rose in its place.

Seven new churches were erected during the year 1855, and several corner stones laid, as at Chartier's Creek, Washington, Wilmore, Jefferson, Red Bank, Cameron's Bottom, Ligonier, and Summerhill.

Bishop O'Connor felt the necessity of a diocesan seminary to train priests under his own eye. He began one in 1844, and two years after removed it to Birmingham, where Rev. Thomas McCullagh presided over it. The Fathers Oblate of Mary Immaculate next took charge in 1848, but it was subsequently conducted by Rev. James O'Connor, afterward Bishop of Omaha. The ravages of the cholera closed it in 1851, and other important works prevented its re-opening till 1856, but it was soon transferred to Glenwood, where it continued in successful operation till 1876 under Rev. James O'Connor, Rev. James Keogh, and Rev. S. Wall.

Bishop O'Connor had suffered for years, and was now advised to make an extended tour in the hope of obtaining a restoration. He endured constant headaches, preventing any continuous mental work. Yielding to advice, he visited Rome, Egypt, and the Holy Land, warmly greeted on his return by his flock in the early part of 1857. At Rome he had convinced the authorities of his inability to discharge his episcopal duties, and the Rev. John B. Byrne of St. Matthew's Church, Washington, was appointed as his coadjutor May 9, 1857. Difficulties arose, and he returned the bulls.

Bishop O'Connor, before long, was unable to make the usual visitation of his diocese, and the Bishop of Erie relieved him of some of the more urgent calls for his presence. Six new churches were added to the diocese in 1857 and 1858, Trinity and St. Patrick's

at Latrobe, New Derry, Birmingham, East Liberty, and Broad Top.

He issued a pastoral letter in November, 1858, and endeavored to check the extravagance that prevailed in funerals; but in July of 1859 he visited Rome to obtain release from a burthen now beyond his strength.

During his absence the episcopal residence was nearly destroyed by fire, and on his return he took up his abode in the part that escaped the flames and which was temporarily repaired. His resignation of the see was accepted by the Pope on the 23d of May, 1860. In a touching letter he bade farewell to a diocese where all were devoted to him. This drew from the Cathedral congregation an address full of the deepest regret, to which he replied, in terms which showed that the good of the diocese impelled the act, "This life, with its pleasures and its toils, will soon pass away. What we shall have done for God is the only thing of value that will remain." He then sailed to Europe and entered the novitiate of the Society of Jesus, his former dignity known only to the Superiors. In time he returned to the United States, was professor of theology to the scholastics at Boston, gave retreats when his health permitted, and occasionally lectured and preached. Relieved from the responsibilities which had pressed so heavily, his health improved, though it was never restored. He died at Woodstock, Md., October 18, 1872, venerated by his religious brethren, as he had been at Pittsburgh.

Right Rev. Michael O'Connor is one of the glories of the American Church. He was a learned theologian, and one of the best Patristic scholars we have ever had in this country. Possessed of great intellectual power and force, he had mastered many sciences, and in his written and oral works impressed all

by the solidity and clearness of his arguments. But he was not absorbed in study or reflection; he was eminently a man of action, and drew all irresistibly to whatever his calm judgment proposed.[1]

VERY REV. JAMES O'CONNOR, ADMINISTRATOR, 1860.

The care of the diocese of Pittsburgh, sede vacante, devolved on Very Rev. James O'Connor. During the brief period of his control a meeting of Catholics was held at Pittsburgh to express sympathy for the Pope; the Church of the Passionist Fathers was dedicated by Bishop Young of Erie; the corner stone of a church was laid on the historic Braddock's field, where Beaujen, fortified by the sacraments in the chapel of Our Lady at Fort Duquesne, died in the arms of victory. The Peter's Pence of the diocese, amounting to $3250, drew a letter of gratitude from Pope Pius IX.

RT. REV. MICHAEL DOMENEC, C. M., SECOND BISHOP, 1860–1866.

The clergyman elected by the Sovereign Pontiff to fill the see of Pittsburgh was Rev. Michael Domenec, Priest of the Congregation of the Missions, qualified by long experience in seminaries as a trainer of theological students, as well by active and successful work as a missionary in Missouri and Pennsylvania. He was born near Tarragona in Spain in 1816, but in his youth the civil wars induced his parents to seek a refuge in France. Michael, after completing his studies at college, entered the seminary of the Priests of

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[1] Lambing, "History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny," New York, 1880. pp. 54–84, 211, etc.; Pittsburgh Catholic, x., p. 45; xvii., p. 148; Metropolitan, iii; vi.; Freeman's Journal, Feb., 1853, etc.; Cath. Mirror, June 30, Aug. 25, 1860. Moosmuller, "St. Vincenz in Pennsylvania," pp. 120-160; Beck, "Goldenes Jubiläum des Wirkens der Redemptoristenväter an der St. Philomena Kirche in Pittsburgh," pp. 192–221.

the Mission at Paris, and was before long admitted to the Congregation. Yielding to the appeal of Very Rev. John Timon for the American Mission, young Domenec, with the permission of his superiors, sailed for this country, reaching the Barrens, Missouri, February 10, 1838. Completing his theological course, he was ordained June 30, 1839, was employed at Cape Girardeau, and the Barrens, and in 1845 was sent with some companions to the Seminary of St. Vincent. He also attended St. Stephen's Church, Nicetown, and erected that of St. Vincent de Paul at Germantown. Having been elected Bishop of Pittsburgh, September 28, 1860, he proceeded to his see, and was consecrated on the 9th of December in the Cathedral of St. Paul by the Most Rev. Francis Patrick Kenrick, Archbishop of Baltimore, assisted by Right Rev. Richard V. Whelan, Bishop of Wheeling, and Right Rev. Josue M. Young, Bishop of Erie. Bishops Timon, Wood, and Lynch of Toronto were also present, with Right Rev. Boniface Wimmer, O. S. B., Abbot of St. Vincent's. During the solemn pontifical mass, the Bishop of Buffalo delivered an eloquent discourse, in which he spoke of his long and favorable knowledge of the new Bishop.[1]

After receiving an address of welcome, to which he responded in hopeful terms, Bishop Domenec began his visitations to become familiar with the condition of his bishopric. These apostolic visits extended to the close of the following year.

In April, 1862, Bishop Domenec proceeded to Rome to attend the canonization of the Japanese martyrs, and while in Europe visited Madrid. Here he had several audiences with the Queen and her

[1] Pittsburgh Catholic, xvii., p. 332; Cath. Herald, and Cath. Mirror, Dec. 22, 1860.

ministers, and showed decisively the impolicy of any recognition by Spain of the southern Confederacy. He was eminently successful in his mission, and was again in Pittsburgh by the middle of September.

Even in these times of war there was Catholic growth, evidenced by the erection of churches at Altoona, Williamsburg, Birmingham, and Uniontown, as well as of German churches at Altoona and Lawrenceville.[1]

In his pastoral letter announcing the Jubilee he earnestly commended the diocesan seminary to the charity and zeal of the faithful, and closed with an appeal for prayers that God would arrest the war. "Pray, dearly beloved in Christ, that the carnage may cease, that we may speedily be restored to union and that peace which the world cannot give, that the present strife being ended, our country may resume that course of peaceful prosperity, with which hitherto God has vouchsafed to bless it in so remarkable a manner."[2]

There was, however, dissatisfaction brewing in the diocese, which long entailed its unhappy effects. Very Rev. E. McMahon, who had been for thirteen years rector of the Cathedral, and administrator of the diocese during the bishop's absence; Very Rev. James O'Connor, president of the diocesan seminary; and Rev. Dr. James Keogh, who, after being secretary to the Bishop, filled the same position, a priest of extraordinary learning and ability, left the diocese for that of Philadelphia.

The usual Catholic Directory was suspended for two years during the war, but a locally printed re-

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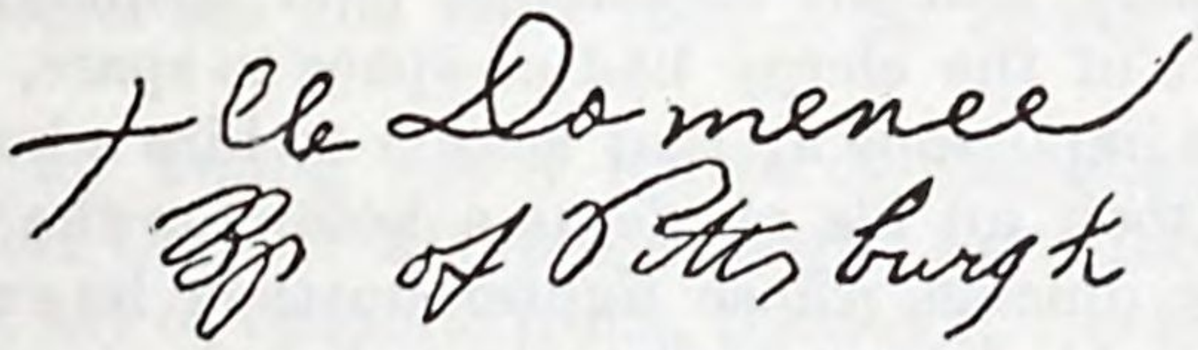
[1] Cath. Mirror, Jan. 5; Nov. 9, 1861.

[2] Bishop Domenec, Pastoral Letter, Sept. 24, 1862. Ibid., Oct. 4, 1862.

port of the diocese, at the beginning of 1862, shows eighty-four churches, eighty-two priests, St. Michael's Theological Seminary, St. Vincent's Abbey, with its seminary and college, an academy under the Franciscan Brothers at Loretto, St. Xavier's academy for young ladies under the Sisters of Mercy, four orphan asylums, a Mercy Hospital and House of Industry, twenty-six schools, and an estimated Catholic population of fifty thousand.[1]

In the spring of 1863 Bishop Domenec appealed to his flock to aid the distressed people of Ireland.[2] During that and the following year churches were dedicated at Lawrenceville, New Brighton, Hollidays-



SIGNATURE OF BISHOP DOMENEC.

burg, New Germany, and Manchester, also St. Augustine's, and a church begun at Brady's Bend.

In November, 1865, three Sisters of St. Francis came from Buffalo and opened St. Francis' Hospital on Forty-fourth Street, Pittsburgh. The successful treatment of the inmates insured success, and the Sisters in time directed an orphan asylum and schools.[3]

Several new churches and St. Paul's New Orphan Asylum showed the spread of Catholicity in 1866.[4]

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[1] Pittsburgh Catholic, Cath. Herald, Mar. 22, 29, 1862.

[2] Pastoral Letter, Cath. Mirror, April 18, 1863.

[3] Lambing, "History of the Catholic Church in the dioceses of Pittsburgh and Allegheny," New York, 1880; pp. 85–96, 178, 273, 338, 391, 492–94.

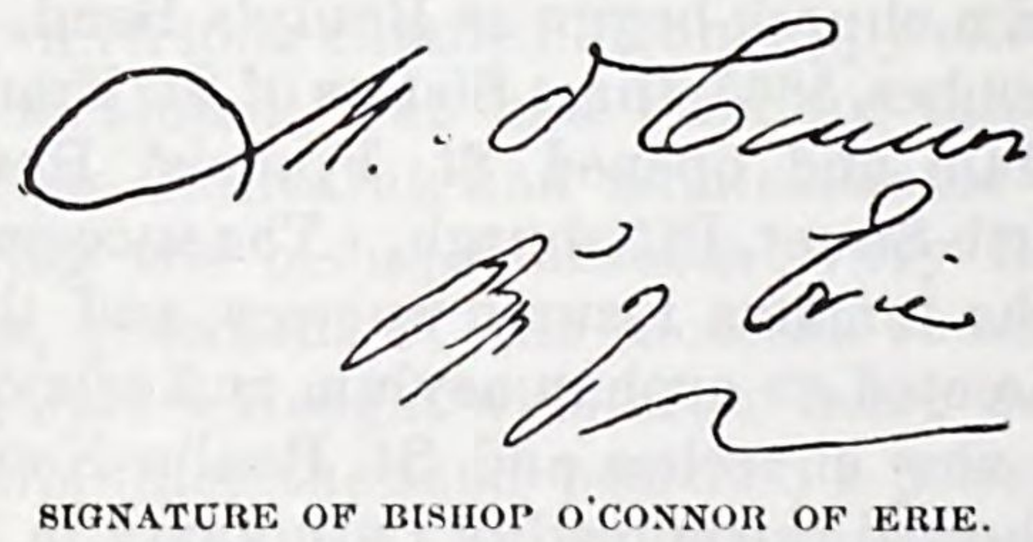
[4] Cath. Mirror, Aug. 12, 1865, Oct. 6, 1866.

CHAPTER V.

DIOCESE OF ERIE.

RT. REV. MICHAEL O'CONNOR, FIRST BISHOP, 1853–1854; RT. REV. JOSUE M. YOUNG, SECOND BISHOP, 1854–1866.

When the diocese of Pittsburgh was divided and a see erected at Erie, Rt. Rev. Michael O'Connor was transferred to it from Pittsburgh, July 29, 1853. He proceeded to Erie, avoiding all announcement of his coming and all ceremonial and display. The residence of the clergy had no space to spare, and he found it impossible at that season to hire a house, so that he took up his abode at a hotel for the winter. The new diocese, whose lighter burthen he expected to bear in his failing health, included the counties of Mercer, Venango, Clarion, Jefferson, Clearfield, Elk, McKeon, and Potter, and as much of Pennsylvania as



SIGNATURE OF BISHOP O'CONNOR OF ERIE.

lay north and west of them. Here in the last days of the French struggle to maintain her hold in North America had been a line of posts, and Catholic chaplains offered the holy sacrifice from Presqu' Ile (Erie) to Fort Duquesne (Pittsburgh). Now Erie had two little churches, one for the faithful of English, one

for those of German, speech. There was in the county a French settlement with two churches. There were in all twenty-eight churches, and two more building, with fourteen priests and twelve thousand Catholics. Monks and nuns of St. Benedict, the latter from the convent of St. Walburga at Eichstadt, were already laboring there.

But his stay at Erie was not to be permanent. Rev. J. M. Young declined absolutely to accept the see of Pittsburgh[1] and attempt to govern that diocese after one so beloved as Bishop O'Connor. It was accordingly resolved at Rome to transfer Dr. O'Connor back to his former see and elect Rev. J. M. Young Bishop of Erie.

Josue M. Young was a native of Shapleigh, Me., born there October 29, 1808, brought up without the slightest ray of Catholic truth, trained to the printing art, apparently not the path to lead to a mitre in the Catholic Church. A steady Catholic printer in the newspaper office was often the butt of jokes, in which Young joined, till he began to respect a man who could explain and defend his faith. Young began to read and examine; his mind cleared. In 1827, while engaged in Portland, after editing and publishing a paper, he heard of the coming of Bishop Fenwick, and through his old fellow-typographer sought an interview. Bishop Fenwick at once understood his position. Young was soon convinced that the Catholic was the one true faith, and sought admission within the fold. Baptized by the name of Josue Mary, he resolved to become a priest, and, proceeding to Cincinnati, was ordained in 1837. A thorough, energetic man, he was an earnest missionary in and near Lan-

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[1] Rev. J. M. Young to Archbishop Kenrick, Sept. 18, 24, 1853.

caster. He was consecrated Bishop of Erie in the Cincinnati Cathedral April 23, 1854, by Archbishop Purcell, assisted by Bishops Spalding of Louisville and Rappe of Cleveland. He was installed in St. Patrick's Church as his pro-cathedral on the 7th of May by Bishop Timon. So poor and frail was the edifice that during the ceremony the gallery fell and a woman was fatally injured.[1]

After examining the condition of his diocese, he issued a pastoral letter announcing the Jubilee, and exerted himself to make it profitable to his flock. Under his practical energy Pithole and Clarion had churches, and one was projected at Gerard in 1854. Before the close of 1858 there were churches there, at Arondell, Conneautville, Farmington, Greentownship, Jordan, Neilsburg, increasing the churches to thirty-nine. By this time the Benedictine nuns had established a convent at Erie also, and a young ladies' academy had been erected at Corsica.

After making a visitation of his diocese in the autumn, administering confirmation, among other places at St. Francis' brick church, Clearfield, the oldest in his diocese, Bishop Young passed into the diocese of Pittsburgh to aid Bishop O'Connor by administering confirmation there.

Toward the close of 1859 Bishop Young appealed to the faithful and directed a collection to be taken up for the American College at Rome. In the same year the Benedictine Fathers took charge of St. Mary's Church, Erie, which was soon prospering.

When the civil war began in 1861 the diocese of Erie had twenty-one priests and thirty-eight churches. The ravages of war did not reach it. During the

[1] Detroit Vindicator, May 6, 26, 1844; Freeman's Journal, May 7, 14, Nov. 25, 1854.

struggle churches rose at Corry, Meadville, Randolph, Titusville, Summit Top, Cranberry, and Knox. The Sisters of St. Joseph directed St. Anne's Academy, Corsica, in 1863, and St. Hippolyte's Academy had been opened at Meadville. In 1865 the Sisters of St. Joseph proceeded to Erie, where they opened an academy and day school, and also established St. Vincent's Hospital.

The diocese was still developing in its steady growth during the year 1866, when Bishop Young died suddenly on the 18th of September. He had been in his usual health; he arose and offered the holy sacrifice at an early hour. In the afternoon several calls were made, and he started for the post-office, but returned after taking a few steps, and reaching his room, sat down. Rev. Thomas Carroll of St. Patrick's, who resided with him, was in the adjoining office. Hearing an unusual noise, or a call from the next room, he hastened in and found Bishop Young in his death agony. After receiving the last absolution and extreme unction he expired. His requiem mass was offered by Bishop Rappe, who reached the house at the moment of his death. Bishop Domenec delivered the funeral discourse.

Bishop Young was a typical New Englander, determined, active, energetic, a strong advocate of temperance, and zealous for education. He was most disinterested, never calling on his clergy for heavy contributions, and, stern as he was in manner and language, winning their respect and attachment.[1]

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[1] Pittsburgh Catholic, xiv., p. 276; xv., p. 274; xxiii., p. 252; Cath. Mirror, April 9, 1859, Sept. 30, 1866.

CHAPTER VI.

DIOCESE OF RICHMOND.

RT. REV. JOHN McGILL, THIRD BISHOP, 1853-1866.

VIRGINIA, though scourged at this time by yellow fever, showed greater Catholic activity than had yet been seen. The growth of the Church excited the Know-nothings to act, but Governor Wise completely defeated their schemes and plots, and Bishop McGill in a plain and vigorous letter drew a clear distinction between Know-nothingism as a political system and as a secret, oath-bound association aiming to injure the Catholic Church.

Bishop McGill purchased, in 1852, a lot in the rear of his Cathedral, and commenced an addition required by the increase of the congregation. The altar was dedicated August 30, 1855.

In 1853 Rev. Francis Devlin, of Norfolk, erected a fine church at Portsmouth, and before the close of the year the Redemptorists gave a mission in it which brought back many of the tepid, and led to the reception of several converts, among others of Mr. George Syrian. Two years after Norfolk and Portsmouth were visited by yellow fever, and Rev. Francis Devlin heroically attended the sick till, seized with a second attack, he died a victim of charity. From the first appearance of the disease he was constant in his attention to the poor, performing all the duties of a nurse, arranging their beds and bringing them food.

A few months later the Rev. John Teeling was summoned as a witness in a murder case in Richmond,

and was questioned as to statements made to him by the dying woman. Rev. Mr. Teeling declined to answer; all that he knew as a citizen he was ready to state, but what was confided to him in the confessional he was bound to bury in secrecy, though death were the penalty for refusal. The Court sustained the witness, holding any infringement upon the tenets of a religious denomination as a violation of a fundamental law, which guarantees perfect freedom to all classes in the exercise of their religious duties.

On the 13th of October, 1855, Bishop McGill convened the first diocesan synod of Richmond, which was attended by ten priests. Bishop McGill renewed the statutes promulgated by Bishop Whelan as Bishop of Richmond. He declared the decrees of the Baltimore councils to be in force. He recommended devotion to the Immaculate Conception, and announced that St. Vincent de Paul had been adopted as principal patron of the diocese. Strict regulations were made as to faculties, the dress, and life of the clergy. No priest was to collect out of the diocese. The education of the young was to be the conscientious care of all. Regulations were adopted as to church funds and property, which were never to be held in individual names by priests of the diocese; the erection and proper furnishing of churches, the ritual, registers, the administration of the sacraments, burials, the Forty Hours' Devotion and the Society for the Propagation of the Faith and the Arch-confraternity of the Immaculate Heart of Mary. Provision for aged and infirm priests was earnestly commended.

At the close of 1856 St. Patrick's Church, Norfolk, was destroyed by fire. The Rev. Mr. O'Keefe resolutely set to work to rebuild it, and it was dedicated in October, 1858. During the latter year there were

corner stones laid at Fredericksburg and Fairfax stations, the church at the former place being dedicated in April, 1859, the latter in September, 1860. Corner stones were laid at Warrenton, Harper's Ferry, Old Point Comfort, Martinsburg, and Grafton. Bishop McGill laid the corner stone of St. Patrick's Church, Richmond, June 12, 1859, and in an eloquent address defended the ceremonies of the Church.

About the same time he in a pastoral letter promulgated the Jubilee and encouraged his growing flock to reap a rich harvest of spiritual blessings.[1]

The District of Columbia, as originally laid out, embraced a part of Virginia including the city of Alexandria. This was, in time, ceded back to that State, and the Sovereign Pontiff by a rescript of August 15, 1858, annexed it to the diocese of Richmond. The Catholic church there had generally been attended by the Jesuit Fathers of Georgetown College, and during the Civil War Father Peter Kroes, S. J., was untiring in his efforts to comfort and assist the sick and wounded soldiers, who more than once showed their gratitude and veneration for him.[2]

In August, 1860, Bishop McGill placed under the care of the Benedictine Fathers, St. Mary's Church, Richmond. The Germans formed a congregation as early as 1848, under Rev. Mr. Braun, and for a time

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[1] Keily, "Memoranda of the History of the Catholic Church, Richmond, Va.," Norfolk, 1874; Metropolitan, i., p. 140; iv., p 165; Detroit Vindicator, Sept., Oct., 1855; Freeman's Journal, Sept. 1, 1855, Feb., 1861; Cath. Mirror, Feb. 9, 1861; Pastoral Letter, Freeman's Journal, Oct. 28, 1854; Cath. Mirror, July 9, 1859. Rev. J. Teeling to Archbishop Kenrick, Oct. 12, 1855.

[2] Statuta Synodi Richmondensis Primæ, mense Octobris Anno Domini 1856, habitæ. Baltimore, 1857.

Carne, "A Brief Sketch of the History of St. Mary's Church, Alexandria;" Norfolk, 1874.

when the storm of war had passed, the Catholic body had only a mass of ruins.

St. Joseph's Church at Martinsburg, built up by labor and sacrifices, met a similar treatment. It had been dedicated only on the 30th of September, 1860; but the Jessie scouts stabled sixty horses within the walls dedicated to the service of God, while the sacristies were used as prisons. The Church of St. Vincent de Paul at Bath was also destroyed by fire, while used as quarters by Confederate soldiers.[1]

In 1864 Bishop McGill, looking to the future, purchased a fine old mansion on Church Hill, in order, when better days came, to establish an academy for young ladies there under the Visitation nuns. This project he was able to carry out two years later.

Early in 1865 the Bishop of Richmond applied, but apparently without success, to the authorities in Washington for permission to pass the lines, so as to proceed to Rome.

Under his impulse Staunton erected a schoolhouse during the war, and in 1866 the Sisters of Charity and School Sisters of Notre Dame established academies in Richmond.

It was not till after the surrender of the armies of Lee and Johnston that Bishop McGill was able to visit his diocese and ascertain fully the actual condition of his flock. The condition of the State was disheartening. A new order of things had set in.

In his pastoral letter, issued on the 2d of February, 1866, he dwelt on the demoralization, license, and vice caused by the war, on the spread of religious error and indifference. He warned his flock to strive for the Christian education of their children, to avoid secret

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[1] Reily, "Conewago," and Letters.

societies and the prevailing tendency for dangerous amusements. He urged them to profit by the season of Lent, and recommended especially to them, "the Arch-confraternity of the Immaculate Heart of Mary for the Conversion of Sinners" and "the Association for the Propagation of the Faith."[1]

During the war Bishop McGill issued "The True Church Indicated to the Inquirer," and "Our Faith, the Victory."

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[1] Cath. Mirror, Feb. 10, Jan. 12, Aug. 25, 1866.

CHAPTER VII.

DIOCESE OF WHEELING.

RT. REV. RICHARD V. WHELAN, FIRST BISHOP, 1853–1866.

When Bishop Whelan took possession of the diocese of Wheeling in 1850 it contained four churches: at Wheeling, Parkersburg, Weston, and Wytheville; one log chapel, near Kingwood; two priests, Rev. Austin Grogan and Rev. Bartholomew Stack; a few students, one convent, a girls' and a boys' school, the Cathedral revenues scarcely able to give him support, with no help coming from the five or six thousand sheep scattered over an area of twenty thousand square miles! His plain two-story brick residence corresponded with the other institutions of the diocese. Three priests were soon ordained for his arduous missions. In 1852 Rev. Stephen Huber was placed at Wellsburg to attend the faithful in that district and visit the German settlers in Wetzel County. Other settlements of the same nationality were growing up in Preston, Marshall, and Doddridge counties.

In 1853, a colony of Sisters of St. Joseph, from Carondelet, Mo., came to Wheeling to establish an infirmary and open a novitiate with a view to future work in schools; converts were not few or persons of no standing. In 1851 Benjamin Rush Floyd, after long study and prayer, was received into the Catholic Church. The next year he was a candidate for the office of circuit judge. His religion was made a pretext for opposition. "The rule, it seems," he said, in answer to a letter, "is now to be that anyone

who professes the Catholic religion is unfit to hold office, is to be ostracized by his fellow-citizens, and become the victim of a religious persecution. It will be a sad day for the country when religious toleration and the inestimable blessing of religious freedom is to be destroyed, when a religious test is regarded as a necessary qualification for office."[1]

Bishop Whelan, with but few priests, superintended the erection of new churches. He laid off the district, selected a central position in some growing place, and stationed a priest there to attend the outlying stations, in many of which chapels grew up, for the faith was preserved. A church was begun in 1852 at Nicholas Court House, and the Germans in Marshall County were preparing in their methodical way. In 1853 a priest, Rev. B. Stack, was stationed at Weston to attend a large district.

When Archbishop Bedini visited Wheeling, the infidels from the continent of Europe prepared to mob the envoy of the Pope and attack the Cathedral. The mayor of the city deplored his inability to afford protection. Bishop Whelan told the chief magistrate of the city that he would take the protection into his own hands, and asked him to make known to the rioters that the first one who passed within the Cathedral railings would be unhesitatingly shot down. The Bishop prepared accordingly, and when the rioters came cursing and howling, they abstained from actual violence. One of them did throw a stone and broke a pane of glass, but as he was promptly felled to the ground by a strong arm, the mob, finding that there was serious work before them, disbanded.[2]

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[1] B. R. Floyd to J. Pepper, Feb. 20, 1852.

[2] Bishop Whelan to Archbishop Kenrick, Jan. 9, 1853, describes the visit of the Nuncio as most gratifying.

In 1857 Rev. W. Cunningham, having completed and paid for brick churches at Moundsville and Fairmount, became rector at Grafton. The German Catholics at Wheeling complained that they had not a separate high mass at the Cathedral every Sunday, although sermons in German were preached every Sunday. They accordingly hired an old synagogue and prepared to erect a church of their own,[1] Bishop Whelan laying the corner stone on the 9th of December. The next year St. John's Chapel was dedicated at Sweet Springs, and two chapels soon rose on the Kanawha. Then a chapel at Tazewell Court House.

Bishop Whelan soon after went to Europe, and was absent during 1857–58 in the interest of his diocese.

Rev. H. F. Parke, at Wytheville, found many of his flock drifting into Tennessee in search of better wages. He followed them in his visits and reported to the Bishop at Nashville, who, in time, stationed a priest at Knoxville. In 1858 Bishop Whelan erected a frame chapel near Mason City, and secured a cemetery and parsonage lot for the Catholic miners.

The next year the Church of St. John the Evangelist was erected at Sweet Springs by Rev. J. W. Walters, and Parkersburg had a thriving parochial school. In Wheeling St. Alphonsus' Church erected by the Bishop for the German Catholics, a fine edifice fifty-five feet by one hundred and twenty, was dedicated by the Bishop, whose visitations extended to all parts of his diocese in the years 1859 and 1860.

When the Civil War broke out Bishop Whelan had nine priests actively and profitably employed, faithfully attending the small and scattered bodies of Catholics. Though hostile forces were actually facing each

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[1] Same to same, May 10, 1858.

other in his diocese, Bishop Whelan, in 1861, bought ground in Parkersburg for a convent academy, drew his plans, and laid the foundation. As the war went on Rev. Mr. Walsh was arrested and compelled to leave Wytheville; Rev. Mr. Malone was in like manner driven from Grafton. Rev. H. F. Parke was sent by the Bishop to look after the congregations thus deprived of pastors. He came into the very midst of hostile operations, and while endeavoring to remove the Blessed Sacrament from the church at Wytheville, was fired upon, and though he escaped his companion was seriously wounded. He himself was for a time under guard as a prisoner on his own house. Rev. Mr. Heidencamp, then on his way to Wytheville, reached the battlefield in time to baptize General Albert Jenkins, fatally wounded near Dublin Depot. That clergyman was not allowed to remain at Wytheville, General Scammon agreeing to pass him through the Union lines, on condition that he did not return during the war.

Amid such perils and dangers there was little opportunity to obtain Catholic prayer-books or catechisms, but John O'Callaghan, a shoemaker of Wytheville, had a catechism printed at his own expense in 1862.

Bishop Whelan, though continually menaced, was not deprived of his liberty or rights as a citizen, and was constantly planning new institutions to be established when the war ended.[1] There was no faltering, and in 1864 the Visitation nuns found their buildings insufficient to accommodate their sixty boarders and eighty externs.

The Bishop sent Rev. Daniel O'Connor to Clarksburg, where he bought a ground, contracted for brick,

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[1] Bishop Whelan to Archbishop Kenrick, May 22, 1862.

secured a government warehouse for temporary use, and obtained the use of army teams to draw the material to erect the Church of the Immaculate Conception (1864–65).

Bishop Whelan, at the close of the war, issued a circular directing his clergy to invite their flocks to hear mass on June 1, the day appointed by the President as a day of humiliation and thanksgiving. In 1866, when peace was restored, the Bishop made a regular visitation, and at every mission was gratified to see converts prepared for confirmation. He found a large meeting house for sale at Lewisburg; at Nicholas Court House he started a movement to rebuild the church; at Charleston he selected property for church and school. He helped a church at Cripple Creek, and said mass in the University of Virginia.

During the war the United States Government divided the State, and the diocese of Wheeling embraced much of the new State of West Virginia.[1]

In 1866, the diocese numbered twenty-three churches, sixteen priests, and eight students preparing for holy orders, St. Vincent's College, under Rev. F. Louage, with eighty pupils, three academies under Visitation nuns and Sisters of St. Joseph, and an orphan asylum.

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[1] Sermon preached at a requiem mass for the soul of Rt. Rev. R. V. Whelan . . . . Sept. 9, 1874. Very Rev. H. F. Parke, "West Virginia Correspondence;" "Richard Vincent Whelan, Bishop;" "Glimpses into the History of the Old Dominion Church," etc., in Cath. Mirror, 1888; Freeman's Journal, 1852–1866; Cath. Herald, xxv., etc.; Pittsburgh Catholic, xii., etc.; Cath. Mirror, 1859–1866.

CHAPTER VIII.

DIOCESE OF CHARLESTON.

RT. REV. PATRICK NEESON LYNCH, ADMINISTRATOR, 1855–1858. THIRD BISHOP, 1858–1866.

THE care of the diocese of Charleston devolved, by the death of Bishop Reynolds, on Very Rev. P. N. Lynch, as administrator. About this time the Sisters of Mercy established the Academy of the Immaculate Conception, at Columbia, S. C., and the Church of Our Lady of Mount Carmel, once a Presbyterian church, was dedicated.

An event of importance not only to the diocese of Charleston, but to the Church throughout the United States, was the step finally taken by Dr. Levi Silliman Ives, Episcopalian Bishop of North Carolina. A native of Meriden, Conn., educated in New York, he became a minister of the Protestant Episcopal Church. In his ministry he won general esteem for his learning, devotedness, and exalted character. His marriage to a daughter of Bishop Hobart of New York seemed to bind him irrevocably to that church. But the Oxford movement came: he felt the force of the writers in England and shared their labors. He clung for a time to the idea that the Anglican Church could be brought back to the truth. As this hope vanished, the difficulties of his position became painfully apparent, and he describes them in his "Trials of a Mind." Yielding at last to the call of Divine grace, he laid down his office in a letter to the Convention of North Carolina. He was then in Rome, having gone abroad

RT. REV. P. N. LYNCH, THIRD BISHOP OF CHARLESTON.

on a leave of absence. His trials were ended. He was received into the Church, and was confirmed by Pope Pius IX. His wife soon followed his example, and they returned to the United States, where he published a work in explanation of his course. He became a contributor to our best Catholic periodicals, and when the Catholic Protectory was established in New York, he was placed at the head of the organization, and by his ability made the Protectory a most successful institution. He died October 13, 1867, fortified by all the sacraments of the Church, consoled in that supreme hour by all the hopes that the true faith can give. Several Episcopal clergymen had been already received into the Church, but the example of a Bishop, thus sacrificing all, influenced many who were wavering between the call of conscience and the worldly consequences.[1]

The Rev. Dr. McCaffrey of Mount St. Mary's was appointed to the see of Charleston, but he absolutely declined. The administration accordingly remained in the hands of Very Rev. Dr. Lynch, who attended the eighth Provincial Council of Baltimore, in May, 1855, where he was one of the promoters, and the learned Rev. James A. Corcoran became one of the secretaries.[2]

Though the anti-Catholic feeling was violent in the country at this time, and Rev. P. Ryan, who labored at Raleigh and other points in North Carolina, was repeatedly threatened with public violence, Rev. J. J. O'Connell, assisted by Rev. L. P. O'Connell, opened

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[1] Freeman's Journal, Feb. 12. 1853; Metropolitan i., p. 94; O'Connell, "Catholicity in the Carolinas and Georgia," New York, 1879, pp. 416–17. Messenger of the Sacred Heart, 1891.

[2] Concilium Baltimorense Provinciale VIII., habitum anno 1855. Baltimore, 1857.

St. Mary's College at Columbia, and obtained a favorable charter from the State.[1]

In the spring of 1858 bulls arrived, elevating to the see of Charleston the able administrator known and respected by the clergy and people.

Patrick Neeson Lynch was born at Clones, Ireland, March 10, 1817, and his family soon after settled at Cheraw, S. C. In early youth he entered the ecclesiastical seminary of the diocese, but his talents, piety, and application induced the Bishop to send him to Rome, where he won high distinction in the College of the Propaganda. After his ordination in 1840 he was stationed at the Cathedral in Charleston. Here he remained several years, editing for a time the United States Catholic Miscellany. His controversy with Rev. Dr. Thornwell showed alike his power and his gentle spirit. Bishop Reynolds made him pastor of St. Mary's Church, principal of the Collegiate Institute, and Vicar-General of the diocese. Archbishop Kenrick of Baltimore proceeded to Charleston, and on the 14th of March, 1858, consecrated him Bishop of Charleston, the assistants being Bishop Portier of Mobile and Bishop Barry of Savannah. The episcopal ring, presented to the new Bishop by his consecrator, was once worn by Cardinal Ximenes. Bishop McGill delivered an eloquent discourse on the form and government of the Church. The venerable father of Dr. Lynch was present.

One of his first duties was to attend the ninth council of the province of Baltimore, which opened in May.[2]

Bishop Lynch began an active visitation of the con-

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[1] O'Connell, pp. 321–22 ; 400, 425.

[2] Concilium Baltimorense Provinciale I., habitum anno 1858. Baltimore.

gregations in the two States placed under his episcopal charge. There was life and energy. Rev. J. J. O'Connell had erected St. Patrick's Church and a house at Walhalla for a little flock that had gathered there; Rev. T. Bermingham was building a stone church at Edgefield Court House. The church at Columbia had been enlarged to meet the wants of the congregation, which had increased to seven hundred. More hopeful than his predecessor, he resolved to recall the Ursulines. Six of the community set out from Covington and, after a brief stay in Baltimore, continued on to Columbia, where Bishop Lynch saw better prospects than in Charleston for an academy. Securing an advantageous site, the Ursulines soon renewed their convent life in the State, under Mother M. Baptista Lynch as Superior, dedicating their house and academy to the Immaculate Conception. In his visitations, even in North Carolina, Bishop Lynch made a favorable impression on those without the fold at Raleigh, Fayetteville, Charlotte, and other places. At Raleigh, a hall in the State House was offered to him for a lecture.

About this time the Orphan Asylum under the Sisters of Mercy received a considerable legacy under the will of Hon. William McKenna of Lancaster. Yet with all these favorable indications the old antagonism to the Church was still strong. Meetings were held in Columbia to take steps to compel Bishop Lynch to sell the American Hotel, which he had purchased for the Ursulines; but he was not easily daunted. He offered to give up the property, but on his own terms: if they would find lots of similar size within limits designated by him and put up a three-story brick building there according to his plans, and convey it to him in exchange. Then a public meeting was also

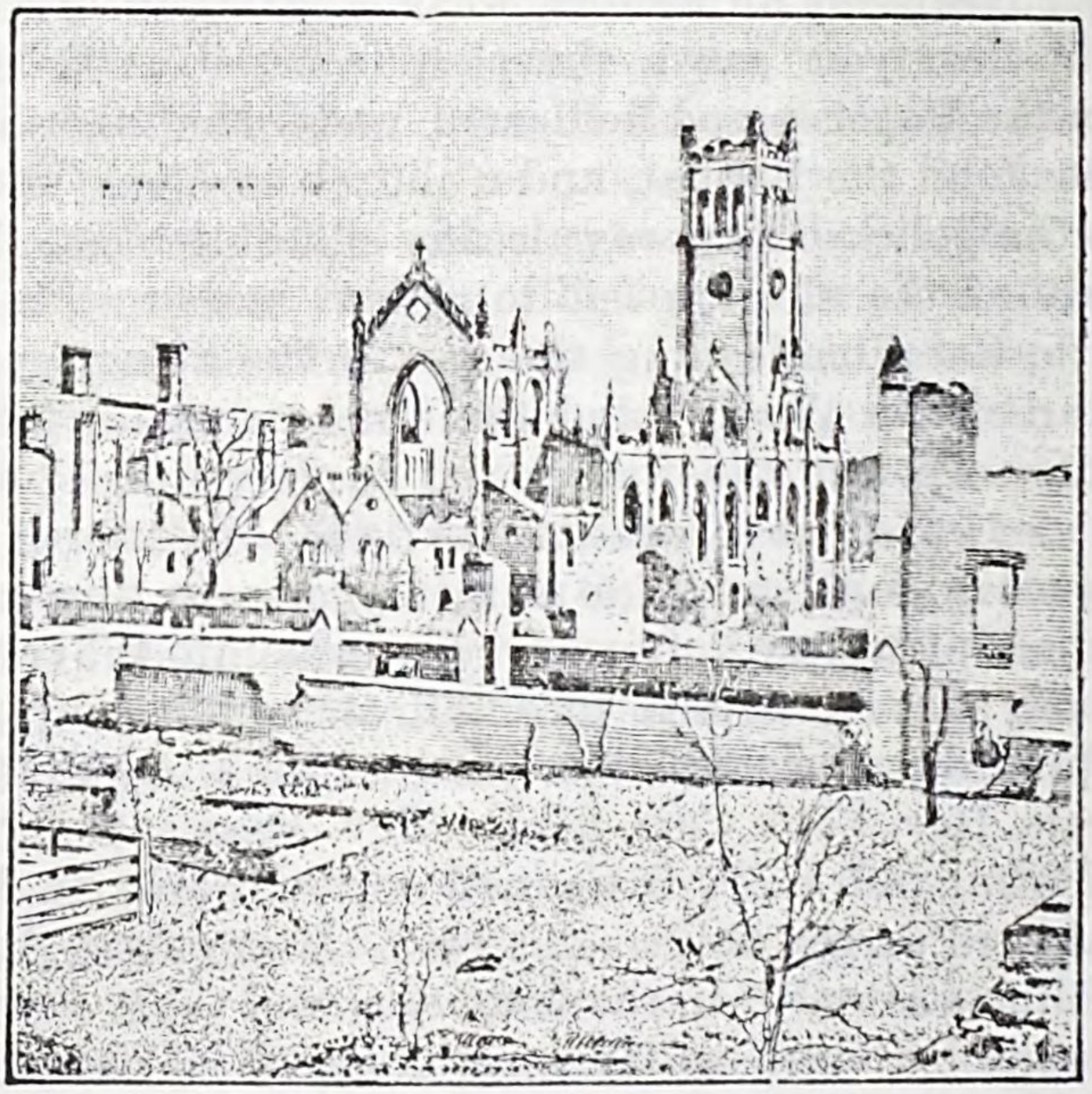
called to protest against any interference with the Ursuline ladies.

The next year the little Catholic body at the capital lost Edmund Bellinger, Jr., who stood at the head of his profession, and who had been appointed by the legislature to codify the laws of the State. The church at Columbia, designed by the State architect, Major Nearnsie, a Catholic, was dedicated in 1859.

The next year saw a church purchased at Raleigh from the Baptists and dedicated under the invocation of St. John the Baptist, and a church at Apple River. But the political sky was already clouding over. The result of the election led to violent measures in the South, Carolina leading the way. The firing on the "Star of the West," and the bombardment of Fort Sumter opened the war. Yet St. Joseph's Church was dedicated at Charleston in 1861, but it was the only mark of progress for many a year. In time came a conscription law, forcing even priests into the ranks. It was, at last, agreed to detail them for camp and hospital duty as chaplains. One of the little band of priests, Rev. Felix Carr, died. Rev. Messrs. Croghan, P. Ryan, and L. P. O'Connell served nobly in hospitals and on the fields. Sisters of Mercy from South Carolina hastened to the hospitals, and their services were needed even as far as Richmond. When Rev. Mr. Murphy died of the yellow fever at Wilmington, N. C., Rev. Dr. Corcoran hastened to fill his place.

At the beginning of the war Charleston contained fifty thousand inhabitants, of whom the Catholics were estimated at ten thousand. Besides the Cathedral there were St. Mary's, St. Patrick's and St. Joseph's churches, the Seminary, Convent of the Sisters of Mercy, and an orphan asylum. The dangers from

war were great, but on the 11th of December, 1861, there broke out in a factory a fire which was soon beyond control as it swept from street to street. About four o'clock the next morning St. Finbar's Cathedral was wrapt in flames, and shortly after five o'clock the steeple fell in with a great crash. The brown stone resi-



RUINS OF ST. FINBAR'S CATHEDRAL, CHARLESTON, DECEMBER, 1861.

dence of the Bishop was also destroyed, and in it perished a large and fine library; the Convent of the Sisters of Mercy, with the orphan asylum and boys' school, were all laid in ashes. The fruit of long years of endeavor and sacrifice, to the value of one hundred and eighty thousand dollars, was swept away, and the Catholics remaining in the city were left helpless.

Bishop Lynch erected two chapels to give temporary relief to his city flock, but they and the churches that escaped the flames were in range of the shells when the bombardment of Charleston began. The orphan asylum was transferred to Sumter; they reopened their academy in a safer part of the city, accepting a building generously offered by a Protestant gentleman. Bishop Lynch remained near his ruined Cathedral till nearly forty shells burst around his house, some in the very garden used by his priests. Then he sought a safer residence for all.[1]

The land and naval forces of the United States occupied Port Royal Harbor, and the church at Beaufort became a military storehouse. The Catholic chaplain attending the United States troops who occupied New Berne, N. C., Rev. N. Giesen, found the church there deserted but intact. It was neat, with three handsome paintings. The priest's house had been visited by prowlers, but much furniture was left, and a little library. He officiated there for a time, and Catholics who had retired inland came back to approach the sacraments. He urged that steps be taken to save the property from the fate of the church at Washington, burned by the United States troops when they evacuated the place, leaving only graves and blackened ruins. The zeal of Bishop Lynch and his clergy was excited in behalf of the United States prisoners brought to the State during the war. Among the first of these was Colonel Corcoran of the 69th N. Y. N. G., taken at the Battle of Bull Run and sent to Columbia, where he was confined in the

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[1] The U. S. Cath. Miscellany, founded by Bishop England, continued till the commencement of the Civil War, when the title became objectionable. A few numbers were issued under a new name, but it was then discontinued.

common jail, and detained as a hostage. To his joy and that of his Catholic fellow-prisoners Colonel Corcoran was regularly visited by Rev. J. J. O'Connell, and mass said for them, till the sacred liturgy was rudely interrupted by officials. This jail was the first place burned by Sherman's men.

In 1864 Bishop Lynch proceeded to Europe and made a report to the Propaganda on his diocese. About this time a letter from Jefferson Davis, thanking the Pope for the sentiments in favor of peace expressed in his letter to the Archbishops of New York and New Orleans, was presented to his Holiness, and in it Mr. Davis declared that the people of the South had always desired peace. Pope Pius IX. replied, according to established usage, expressing his consolation at his desire for peace. "May it please God at the same time to make the other peoples of America and their rulers, reflecting seriously how terrible is civil war, and what calamities it engenders, listen to the inspirations of a calmer spirit, and adopt resolutely the part of peace." The action of the Pope was simply personal, and in no way, as some pretended, recognized the Confederate States as an independent government. The State Department at Rome had no intercourse with the Confederate States whatever.[1]

Bishop Lynch estimated the Catholics in Charleston at eleven thousand, in Columbia about two thousand, in Sumter six hundred, Edgefield ninety, Cheraw sixty, in Wilmington, N. C., twelve hundred, Fayetteville two hundred, Charlotte two hundred and fifty, Raleigh one hundred and fifty; about twenty thousand Catholics in the two Carolinas. The Bahamas

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[1] Jefferson Davis to Pope Pius IX., Sept. 23, 1863; Pope Pius IX. to Jefferson Davis, Dec. 3, 1863.

had been annexed to his diocese, but he knew nothing of their actual condition. The visitations which he had made before hostilities began were practically suspended. His Cathedral and residence, with his seminary, were gone, and his seminarians were at Mount St. Mary's or in Europe. He still maintained schools at Charleston, Columbia, and Wilmington. He had fifteen priests, all overburdened with labor.[1] In a letter to one of the Cardinals he spoke of the wonderful influence produced by the devotedness of the priests and sisters, and their absence of all partisan feeling. His great consolation was the prosperity of the Ursuline Convent and Academy at Columbia, attended by pupils of the very best families.

The immense work to be effected when hostilities ceased, and the resources to be created, were not overlooked, but he trusted in Providence;[2] yet the worst had not come. Sherman, with his army corps, swept down through Georgia, took Savannah, then pushed into South Carolina. Columbia was soon in his hands, and in flames. On the 17th of February, 1865, the Ursuline Convent and Academy, St. Mary's College, the church, and school, were involved in the common destruction. Charleston soon fell, and a conflagration increased the general misery. Then North Carolina beheld the desolating army sweep across its territory till Sherman confronted Johnston, who soon surrendered.

The Bishop was abroad, and addressed Secretary Seward to be permitted to return to his diocese. He told what he and his clergy had done to relieve the

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[1] Bishop Lynch, "Responsiones R. D. Episcopi Carolopolitani . . . . ad S. Congregationem de Prop. Fide." Oct. 15, 1864.

[2] Bishop Lynch to a Cardinal, Rome, Aug. 15, 1864. See Annals of the Propagation, xxvii., p. 383.

condition of the United States soldiers in prisons and hospitals. He was, at last, permitted to do so, and on the 12th of January, 1866, wrote from Charleston: "I find my hands full here and my heart overfull. What suffering! How much to do! How little to do it with! I have not yet got a house to live in. I have arranged to commence at once the erection of a temporary pro-cathedral in such shape as to serve for a part of a future one. The Boys' Orphan Asylum, Sisters' Convent and Female Orphan Asylum are still unrepaired. We have finished the repairs of the injured churches or nearly so. I would like also to have a negro church."[1] As we have seen, every sign of Catholicity was swept from Columbia; in other parts churches had been seized for profane uses and terribly handled. In North Carolina the church of Washington was gone. As a strange contrast the Church of St. Mary, Star of the Sea, had been built on Sullivan's Island by Rev. Dr. Bermingham, with bricks from the ruins of Fort Sumter.[2]

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[1] Bishop Lynch to Archbishop Spalding, Jan. 12, 1866. During the bombardment St. Joseph's Church suffered serious injury.

[2] O'Connell, pp. 1, 500; Freeman's Journal, 1853; 1866; Cath. Mirror, 1859; 1866; Cath. Herald; Metropolitan, i; vi.

CHAPTER IX.

DIOCESE OF SAVANNAH.

RT. REV. JOHN BARRY, ADMINISTRATOR AND SECOND BISHOP, 1857–1859.

On the heroic death of Bishop Gartland and Bishop Barron, the whole mission duty at Savannah devolved on Rev. Edward Quigley, till Very Rev. John Barry, to whom the administration was committed, hastened to share his perilous labors. Though two priests fell, like the Bishop, victims to their zeal, Very Rev. Mr. Barry was spared. When the terrible disease ceased its ravages he devoted himself to his duties as administrator. Having attended almost every mission in Georgia, he could plan judiciously for the best interests of each place. As administrator he attended the Eighth Provincial Council of Baltimore, and there urged that the portion of Florida subject to the Bishop of Savannah should be erected into a separate jurisdiction. The Sovereign Pontiff, acting on the request of the Council, established the vicariate apostolic of Florida in 1857.

Bulls at last arrived elevating him to the episcopal dignity, to which the hard-working, unambitious missionary was obliged to submit. He was consecrated Bishop in the Cathedral of Baltimore, on Monday, August 2, 1857, Archbishop Kenrick being consecrator, assisted by Bishop Portier of Mobile and Bishop Neumann of Philadelphia. Bishop McGill of Richmond delivered on the occasion an eloquent discourse.

Bishop Young was also present with Very Rev. Dr. Lynch, administrator of Charleston.[1]

Bishop Barry was born in County Wexford, Ireland, in 1799, and was ordained to the priesthood by Bishop England at Charleston, September 24, 1825. In his long missionary career he had labored in every church in the Carolinas and Georgia. He was sent to Augusta and made pastor of the Church of the Holy Trinity in 1827, and was soon Vicar-General for the State of Georgia. Bishop Reynolds recalled him to Charleston, made him Vicar-General of the diocese, with the charge of the Cathedral and all vacant churches. In the cholera of 1832, at Augusta, he not only gave the sick his priestly care, but buried them with his own hands when death claimed them. He introduced the Sisters of Our Lady of Mercy at Augusta and established schools. Just before his consecration he laid the corner stone of a new church at Augusta, on the 19th of July.

The long years of labor soon showed how they had undermined his health. He attended the Ninth Provincial Council of Baltimore on the 1st of May, 1858, but after the close of the sessions he went to Europe, in July, 1859, for the benefit of his health. On reaching Paris his maladies increased so alarmingly that he was conveyed to the institution under the care of the Hospital Brothers of St. John of God. He was visited by his Eminence Cardinal Morlot, Archbishop of Paris, and received all care, but he expired on the 21st of November, 1859. His funeral services were held in the Church of the Foreign Missions, Rt. Rev. Dr.

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[1] Cath. Mirror, Aug. 8, 1857 ; Pittsburgh Catholic, xiv., p. 186 ; Pilot, Aug. 15. O'Connell, "Catholicity in the Carolinas and Georgia," pp. 529-535 ; Concilium Baltimorense Provinciale VIII., habitum anno 1855, pp. 4, 11.

Amanthon officiating. Not long before his death an unscrupulous hand set fire to the church in Augusta, dear to him by many associations.

The administration of the diocese on the death of Bishop Barry remained in the hands of Very Rev. Peter Whelan. He was born in Wexford in 1800, and, after his ordination by Bishop England, had labored zealously in North Carolina and Georgia. Long service at Savannah, and as general chaplain to the Catholics in the Confederate service from Anderson to Tybee, followed, till he was taken prisoner at Fort Pulaski and confined for some time in Fort Lafayette. When his release was obtained he returned to Georgia and died February 5, 1871. While administrator he addressed a letter of sympathy to the Pope, to which Pius IX. replied in fatherly words.[1]

VICARIATE APOSTOLIC OF FLORIDA.

RT. REV. AUGUSTINE VEROT, BISHOP OF DANABE AND VICAR APOSTOLIC, 1857-1861.

On the 9th of January, 1857, the Sovereign Pontiff, at the request of the Council of Baltimore, detached eastern Florida from the diocese of Savannah, and erected it into a vicariate apostolic. The new vicariate included all that part of the State lying east of the Apalachicola River. The Catholics here were comparatively few, and the hope of increase limited. St. Augustine had its church and its congregation, mainly descended from the New Smyrna Minorcan colony; there were churches at Fernandina, Key West, and Palatka, in the old Spanish part, and at Tallahassee,

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[1] Cath. Herald, xxv., p. 254; Pittsburgh Catholic, xiv., p. 186. xvi., p. 339. xvii., p. 242; Freeman's Journal, Aug. 7, 1858; Cath. Mirror, Aug. 13, 1859.

RT. REV. AUGUSTINE VEROT, V. A. OF FLORIDA AND BISHOP OF SAVANNAH.

Jacksonville, and Middleburgh, where an English-speaking population had grown up.

To direct the new vicariate the Pope selected Rev. Augustine Verot, a priest of the community of St. Sulpice. He was born at Puys, France, in May, 1804, and coming to this country in 1830, was for years a professor in St. Mary's Theological Seminary and the College then directed by the Sulpitians. He was next pastor of the church at Ellicott's Mills, and showed energy and activity in parochial duty. On receiving his bulls as Bishop of Danabe and Vicar Apostolic he was consecrated in the venerable Cathedral of Baltimore, on the 25th of April, 1858, by Archbishop Kenrick, assisted by Bishop McGill of Richmond and Bishop Barry of Savannah. After attending the Ninth Provincial Council, in May, 1858, he proceeded to Florida with Rev. Mr. Madeore and reached St. Augustine on the 1st of June, where he was installed by Bishop Barry and received with joy.

Florida, after being part of the dioceses of Santiago de Cuba, and from 1787 of Havana, became part of that of New Orleans. When Spain sold Louisiana to the United States, the Bishop of Havana was directed by his government to resume control over Florida, and Bishop Portier of Mobile, to whose diocese it was assigned, could not exercise any jurisdiction till Spain sold Florida to the United States in 1821. He visited St. Augustine at the earliest moment, but it was too far from Mobile for him, with his limited resources, to do much for it.

A spirit of resistance to ecclesiastical authority was soon manifested. An Act, incorporating the Church at St. Augustine, was obtained from the Territorial legislature, July 2, 1823, and one still more mischievous, December 30, 1824. The United States had

already seized the Franciscan convent for barracks, the site of the house inhabited by the Bishops auxiliar for many years, and the venerable pilgrimage of Our Lady. As if this robbery were not enough, it gave the Bishop's house site to the Protestant Episcopal congregation. Bishop Portier, finding himself unable to send a priest to St. Augustine, asked Bishop England of Charleston to assume charge of that part of his diocese. Rev. Edward F. Mayne, an excellent priest, a fellow-student with Archbishop Hughes in the Seminary, was stationed at St. Augustine, but the trustees drove him out, and a local judge held that all the powers of the Spanish king under the Bull of Julius II. passed to the United States, and were conveyed in some mysterious way to the trustees of a single church! Rev. Mr. Mayne hired a private room in which to offer the holy sacrifice. Bishop Portier visited St. Augustine in 1832, but the trustees were obstinate. It was six years before the Bishop could place Rev. C. Rampon and Rev. P. Hackett in the desolate church of St. Augustine.

The Priests of Mercy took charge of St. Augustine and the missions, and, as early as 1847, Rev. Benedict Madeore obtained documents on which he applied to Congress for a restoration of the Franciscan convent, and for compensation for the church property illegally seized and sold. The case was clear, the evidence was sufficient, but the United States by the decision of its arbitrator refused all redress.[1]

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[1] Report of the Solicitor of the Treasury with documents in relation to the Catholic Church at St. Augustine, to certain property held by the United States, at that place. Senate Doc., 30th Cong., 2d Sept. Report of the (Senate) Committee on Private Land Claims, 30th Cong., 1st sess. Mar. 21, 1848. June 29, 1848. Rev. Mr. Madeore, a most venerable and truthful man, assured me that the arbitrator sent for him, and asked

When the vicariate was established, Rev. E. Aubril and Rev. S. Sheridan were at St. Augustine; Rev. W. T. Hamilton at Jacksonville, where there was a small chapel; St. Mary's, Star of the Sea, at Key West, was vacant; there were little chapels at the stations of Black Creek, Fernandina, and St. John's Beach, and at Palatka they were building one. There was no convent, school, or institution of any kind.

In a pastoral to his flock announcing the Jubilee in the autumn of 1858, Bishop Verot urged the faithful to unite, where possible, and erect a small church at least, and maintain a Sunday school. He urged them to cultivate piety, especially by joining pious associations. On his part he promised every exertion to obtain priests to visit all stations regularly. He then made a visitation of the southern and western parts of his vicariate. At the approach of Lent, his pastoral endeavored to remove the lax ideas prevalent from Spanish days as to fasting and abstinence.[1]

He enlarged the church at Fernandina; replaced one in ruinous condition at Tallahassee by a more becoming structure, erected a church at Middleburgh, and had schools for both sexes at St. Augustine. He made efforts to obtain Sisters of Mercy, and a colony from Hartford opened an academy on the 1st of April, 1859.

Having thus by his activity given an impulse to religion, Bishop Verot visited Europe and returned, toward the close of 1859, with six priests for his vicariate, four Brothers of the Christian Schools—who soon

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what the Catholics were willing to pay for a favorable report; and that when he declared that they were not able to pay anything, the decision was made against their claim.

[1] Pastoral Letter of Rt. Rev. Bishop Verot to the Catholics of Florida, 1858.

opened an academy—and additional Sisters. A church was soon erected at Mandarin, and a priest stationed there, but the Church at St. John's Bar was destroyed during the year by a hurricane.

On the 1st of February, 1861, he issued a pastoral letter urging his flock to profit by the holy season. Poor as his vicariate was, it sent its tribute of Peter's Pence to Rome, which drew from Pius IX. a touching and grateful letter.

Meanwhile the see of Savannah was declined by Rev. P. J. Lavialle, and the Sovereign Pontiff transferred Bishop Verot to Savannah, leaving him still Vicar Apostolic of Florida.

RT. REV. AUGUSTINE VEROT, THIRD BISHOP OF SAVANNAH, AND VICAR APOSTOLIC OF FLORIDA, 1861-1866.

Bishop Verot having received the official announcement of his transfer, on the 1st of September set out for Savannah by way of Fortress Monroe, accompanied by Rev. T. H. O'Neill and a subdeacon. War and disease prevailed. Rev. Silvain Huninq died at Key West heroically in August. One of the Bishop's early acts was the dedication of St. Patrick's Church, Augusta, erected by the zeal and to a great extent by the means of Rev. G. Duggan, the untiring missionary.

The forces of the United States occupied Jacksonville, Fla., but evacuated it in March, 1863. As they retired the soldiers set fire to the town. The Catholic church and rectory were too obnoxious to be spared. They were set on fire, and pillaged of everything, even the organ being torn to pieces. Two regi-

[1] Bishop Verot, "Annals of the Propagation of the Faith," xxii., p. 372, xxvii., p. 250; Metropolitan, vi., p. 324; Pittsburgh Catholic, xv., p. 60; Freeman's Journal, July. Pastoral Letters, 1859; Feb. 1, 1861.

ments, the 6th Connecticut and the 8th Maine, accused each other of being the guilty parties. The wretched condition of the United States prisoners at Andersonville appealed to Bishop Verot's sympathy; he sent two priests, who consoled the Catholics by the offices of religion, and attended the sick and dying. Bishop Verot himself labored in this terrible stockade. Before the close of the war the church at St. John's Bar, Fla., was pillaged, the soldiers arraying themselves in the vestments, and carrying off the church plate. St. Mary's Church in Camden Co., Ga., and the elegant church at Dalton were also destroyed by fire. Yet the Catholics did not lose courage; the church of the Most Holy Trinity, the largest and finest church in Augusta, was completed and dedicated April 12, 1863. Though battles were fought at Atlanta, the church escaped, after the occupation by the United States troops, having been protected by a well-disposed colonel.

In November, 1863, Bishop Verot issued a pastoral letter in which he announced that the Pope had granted a plenary indulgence to all who received holy communion and prayed fervently for peace between the 1st and 20th of November.[1]

The commanding general, in carrying out plans of fortification at Savannah, in spite of the Bishop's remonstrance, occupied the Catholic cemetery, demolished a partly erected mortuary chapel, and swept away the neat inclosure.

Bishop Verot's diocese and vicariate apostolic, it will be seen, had much to suffer. The able-bodied men in the congregations had been drafted for the Confederate army or had been scattered in all directions.

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[1] Lenten Pastorals, 1862, 1863; Pastoral Letter, Nov. 11, 1862; Peace Pastoral, November, 1863.

After the burning of Columbia, some of the Ursuline nuns established a convent and academy at Macon; and the Sisters of Mercy at St. Augustine sent a colony to Columbus, Ga.

Toward the close of the war the poet priest, Rev. Abram J. Ryan, assisted Rev. G. Duggan at Augusta and became editor of the Pacificator, to which the Bishop occasionally contributed.

In his pastoral letter for Lent, 1864, Bishop Verot exhorted his flock to penance to avert from themselves and the country the evils that afflicted them. In that announcing the Jubilee in the autumn of 1865, Bishop Verot said: "The Jubilee could not come upon you at a better time than after that long and sanguinary war which has caused the blood of your sons to flow so profusely, and has deluged the land in human gore, and converted it into a heap of smoking ruins. We have spoken to the Holy Father of your misfortunes, privations, sufferings during the war, and of the ruin and devastation that now prevail everywhere. His tender and compassionate heart sympathizes deeply with your misfortunes, and he has invoked the blessing of God in a special manner over you, in view of your present destitute condition."

When the struggle ended Mrs. Jefferson Davis was in Georgia and penniless. "No institution of my own church," she said, "offered to teach my poor children. One day, three Sisters of Charity came to see me and brought me five gold dollars, all the money they had in the world. They almost forced me to take the money, but I did not. They then offered to take my children to their school in the neighborhood of Savannah, where the air was cool and they could be comfortably cared for during the summer months."

On the 1st of August, 1866, Bishop Verot addressed

a pastoral letter to his flock, announcing the coming of a Plenary Council, and directing prayers for the Divine guidance over its deliberations. He also spoke of the necessity of educating the negroes and imbuing them with religion and morality.[1]

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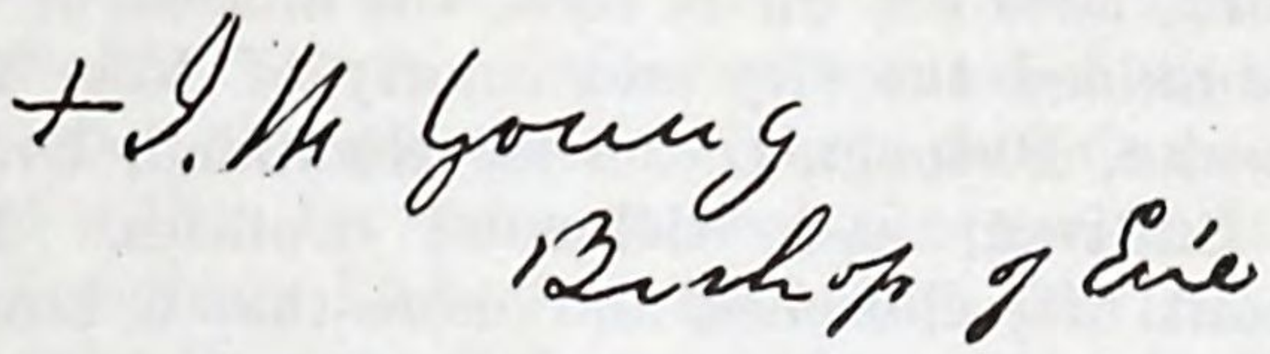
[1] Bishop Verot, Lenten Pastoral for 1864 ; Jubilee Pastoral for 1865 ; Lenten Pastoral for 1866. Cath. Mirror, Nov. 11, 1865, Sept. 1, 6, 1861; 1866 ; Annals of the Propagation of the Faith, xxvii., p. 384 ; xxviii. p. 334. Bishop Verot declared these letters to be garbled and mistranslated ; Pittsburgh Catholic, xxviii., pp. 283, 289.



SIGNATURE OF BISHOP YOUNG OF ERIE.

BOOK VIII.

CHAPTER I.

DIOCESE OF NEW YORK.

MOST REV. JOHN HUGHES, FIRST ARCHBISHOP, 1853–1864.

When the diocese of Brooklyn, embracing Long Island, and that of Newark, embracing the part of New Jersey which had been subject to the Bishops of New York, were set off in 1853, the diocese of New York contained the city and county of New York, Westchester, Putnam, Dutchess, Rockland, Orange, Ulster, Sullivan, and Richmond counties. There were about fifty churches, and more than a hundred priests. The diocese possessed its theological seminary, St. John's College at Fordham, that of St. Francis Xavier in New York, several academies under the Brothers of the Christian Schools, Ladies of the Sacred Heart, and Sisters of Charity, the last-named, with the Sisters of Mercy, conducting also institutions for the relief of those who appeal to Christian charity. The Catholics of the diocese were estimated at about 280,000, more than half the churches and people being in the City of New York. As the great port of the United States the city received nearly two-thirds of all the immigrants reaching the country, and though many proceeded to new homes, a considerable number lingered there for a time. They required church accommodation, priestly aid, counsel, and not unfrequently relief.

Archbishop Hughes exerted himself to increase the number of churches in New York, and those of St. Francis Seraph, St. Stephen's, Transfiguration, St. Lawrence's, the Holy Cross, the Annunciation, and the Immaculate Conception at Melrose, with churches at Port Chester, White Plains, and Poughkeepsie, show what was effected in 1853. This was undertaken at a time when the streets resounded with anti-Catholic preaching by violent ranters, and attacks were made with impunity on Catholic processions.

The arrival of the nuncio, Archbishop Bedini, enabled the fanatics to resort to new schemes for misrepresenting Catholics, and the Express newspaper led the way in a career of falsehood. But to show that the gates of hell were not prevailing against the Church, St. Patrick's Cathedral witnessed, on the 30th of October, the grandest religious function ever performed within its walls, the consecration of Rt. Rev. John Loughlin, Bishop of Brooklyn, Rt. Rev. James Roosevelt Bayley, Bishop of Newark, and Rt. Rev. Louis de Goesbriand, Bishop of Burlington, by Most Rev. Cajetan Bedini, Archbishop of Thebes and nuncio of Pope Pius IX.

The condition of Catholics in the diocese became, however, so precarious that Archbishop Hughes, on the 15th of December, 1853, issued a short pastoral letter to his flock. His words were characteristic: "If there be, as it has been insinuated, a conspiracy against the civil and religious rights which are secured to you by our Constitution and laws, defeat the purpose of that conspiracy by a peaceful and entirely legal deportment in all the relations of life. But on the other hand, if such a conspiracy should arise, unrebuked by the public authorities to a point really menacing with destruction any portion of your prop-

erty, whether your private dwellings, your churches, your hospitals, orphan asylums, or other Catholic institutions, then, in case of any attack, let every man be prepared in God's name to stand by the laws of the country and the authorities of the city in defense of such rights and property."

The impulse given to the establishment of Catholic parochial schools showed the spirit of the clergy and faithful.

The holding of a Council in the new province of New York became necessary, and it was convoked in the usual form for the month of September, 1854. The Archbishop, with his seven suffragans, the Bishops of Albany, Boston, Buffalo, Hartford, Brooklyn, Newark, and Burlington, with their theologians, and Very Rev. Clement Boulanger, Superior of the Canada and New York mission of the Society of Jesus, attended. The fathers of the Council, in amice, mitre, and cope, Bishop McCloskey, attired for the celebration of mass, with cross-bearers, acolytes, and clergy, moved in procession, chanting psalms, from the Archbishop's house through the streets to the main entrance of the Cathedral. During the mass of the Holy Ghost, the Archbishop preached one of his effective discourses. Referring to the Council he said, "It is an event in the history of the Church in this country. There are--there must be—many within the sound of my voice who recollect the time when there was no Bishop in all that is now this province, and scarcely more than two or three priests."

The prescribed decrees of the Council of Trent were read and the profession of faith made. Congregations were appointed to consider the questions of ecclesiastical property, jurisdiction in neighboring dioceses, and the education of the young. Questions as to

newspapers assuming to be Catholic, and as to the publication of banns, were subsequently referred. The decrees were six in number; the first expressed their veneration and obedience to the Holy See, the next promulgated the decrees of the provincial and plenary councils of Baltimore. Incurring of church debts by priests without due authority, and the exercise of faculties beyond diocesan limits, were forbidden. The Catholic education of the young, and the erection of suitable residences for priests near churches were strongly urged.[1]

The pastoral letter of the Council, dated October 8, 1854, dwelt on holy matrimony and the education of the young, and especially commended the Society for the Propagation of the Faith.

Before setting out for Rome Archbishop Hughes in a pastoral letter announced the Jubilee, and impressed on all the necessity in future of having banns for marriage publicly read. He also made known the proposed founding of a Magdalen Asylum under the care of the Sisters of the Good Shepherd, and he called on the faithful to contribute the sum necessary for the commencement of the work. Another great project, long a subject of deep thought, was also made public, the erection of a Cathedral church worthy of the diocese.

Archbishop Hughes was a conspicuous figure in the life of the country. As questions bearing on the Church arose, or were put forth by the New York press, he readily took up the issue. His logic, his wit, his satire, all told, and as he had implicit confidence in the honesty and uprightness of the American

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[1] Concilium Neo-Eboracense Primum, habitum anno 1854. New York, 1855. Freeman's Journal, Oct. 7, 1854.

mind, he never failed to appeal to public opinion in a way that won him respect, where he failed to convince. He thus became, without any design on his part, the representative of Catholic thought in the eyes of the general public.

During the session of 1854–55 the Legislature of New York, on the petition of the long rebellious trustees of St. Louis' Church, Buffalo, passed a bill more revolutionary in its character than any theory relative to the tenure of land advocated in modern times. It is the first enactment denying individual property in land, and asserting the right of the State not only to confiscate all land without compensation, but even to convey it at will. It made void any deed, lease, or devise of any Catholic Bishop, and on his death vested the property in any incorporated congregation happening to use the same, but, if the congregation was not incorporated, escheating the property to the State. This Act confiscated the property of five bankrupt boards of trustees, sold under judicial or other legal process and purchased by Archbishop Hughes with his own money, annexed it to the State domain, and conveyed it back to the bankrupts without consideration. The incorporation required by the State was one in which boards of trustees were elected by pew and seat renters, not required to be Catholics, attendants at the church, or participants in its sacraments, a system which had been modified to suit several Protestant denominations.

The Act was not framed to benefit Catholics or their Church, but was drawn up and passed by their avowed and bitter enemies to introduce confusion and ruin into their temporal affairs. Erastus Brooks and James O. Putnam in the Senate advocated the bill, the

former with such wanton disregard of truth that Archbishop Hughes deemed it necessary to expose his misstatements in a series of letters.

The law was a dead letter; not a Catholic congregation in the State incorporated in a way to gratify the enemies of religion. Catholics bore the invasion of their rights in silence. There were no petitions or remonstrances against the passage of the Act. They left their enemies free to show to the fullest extent their hatred of Catholicity.[1]

In 1857 the School Sisters of Notre Dame, a community which had displayed remarkable care in training its members for educational work, began its labors in the diocese. This order, founded by Blessed Peter Fourrier in France, had spread to Germany and did excellent service to religion till it was swept away by the French revolution. It was revived by the holy Bishop Michael Wissmann, and the new institute was approved by Pope Pius IX., January 23, 1854. After its introduction into the diocese of Milwaukee this community spread rapidly, and the Priests of the Congregation of the Most Holy Redeemer obtained a colony to direct the schools connected with their large church on Third Street, New York.[2]

About the same time the Daughters of St. Angela Merici, who had attempted to establish a house in New York early in the century, returned under better

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[1] Brooksiana: or the Controversy between Senator Brooks and Archbishop Hughes. New York, 1855: Works of Archbishop Hughes, ii., p. 549. Freeman's Journal, Nov. 11, 1854, Jan. 13, 1855. Putnam, "Addresses, Speeches and Miscellanies," Buffalo, 1880.

When the Civil War began and New York needed Catholic soldiers in the field, it repealed in March, 1862, this Act worthy of the worst days of the French Revolution.

[2] Letter of Rev. A. Urbanek, Aug. 11, 1855.

auspices. On the 16th of May, 1855, Mother Magdalen Stehlen, with a colony of eleven sisters from St. Louis, founded an Ursuline convent at East Morrisania, which has prospered by means of its academy, and has established a second house on Henry Street, New York.

The introduction of the Sisters of the Good Shepherd, announced by the Archbishop, met with obstacles and delays, and it was not till November, 1857, that two sisters from Angers came from Philadelphia to New York, and under Mother Magdalen of Jesus, opened their institution in a hired house on East Fourteenth Street. Two years later a site was obtained and a fine structure erected at the foot of East Ninetieth Street.

Archbishop Hughes had been maturing plans for the erection of a Cathedral on Fifth Avenue, on property which had belonged to Catholics from the beginning of the century, where the Jesuit Fathers had maintained a collegiate institute, and the silent Trappists had labored and prayed. Architects had submitted plans, but that of James Renwick was finally adopted, and the ground was cleared early in 1858. On the 14th of June, 1858, he issued a circular announcing a personal call on Catholic gentlemen to obtain for the commencement of the work one hundred subscriptions of one thousand dollars each. The amount was promptly promised.

The feast of the Assumption, August 15, 1858, was set for the ceremony of laying the corner stone. By four o'clock, lots, lanes, rocks, every open space within half a mile in each direction was filled with an orderly gathering, such as had never before assembled on Manhattan Island. Archbishop Hughes proceeded to the platform erected, surrounded by his suffragans

Bishops McCloskey, McFarland, Bacon, Bayley, Loughlin, and de Goesbriand, then after an address breathing his gratitude for the consoling event, he blessed the cross and the stone with the prescribed ceremonies.

The work soon began, and was soon carried on so far as to show what a magnificent temple of God it was designed to be.

A number of zealous converts to the faith, Isaac T. Hecker, Augustine F. Hewit, George Deshon, and Francis A. Baker, entered the novitate of the Congregation of the Most Holy Redeemer, and after being ordained gave eighty-eight missions from 1851, in seventeen Cathedrals and sixty-six parish churches in all the country east of the Mississippi. A technical infraction of an order by Father Hecker led ultimately to their expulsion, and with the sanction of the Sovereign Pontiff they formed themselves with the approbation of Archbishop Hughes into a religious congregation under the title of "The Missionary Priests of St. Paul the Apostle," and prepared to continue their work.

The corner stone of their church, under the invocation of St. Paul the Apostle, was laid in June, 1859.

Under their energetic superior, Rev. Isaac T. Hecker, the Paulists revived their mission work and took charge of the parochial district around them. Father Hecker also established The Catholic World, the most successful magazine ever issued for the faithful in this country, and also organized The Catholic Publication Society for the diffusion of Catholic tracts and books at a low price.

Meanwhile other churches had grown up to meet the wants of the increasing flock, the Immaculate Conception, Assumption, St. Gabriel's, in the city,

churches at Port Jervis, Sing Sing, Morrisania, Clifton, Mount Vernon, Poughkeepsie, Newburgh, Matteawan, and other needed points. There had been an attempt by a zealous priest to establish an Italian church, but it was defeated by the violence of the Italians themselves. Some of these churches were erected by German Catholics, who also established, in 1859, an Orphan Asylum for children of their race, obtaining a charter for the institution and purchasing twenty-eight lots on Eighty-ninth Street. By 1850 the diocese contained seventy churches, more than half with parochial schools, and one hundred and thirty priests.

In January, 1860, the Archbishop of New York, with his suffragans, assembled in the Second Provincial Council, which was not held with all the prescribed formalities, and adopted no decrees. A pastoral letter was issued, however, in which the Fathers of the Council spoke emphatically against the enemies of the Papacy and showed the right of the Popes to the Patrimony of St. Peter.[1]

The establishment of parochial schools was all the more necessary, as the New York Board of Education enforced the reading of the Protestant Bible in the schools, and withheld the pay of teachers who did not submit to the by-law directing it. The hostility of those in power went to the length of seizing Catholic children without warrant of law and confining them in Protestant institutions.[2]

On the 14th of April, 1861, Archbishop Hughes issued his letter convoking the Third Council of the Province, which met on the 1st of June. It was

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[1] The Pastoral Letter of the Most Rev. Archbishop and Suffragan Prelates of the Province of New York ; New York, 1860.

[2] Boston Pilot, March 12, 1859 ; Cath. Mirror, Feb. 4, 1860.

attended by the Bishops of Albany, Buffalo, Brooklyn, Portland, and Hartford, the prior of the Benedictines, the custos of the Reformed Franciscans, the vice commissary of the Conventual Franciscans, the vice superior of the Jesuits, and the Rector of the Redemptorists. The Bishop of Newark arrived subsequently, but Bishop de Goesbriand of Burlington, who was ill, was represented by his Vicar-General. The seven decrees adopted refer to the discharge of priestly duties, the superintendence of schools, the devout celebration of mass, marriages, the necessity of keeping Church funds apart from others, and the tenure of Church property. The Sacred Congregation de Propaganda Fide declared the decrees approved, and Pope Pius IX., on the 25th of August, 1861, approved their decision.[1]

When the Civil War opened, paralyzing the country, Archbishop Hughes carefully refrained from anything likely to add to its bitterness. The call on the State of New York for regiments of militia to sustain the laws was responded to, and Archbishop Hughes appointed Rev. T. J. Mooney chaplain of the 69th Regiment, which was mainly composed of Catholics. It

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[1]Concilium Provinciale Neo-Eboracense III., mense Junii, 1861, celebratum. New York, 1862. A Pastoral letter of the Archbishop and Bishops of the Province of New York in Provincial Council assembled to the Clergy and Laity of their charge. New York, 1861. On the matter of education the Pastoral said: "We still have to deplore that in most of the States comprised within this Ecclesiastical Province, in the public schools, for the establishment and maintenance of which we have to bear an equal share of the burthen with our fellow-citizens, the rights, the faith, and the conscience of our children are not equally respected. We hope that a sense of justice will ultimately remove the evil;" but it urged the faithful everywhere to erect and maintain schools where their children would not be "exposed to the danger of perversion. Your children will then be your consolation during this life, your crown of glory in the next."

was quartered for a time at Georgetown College, and took part in the battle of Bull Run.

Regiments of volunteers, Meagher's Irish Brigade, and Corcoran's Legion, were subsequently raised and care was taken for the spiritual good of the Catholics who constituted the mass of the soldiers.

At the opening of the war a correspondence between Archbishop Hughes and Bishop Lynch of Charleston showed clearly the moderation and patriotism as well as the Christian charity which animated both prelates.

While condemning the action of the Southern States and adhering to the government of the United States, Archbishop Hughes was actuated by no feeling of hostility to the South, and refrained from anything tending to inflame the public mind. The Metropolitan Record, founded by him when he commenced his Cathedral, displeased him by its intemperate course, and he withdrew all countenance from it. The Freeman's Journal, edited by James A. McMaster, at first took strong ground against Southern writers like Bishop Lynch and Rev. Mr. Perché. In time, however, it censured bitterly the conduct of the Republicans in power. This led to action by a United States grand jury, and to the exclusion of the paper from the mails. It was suppressed after the issue of August 24, 1861, and Mr. McMaster himself was arrested without warrant or indictment, and long confined a close prisoner in Fort Lafayette. No formal charge was ever made against him, nor was he ever brought to trial. His case was simply one of the arbitrary arrests which disgraced our government.[1]

In time there arose a danger of the recognition of the Confederate States by governments in Europe,

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[1] Publication was not resumed till April 19, 1862.

and after the Trent affair, fear that England might go even further. The United States government, which had faltered about receiving an Archbishop as envoy from the Pope, now earnestly desired Archbishop Hughes to go to Europe as envoy of the United States. He absolutely declined to accept any official position, but expressed his willingness to use all his efforts to prevent the prolongation of the war or greater effusion of human blood.

He sailed to Europe on the Africa in November, 1861, and after reaching Liverpool proceeded to Paris. There he had interviews with the members of the ministry, and was honorably received by the Archbishop of Paris. After some delay he obtained an interview with the Emperor, Napoleon III., and placed in a clear light the real position of affairs in America, to show that it was for the interest of France to adhere to her long course of amity with the government of the United States. The impression he produced was such that he went further, and urged the Emperor to act, if necessary, as arbitrator between the United States and England, in the difficulty which had arisen. The influence that Archbishop Hughes produced on the councils of France at this juncture is undeniable, and was fully recognized at Washington.

On reaching Paris he wrote to Cardinal Barnabo to explain the nature of his mission, and after concluding his work in Paris he proceeded to Rome. Though many had censured the Archbishop, he found that Cardinals Antonelli and Barnabo and the Pope himself approved of his conduct.

After being present at the canonization of the Japanese martyrs he went to England, and preached in Dublin on the 20th of July, on the occasion of the

laying of the corner stone of the Catholic University.

He returned to New York in August and, after giving an account of his mission, resumed the work of the diocese.

An important institution was undertaken in the spring of 1863. This was the establishment of a Catholic Reformatory. To effect it a society was formed under the title of "The Society for the Protection of Destitute Catholic Children," which was duly incorporated April 14, 1863. A house for boys was opened in Eighty-sixth Street under the Brothers of the Christian Schools, and a separate institution for girls under the Sisters of Charity. With Dr. Levi Silliman Ives as president, the Society prospered, and its work was so beneficial that in 1865 the Varian farm in Westchester County was purchased and buildings erected, the corner stone being laid by Archbishop McCloskey.

In the spring of 1863 an Act was introduced into the Legislature giving Catholic churches power to incorporate in a way to make their property secure.

The health of Archbishop Hughes was already menaced. It declined rapidly after his return, and most of his remaining days were marked by suffering. The last great object that engaged his mind was the establishment of a theological seminary, not as before, for his own diocese only, but for all those of the province, which then embraced New England, New York, and New Jersey. As his suffragans favored the project, the Archbishop profited by an opportunity to purchase, at less than one-third its cost, a fine building on Mount Ida at Troy, erected by the Methodists for a university, and with it grounds occupying some

thirty-seven acres. He did not live to see the seminary actually established.

The diocese moved on gradually. No new work of importance was undertaken. The clergy and faithful had grown to look to the masterful mind of the Archbishop for the initiative in every new foundation, so that when from failing energies he no longer gave the word, none ventured to act.

His last public action was to address the Catholic body at the time of the draft riots, but he showed that he had lost his old power, grasp, and energy. At this time he was so enfeebled that he could not stand at the altar long enough to offer the holy sacrifice. From December, 1863, he was confined to his bed, and on the 29th, Very Rev. Mr. Starrs, V. G., announced to him the opinion of the physicians that he could not recover. Mass was said in his room, on the 3d of January, by Rev. John McElroy, S. J. Toward evening spasms came on, and he died with a smile on his lips, while Bishop McCloskey of Albany was reciting the prayers for a departing soul.

His body was conveyed to St. Patrick's Cathedral, where a solemn requiem mass was offered on the 7th, by Bishop Timon, Bishop McCloskey pronouncing the funeral discourse, six other bishops and nearly two hundred priests being present. His remains were laid in a vault beneath the altar, and in time were removed to a crypt in the great Cathedral on Fifth Avenue which he began.

Thus ended the most remarkable episcopal administration that New York had yet known. He found the diocese divided, timid, apathetic; he infused into priests and people a spirit of energy, courage, and self-sacrifice. The progress of the Church was such

that he saw four dioceses carved out of his own, and the progress was not merely material, it was evinced in the spirit and devotedness of the people to their religion.[1]

During the time of Archbishop Hughes some notable Catholics passed away, the venerable Thomas O'Conor (1855), editor of the Shamrock, the first paper in New York for Irish and Catholic readers; author, also, of a careful history of the Second War with Great Britain, and prominent through life in all Catholic movements, his son, Charles O'Conor, rising to the very highest position at the bar in the United States. Another was Pierre Toussaint,[2] a colored man, who, by his virtues, his piety, charity, and zeal, had won universal esteem and regard (1853), and Jedediah V. Huntington (1862), a convert, editor of the Metropolitan, of the St. Louis Leader, and author of poems and works of fiction evincing remarkable literary power.

Another layman, long resident in New York, where he devoted the leisure left by mercantile business to gathering facts and contributing sketches to Catholic papers in France, among others a series on the history of the Church here, was Henri de Courcy de la Roche Heron, of an old Breton family. He died in France in 1862. His sketches, translated into English, were for many years the source to which most readers went for a knowledge of the progress of Catholicity.

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[1] Hassard's "Life of the Most Rev. John Hughes, D. D., First Archbishop of New York." New York, 1866; Works of Archbishop Hughes, 2 vols., New York, 1864; Brooksiana, New York, 1855; Taaffe, "A History of St. John's College, Fordham, N. Y.," New York; Freeman's Journal, 1853; 1864; Metropolitan Record, 1859; 1864; Cath. Mirror, etc.

[2] Memoir of Pierre Toussaint, born a slave; Boston, 1854.

MOST REV. JOHN McCLOSKEY, SECOND ARCHBISHOP, 1864–1866.

The administration of the diocese devolved for a time on Very Rev. William Starrs, Vicar-General, but the speedy promotion of Bishop McCloskey, who had been Coadjutor to Archbishop Hughes, with the right of succession, was generally looked for. He was, too, the choice of the Bishops of the province and of the clergy of the diocese. The Sovereign Pontiff on the 6th of May, 1864, promoted him to the archiepiscopal see of New York. When the formal documents arrived he was solemnly installed in the Cathedral where he had been ordained to the priesthood.

SEAL OF BISHOP McCLOSKEY OF ALBANY.

CHAPTER II.

DIOCESE OF ALBANY.

RT. REV. JOHN McCLOSKEY, FIRST BISHOP, 1852–1864.

As the diocese of Albany embraced several sparsely settled counties, with few large towns, Bishop McCloskey found churches needed at many points, and appointed zealous, hard-working priests to erect them.

The Cathedral of the Immaculate Conception at Albany was approaching completion, and was dedicated on the 30th of October, 1852. To the ceremony came Archbishops Hughes of New York and Mosquera of Santa Fé de Bogota, Bishops Bourget of Montreal, Fitzpatrick, Timon, and Whelan. The fine edifice was not yet completed in all its details, but its imposing nave, the storied windows, each the gift of a church in the diocese, showed what it would be when finished. Archbishop Hughes not only officiated in blessing the church and consecrating the altar, but also preached on the occasion. Among the faithful gathered there was one who remembered the first little church in Albany, when it and St. Peter's Church, New York, were the only two churches in the State. Bishop McCloskey had already doubled the number of his churches; but the progress continued, the corner stones of churches were soon laid at Syracuse, Plattsburgh, and Watertown. St. Patrick's in West Utica, St. John's, Schenectady, churches at Olmsteadville, Dannemora, Harrisburgh, Pinckway, Brasher, Redford, and Rouse's Point were dedicated.

In March, 1853, the Catholics of Oswego petitioned the legislature for a division of the school fund, showing that the schools maintained by the fund were such that Catholics could not benefit by them. A case in the diocese soon proved the anti-Catholic spirit of the public schools. On the 8th of August, 1853, William Callahan, a Catholic pupil in the district school, South Easton, Washington County, was, with the sanction of the trustees, severely punished with a ferule and expelled from the school by the teacher, Margaret Gifford, for declining to read and study the Protestant Testament. Henry S. Randall, State Superintendent of Public Schools, when the matter was laid before him, declared the teacher's conduct "to be not only unwarrantable, but barbarous." But there was no safeguard of positive law, and Catholic children remained liable to similar treatment. The decision seems even to have excited great bitterness, if we may judge from the attempt soon after to burn down the Catholic church at Palmyra,' and the treatment of the Catholic children in the Albany almshouse, whom the authorities distinctly claimed the right to bring up as Protestants.

In 1855 churches were dedicated at two future episcopal sees: Ogdensburg, where in the last century the Abbé Picquet had his mission of the Presentation, and Syracuse. The first synod of the diocese of Albany met on Sunday, October 7, 1855, the clergy and Bishop moving in procession from his house on Lydius Street to the main entrance of the Cathedral; the Very Rev. J. J. Conroy was promotor, Rev. F. P. McFarland, secretary, when the assembly began its regular sessions.

In September, 1858, the corner stone of St. Peter's College, Troy, to be conducted by the Brothers of the

Christian Schools, was laid by Bishop McCloskey. This was one of the many projects of Rev. Peter Havermans, to whom Catholicity in Troy owes so much. The next year the corner stone of another college was laid at Syracuse, but in neither case were the institutions successfully established.

Catholicity had some drawbacks : an accident in a church at Oswego in March, 1859, when the floor gave way and several lives were lost, and some time previous the burning of the church at Cohoes.

While on his way to Port Kent in July, 1859, with two of his priests, Bishop McCloskey's carriage gave way and he extricated himself from the wreck, fortunately with but little injury. In a collision on the Hudson River railroad the next January, Bishop McCloskey escaped with a severe fracture.

The Ladies of the Sacred Heart, who had conducted an academy at Albany, purchased in the summer of 1859 the elegant estate of Joel Rathbone, known as Kenwood, about two miles from the city on the Bethlehem road. Their academy opened at this delightful spot soon won a high reputation.

Among other signs of progress at this time were churches at Malone, and at Greenbush, opposite Albany, where the large shops had many Catholic workmen.

Churches rose at Watertown and Champlain, and Albany met its increasing Catholic population by erecting St. Joseph's Church. Institutions began to appear, an orphan asylum at Troy, and one at Utica, while the Sisters of Charity of Madame d'Youville's foundation at Montreal, commonly called Gray Nuns, founded a house and began work at Plattsburgh, The Conventual Franciscan Fathers under Very Rev. Leopold Moczygemba had established a convent with a

novitiate and house of study at Syracuse, and a convent at Utica, with a school for girls directed by Sisters of the Third Order of St. Francis.[1] Brothers of the Christian Schools were directing asylums and schools. The Ladies of the Sacred Heart had a flourishing academy at Albany. The Sisters of Charity had extended their work of education and mercy. At the beginning of 1861 there were ninety priests in the diocese and one hundred and seventeen churches, twenty-seven parochial schools, and six orphan asylums.

Though the diocese lost one of its most zealous and active priests, Rev. Michael Hackett of Salina, the work went on. The Catholics at Chittenango bought a neat Baptist church and soon had it dedicated. Cooperstown had its church, and St. Bernard's rose at Cohoes. The Catholics of the diocese were shocked to learn in September, 1863, that Rev. Michael Olivetti, the priest stationed at Port Henry, had been murdered and his body thrown into Lake Champlain.

The development of Catholicity in northeastern New York had thus been steady and solid, and the diocese was in a high degree of prosperity when the brief arrived promoting Bishop McCloskey to the Archiepiscopal see of New York.[2]

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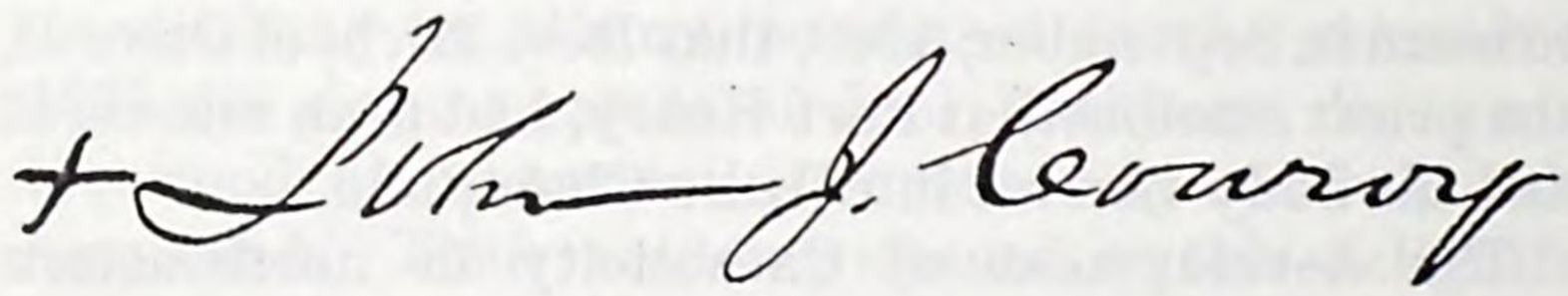
[1] This community, established in the United States in 1850, though it lost some by death and others who returned to Europe in ill health, had at the beginning of 1864 eighteen priests and ten clerics.

[2] Freeman's Journal, 1852, 1864; J. Talbot Smith, "A History of the Diocese of Ogdensburg," New York, pp. 41, 425.

RT. REV. JOHN J. CONROY, SECOND BISHOP, 1865–1866.

The Very Rev. John Joseph Conroy, who, during the vacancy of the see of Albany became administrator, was born at Clonaslee, Queen's County, Ireland, about 1829. Coming to this country at the age of twelve he studied at Montreal and pursued his theological course at Emmitsburg and St. Joseph's Seminary, Fordham. He was ordained priest in June, 1842, and became president of St. John's College. From 1844 he was pastor of St. Joseph's Church, Albany, displaying zeal and energy in parochial work. He rebuilt the church, brought the Sisters of Charity into his district, and founded St. Vincent's Orphan Asylum. His ability as Vicar-General led to his appointment as Bishop of Albany. He shrunk from the



SIGNATURE OF BISHOP CONROY.

dignity, but he was consecrated October 15, 1865, in the Cathedral at Albany, Archbishop McCloskey being consecrator, assisted by Bishop Timon of Buffalo and Bishop Loughlin of Brooklyn, and Archbishop Purcell preaching on the occasion.

Known and appreciated throughout his diocese, Bishop Conroy, in the visitations which he soon undertook, stimulated anew the zeal of the faithful and planned new institutions for their general good.

RT. REV. JOHN J. CONROY, SECOND BISHOP OF ALBANY.

CHAPTER III.

DIOCESE OF BUFFALO.

RT. REV. JOHN TIMON, FIRST BISHOP, 1853–1866.

After the Plenary Council Bishop Timon found himself confronted by the questions of the treatment of Catholic children in the public schools, and by the question of the tenure of Church property. The Catholics petitioned the school authorities to exempt their children from the compulsory reading of the Protestant Bible. The petition met the usual fate. Bishop Timon then made the subject the topic of one of his pastoral letters.

The trustees of St. Louis' Church remained defiant; and when Archbishop Bedini was sent to this country, the whole question was investigated by him under a commission from the Pope. In conformity with the known discipline of the Church he decided against the trustees. They replied with terms of violent denunciation. A letter of Cardinal Fransoni produced no effect, and the trustees were finally excommunicated June 22, 1854. They soon saw that their hold on their dupes was failing, and made a feigned submission to obtain a removal of the interdict. This was scarcely done when they petitioned the Legislature to make a general law by which all Catholic Church property could be placed under the control of irresponsible men like themselves. As we have seen, a most unconstitutional law was passed, and for some years disgraced the statute book of New York.

But the Catholic body was increasing. In 1853 the

corner stones of St. Mary's Church at Dunkirk, and also of churches at Scottsville and St. Mary's, Rochester, were laid. A church was opened at Albion.

To obtain means to erect his proposed Cathedral Bishop Timon visited Mexico, Spain, and other countries, and not in vain. A fine site was secured, and the corner stone of St. Joseph's Cathedral was laid in February, 1852. The untiring efforts of Dr. Timon enabled him to complete the edifice and it was solemnly dedicated in July, 1855, by Rt. Rev. John McCloskey, Bishop of Albany, and Rt. Rev. John Loughlin, Bishop of Brooklyn. Archbishop Hughes delivered an eloquent sermon at the high mass, and Bishop Henni of Milwaukee preached at vespers in German.

In 1853 Bishop Timon began St. Vincent's Infant Asylum on ground given by P. A. Lecouteulx, Esq., and secured a large site for a cemetery near Buffalo. Two years after he obtained Sisters of the Immaculate Heart of Mary from the mother house at Cleveland. A Deaf and Dumb Asylum under competent Sisters began its work in 1856.

Four Sisters of Charity of our Lady of Refuge, with Mother Mary of Jerome Tournais as Superior, arrived from their house at Rennes, France, in June, 1855, and founded a House of the Good Shepherd on Ellicott Street, which soon removed, however, to Washington Street near St. Peter's Church.

Brothers of the Holy Infancy came to direct orphan asylums for boys, and Sisters of St. Bridget to teach poor girls, but these communities did not become permanent. The Sisters of St. Joseph from St. Louis, who established an academy at Canandaigua, were more successful.

A most important element for the future good of the diocese was the introduction of a colony of Re-

formed Franciscans from Italy under Father Pamphilus da Magliano, as Guardian. This branch of the Friars Minor known in France as Recollects, had labored zealously in Canada while the province was under French sway. One crossed the Niagara River and reported the existence of oil springs as early as 1629; Fathers Membré, Hennepin, and Ribourde were with La Salle at Niagara, and said mass in a temporary chapel in his little fort.[1] The colony from Italy came, induced by Nicholas Devereux of Utica, who gave the Fathers two hundred acres of land and a donation of five thousand dollars. They began their labors at Ellicottville June 19, 1855. They have since built up a large college and seminary at Alleghany.

On the 30th of September, 1855, Bishop Timon held the first synod of the clergy of his diocese in St. Joseph's Cathedral. Bishop Timon gathered his priests in similar synods annually for many years, and by pastoral letters on every important occasion endeavored to rouse the zeal of the Catholics committed to his care.[2]

Catholics in the almshouses were often denied the privilege of having their own worship, and compelled to attend Protestant services. Bishop Timon took the matter up with his wonted earnestness, and in 1858 the Catholics were allowed to have their own service.

The churches of the Immaculate Conception, St. Anne's, and the Holy Angels', Buffalo; St John's, Lockport; St. Mary's, Rochester; and churches at Elmira and Olean were pushed on in 1857 and 1858.

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[1] See Remington, "Shipyard of the Griffin." Buffalo, 1881.

[2] Synods, Sept. 30, 1855, Oct. 6, 1856, June 25, 1860, May, 1861, etc. Some of the Acts were apparently printed, but I have never been able to obtain any prior to the twentieth (1886).

The Buffalo Juvenile Asylum was opened under a craftily drawn Act, evidently intended to favor Protestant proselytism and force the Catholic inmates to surrender their faith. Against it, and the intolerant House of Refuge at Rochester, strong remonstances were made, and some concessions extorted.

In 1857 the theological seminary of Our Lady of the Angels, directed by the Priests of the Mission, was opened near Niagara City, and though a fire laid it waste for a time, it soon resumed its useful career, and continues to this day to be of great service in training young men to the learning and spirit of the priesthood.

After visiting Europe in 1858 Bishop Timon published the Jubilee and exposed the relics of St. Peregrinus, taken from the Catacombs and bestowed upon him by the Pope. The next year Buffalo began a Catholic hall, and several new churches for English and German speaking faithful arose. Among the events of the year may be noted the consecration in St. Joseph's Cathedral of Rt. Rev. John J. Lynch, C. M., Bishop of Toronto.

In 1860 Bishop Timon obtained a suitable site and erected the Providence Insane Asylum, where the Sisters of Charity were soon ministering to minds diseased. When civil war threatened the country Bishop Timon frankly sustained the government of the United States, and on the 3d of December, 1860, issued a peace circular.

Though the Christian Brothers arrived in his diocese in 1861 and several churches were begun, the long years of incessant activity began to show their influence on the Bishop. He visited Europe in 1862, but when anonymous publications were circulated grossly attacking his character, the pious and aged

Bishop never recovered from the blow. His zeal for his flock was shown in frequent and touching pastorals. He sunk gradually, medical aid failing to check the progress of the malady. On Palm Sunday, 1867, he preached for the last time in his Cathedral, seated, his weakness not permitting him to stand. The next day he was conveyed to his bed after morning prayers, and the physicians pronounced dissolution at hand. The Bishops of Toronto and Hamilton hastened to his bedside. Holding his crucifix he constantly repeated ejaculatory prayers. Fortified with all the sacraments, he expired on Tuesday evening, April 16, 1867.[1]

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[1] Deuther, "The Life and Times of the Rt. Rev. John Timon, D D., First Roman Catholic Bishop of the Diocese of Buffalo," Buffalo, 1870; Berichte der Leopoldinen Stiftung, xxv., p. 19; Metropolitan, i–vi; Freeman's Journal, July, 1853; 1886; Cath. Mirror, etc., St. Joseph's Cathedral, Buffalo, 1858.

RT. REV. JOHN LOUGHLIN, FIRST BISHOP OF BROOKLYN.

CHAPTER IV.

DIOCESE OF BROOKLYN.

RT. REV. JOHN LOUGHLIN, FIRST BISHOP, 1853–1866.

Pope Pius X. on the 29th of July, 1853, by his Bull "De incolumitate Christianæ Gregis" erected the see of Brooklyn, and elected as its first Bishop the Very Rev. John Loughlin, then Vicar-General of New York. The diocese was to comprise Long Island, which was thus detached from that of New York. The Island had been known to the Spanish navigators, who gave it the name of Island of the Holy Apostles, apparently from its being first discovered on the feast of St. Peter and St. Paul. It comprises three counties, Kings, named in honor of Charles II., who died in the faith of his mother, and Queens, named in honor of his pious Catholic wife, Catharine of Braganza.

During the sway of the Dutch West India Company we find scarcely a trace of Catholicity, the case of the Frenchman at Breukelen, who was fined, in 1658, for pleading that he was a Catholic when called upon to pay for the support of the Reformed Dutch minister, being one of the exceptions. The period of English rule is equally barren of allusion to Catholicity; but after the Revolution some Catholics made their home in Brooklyn. From 1785, when St. Peter's Church, the first in the State, was erected in New York, the faithful in Brooklyn crossed the East River to fulfill their Christian duties within its walls. Among these early Catholics was the father of the late Cardinal

McCloskey, who was one of the first purchasers of pews at St. Peter's, and Mrs. Charlotte Melnoth, whose academy for young ladies enjoyed a high reputation.

When the little band of Catholics grew, priests used to cross the river to attend them. Among those who thus attended the little congregation were Rev. John Power, Rev. P. Lariscy, O. S. A., who offered the holy sacrifice at Mr. William Purcell's, corner of York and Gold Streets, Rev. P. Bulger and Rev. Awly McCauley. On the 1st of January, 1822, Mr. Peter Turner appealed to his fellow-Catholics to take steps to secure a school, a church, a pastor, and a cemetery. The appeal was not unheeded. Lots were purchased in March, and the ground blessed by Bishop Connolly in April. It was truly Catholic energy, for the little flock could not number more than seventy members. During the erection of the church, they generally had service in Daniel Dempsey's Long Room. The corner stone was laid at last, and St. James' Church was dedicated by Rt. Rev. John Connolly, August 28, 1823; Catholicity had found a home in the future diocese of Brooklyn. In 1825 it had a resident pastor, Rev. John Farnan.

There were apparently few Catholics beyond Brooklyn for many years, but, in 1834, those at Sag Harbor, near the easterly end of the island, began to receive visits from New York and Brooklyn. Then Williamsburg, Flushing, and Jamaica became stations. The flock in Brooklyn increased so that St. Paul's was erected in 1837, on ground given by Cornelius Heeny, who became a resident. Six years later Astoria had its Church of the Blessed Virgin of Mount Carmel; Flushing, the Church of St. Michael's; Jamaica and Sag Harbor each a church, and Williamsburg had its

Church of St. Mary and a German Church of the Holy Trinity. Brooklyn had an orphan asylum and two free schools. The faith was spreading over the Island. When Pius IX., in 1853, created the new diocese of Brooklyn, the city had six churches, and Williamsburg, now included in its limits, two more; there were churches at Astoria, Flatbush, Flushing, Jamaica, and Westburg. There were priests and soon a church at Fort Hamilton, and a priest at Sag Harbor, and numerous stations were regularly attended. Sisters of Charity, Brothers of the Christian Schools, and Sisters of St. Dominic were laboring for education or charity.

This was the nucleus for his new diocese which Bishop Loughlin found. Many of the churches were poor and inadequate for the congregations; the schools were not carefully conducted. The Bishop took hold with energy and aroused a new spirit. St. Benedict's was dedicated in September, 1853, and a month later the Immaculate Conception Church. St. Boniface's, purchased from the Episcopalians, was dedicated for the use of the Germans in 1854, as were Holy Trinity and St. Malachy's at East New York, and a new church was begun at Flushing. The Catholic body kept growing with the growth of Brooklyn, and the faithful, generally, were treated with respect. But this was the period of one of those unreasoning ebullitions against the Church, in which ignorant and misguided Protestants believe that they have a perfect right to destroy Catholic churches. The corner stone of St. Mary's, Williamsburg, and soon after that of St. Patrick's Church had just been laid, in November, 1854, when a riot occurred at the polls in Williamsburg between members of the Native American party and the Irish. The next day a mob,

formed under arms, marched through the streets firing indiscriminately on all they suspected of being Catholics. The Mayor in vain attempted by moderate words to induce them to disperse. They proceeded to the Church of St. Peter and St. Paul, tore down the iron railing, and, keeping up a running musketry fire to prevent interruption, broke down the church door and were lighting a pile of combustibles when the Mayor and police appeared, followed by a detachment of militia. By these they were at last driven off and the church saved.

There was need of energetic communities to meet the wants of his flock, and Bishop Loughlin obtained from Missouri a colony of Sisters of St. Joseph, who arrived August 20, 1855, and were soon engaged in teaching, increasing in numbers so as, in less than ten years, to purchase an Episcopalian college at Flushing to transform it into the mother house of the sisterhood. The Sisters of Mercy entered the diocese of Brooklyn September 12, 1855, and their community under Mother Vincent Haire were soon visiting the sick, instructing ignorant girls, and conducting the girls' school at the Cathedral. In 1862 they entered their new convent on Willoughby Avenue. Brooklyn needed a young ladies' academy in which education of a high order could be given to pupils. To effect this, the Bishop obtained a colony of the Visitation Nuns from the diocese of Baltimore. Mother Juliana Mathews, with six professed and one lay sister, were soon installed in their convent on Lawrence Street, and in a few years founded a second convent and academy at New Utrecht. Churches increased. St. Joseph's, St. Mary's Star of the Sea, Our Lady of Mercy, Help of Christians, were dedicated in 1855. The next year saw the bless-

ing of St. Michael's Church, Flushing; St. Monica's, at Jamaica; St. Anthony's, at Greenpoint; St. Michael's, East New York; and several others.[1] Even in the remote part of the Island, at Greenport, where Catholics were few and prejudice so strong that Rev. Michael Curran of Astoria could find no shelter except the hallway of a tavern, with his valise for a pillow, and mass had been said in a barn, could boast of a little church dedicated in honor of St. Agnes. Not only churches but schoolhouses, with all the necessary requirements, were rising throughout the Island.

The diocese was now full of activity and energy. When the appeals came for the American College or for the relief of the Sovereign Pontiff the liberality of the Catholics showed their zeal and devotedness.

Political excitement and even the great Civil War seemed to check in nowise the progress of Catholicity in the Island diocese. Each succeeding year saw new churches in Brooklyn and other parts of Long Island. In 1861 died a great and laborious priest, Very Rev. John Stephen Raffeiner, the apostle, in our times, of his German countrymen. He was born at Walls, in Tyrol, December 20, 1785. Educated by the Benedictines, at Innspruck and Rome, he adopted the medical profession and was at the head of a military hospital in Milan. Entering on a course of theology he was ordained in May, 1825, and arriving at New York in January, 1833, was received into the diocese by Bishop DuBois. His labors were constant and widespread, as these pages have frequently shown. His funeral services were celebrated

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[1] Flatbush Church was erected in the autumn of 1851, after the Catholics had for some years had services in the Curran House. Stiles, "History of the County of Kings," i., p. 246.

by Bishop Loughlin, assisted by Very Rev. William Starrs, Vicar-General of New York, and Archbishop Hughes paid a tribute to his long apostolic career.[1]

The next year saw the destruction by fire of the Male Orphan Asylum, corner of Bedford Avenue and Willoughby Street, containing two hundred and fifty-eight orphan boys under the care of the Brothers of the Third Order of St. Francis, who had entered the diocese in 1860. It was a fine new building erected in 1856, and but recently enlarged. Though the fire broke out in the middle of the night, all the inmates were safely conducted out, only two being missing. Some ladies who were conducting a fair for sick and wounded soldiers resolved to continue it for the benefit of the orphans, who lost everything. For this Bishop Loughlin publicly and feelingly returned his thanks.

The churches erected or rising, like St. Peter's, St. Vincent de Paul's, Annunciation, St. Joseph's, St. Anne's, St. Margaret's, St. Ignatius', at Hicksville, were supplying accommodations for the faithful, and Bishop Loughlin, who had clung to St. James', Brooklyn's first church, as his pro-cathedral, began to think of a suitable Cathedral for his prosperous diocese. A site was purchased on Lafayette Avenue, between Clermont and Vanderbilt avenues, and plans were drawn by Patrick Keely, an architect of high rank. It was to be a vast Gothic Cathedral of the French style of the thirteenth century, three hundred and fifty-four feet long, with a transept of one hundred and eighty feet.

On the tragic death of President Lincoln Bishop Loughlin issued a touching circular to his clergy.

In 1866 the Sisters of the Poor of St. Francis estab-

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[1] Der Apologet, July 24, 1862; Moosmuller, "St. Vincenz in Pennsylvanien," pp. 235–37.

lished St. Peter's Hospital, meeting a want long felt by the Catholics of Brooklyn.

In June, Rev. Dr. Charles Constantine Pise, a priest of learning, and one of the first to attempt to create a literature for the Catholics of this country, passed away. He was born at Annapolis, November 22, 1801, and, after an education at Georgetown and Rome, became a professor at Mount St. Mary's. After his ordination in 1825 he was employed in the diocese of Baltimore; and was for a time chaplain of the United States Senate. Coming to New York, he was stationed at St. Patrick's, St. Joseph's, and St. Peter's; then founded the Church of St. Charles Borromeo, where he remained till death. He edited the Metropolitan and in part the Catholic Expositor, wrote a volume of poems, a history of the Church, several popular religious treatises and tales. He was, indeed, the pioneer of a Catholic literature in this country.

When Bishop Loughlin was summoned to the Plenary Council, his diocese had twenty-three churches in the city of Brooklyn, and twenty churches in the rest of the Island, eleven convents and academies, three orphan asylums, and sixteen parochial schools.[1]

[1] U. S. Cath. Historical Magazine, i., p. 298; iii., p. 413; Mitchell "Golden Jubilee Celebration of the Rt. Rev. John Loughlin, D. D., First Bishop of Brooklyn," Brooklyn, 1891; Freeman's Journal, Nov. 18, 1854; etc.

CHAPTER V.

DIOCESE OF NEWARK.

RT. REV. JAMES ROOSEVELT BAYLEY, FIRST BISHOP, 1853–1866.

Pope Pius IX., in 1853, erected the see of Newark, assigning as its diocese the State of New Jersey. As Bishop he elected Rev. James Roosevelt Bayley, at the time Secretary to Archbishop Hughes. He was a grandson of the great New York physician Richard Bayley, father of Mrs. Eliza Seton. He was born in the city of New York, August 23, 1814. His early education gave him a taste and love for the best English literature, and his inclinations leading him to study for the ministry of the Protestant Episcopal Church, he became a pupil of the famous Rev. Dr. Samuel Farmar Jarvis, whose study of the Fathers made him a guide for many to the true Church, though he never entered it himself. Young Bayley's evident inclination for the Catholic faith alarmed his friends, and his grandfather sent him to Rome, hoping that seeing Catholicity there would disabuse him. There his wavering ceased; he became a Catholic, knowing that he forfeited great wealth by the step. His theological studies, begun at St. Sulpice, Paris, were completed at Fordham, and he was ordained by Bishop Hughes, March 2, 1844. After being vice-president of St. John's College, he became secretary to Archbishop Hughes. He did much to rescue the archives of the diocese and draw up lists of the clergy, ordinations, and the like. During this period he wrote a "Sketch of the History of the

Catholic Church on the Island of New York," and edited Bishop Bruté's "Recollections of the French Revolution," prefaced by a sketch of that remarkable prelate.

He was consecrated Bishop of Newark in St. Patrick's Cathedral, New York, by Most Rev. Cajetan Bedini, Archbishop of Thebes, assisted by Bishop McCloskey and Bishop Rappe. Rt. Rev. John Loughlin, Bishop of Brooklyn, and Rt. Rev. Louis de Goesbriand, Bishop of Burlington, were consecrated with him, rendering the whole ceremony most imposing. Archbishop Hughes preached the sermon of the day.

New Jersey had first been visited by Catholic clergy in the days when James Stuart, as Duke of York and King of England, held power. The Jesuit Fathers, who were for a time at New York, evidently officiated in New Jersey, as baptisms are recorded at Woodbridge, and a Catholic, William Douglas, was returned to the Assembly from Bergen, in 1680. After that we find no trace till the German Jesuit, Father Theodore Schneider, traversed New Jersey, seeking the lost sheep of the house of Israel, and tradition says that he used his medical knowledge to pass as a physician visiting the Germans. Bishop Challoner alludes to his labors, evidently, in 1756. Unfortunately we have few records of his missions. Father Ferdinand Farmer succeeded to his work in New Jersey. We find him baptizing at the house of Matthew Geiger, in Salem County, as early as June 27, 1757. Visits to Adam Geiger's and the Glass House followed regularly, and April 26, 1765, he was officiating at Ringwood, on the border line between New Jersey and New York, and again there in November. He thus traversed the whole colony.

In 1766 he was at Baskingridge and Pikesland, besides the old stations. In 1768 Charlotteburg became another place to visit, Pilesgrove in 1770, then Burlington County, Cohansey, Long Pond (now Greenwood Lake), Mount Hope; Hunterdon, Salem, and Sussex counties; Greenwich, Gloucester, Oxford, and Pompton. This apostolic priest year after year made his mission tour through New Jersey, every spring and autumn, his last entry, relating to the State, being at Ringwood, July 30, 1786. He returned to Philadelphia, to die a holy death a few weeks later on the 17th of August.

Many of the German Catholics in New Jersey were brought over to be employed in the extensive iron works established about that time. Father Francis Beeston visited Mount Hope, Hibernia, Long Pond, Charlotteburg, Lebanon, and Ringwood, in 1787–89; Rev. C. Vincent Keating was at Ringwood and Mount Hope in 1791–92; the holy Rev. Lawrence Graessl, in almost a dying state, visited several stations in New Jersey just before his death in 1793.[1]

The mission at Trenton seems to have had a regular congregation soon after, meeting at the corner of Queen and Second streets. In 1799 Rev. D Boury was their pastor, and in 1803 some troubles required a visit from Bishop Carroll. About this time the Catholics in the northern part of the State established a little church at Macopin; and the Catholics at Bottle Hill, now Madison, were visited from 1805.

On the erection of the dioceses of New York and Philadelphia, in 1808, the State of New Jersey was divided between them. The southern portion came thus under the care of Rt. Rev. Michael Egan, but

[1] Tanguay, "Documents Relating to the Colonial History of New Jersey," Newark, 1880, p. 312; Register of F. Ferdinand Farmer.

his trials and those of his successor, Bishop Conwell, checked progress in the diocese. New York did not receive a Bishop till 1815, and Very Rev. Anthony Kohlman, S. J., the administrator, could do little to introduce priests or establish missions, but we find him and Rev. Peter Malou visiting Macopin and the few Catholics of Paterson. Rev. Arthur Langdill is reported to have said mass in the latter place at Mr. James Gillespie's house on Market Street. By 1820 the Catholics, who had increased to about one hundred, erected a little church of St. John the Baptist, twenty feet by forty-five, and had Rev. Richard Bulger as their pastor. The increase of the Catholics led, in 1824, to an attack on them by Orangemen. This did not prevent the faithful from undertaking a new church the next year, and though their pastor, Rev. Charles Brennan, died, they proceeded under Rev. John Conroy to erect a new church fifty-five feet by one hundred and seventy, and the corner stone was laid by Bishop Du Bois in November, 1828. After many trials it was finally completed by Rev. Patrick Duffy.

By 1827, the number of Catholics at Newark had become so considerable that they resolved to erect a church. The Rev. Gregory Pardow, son of one of the founders of the Truth Teller, was appointed by Bishop Du Bois to take charge of the mission, and he appealed successfully to the faithful of the diocese, although he met bigoted opposition in Newark itself. In December, 1829, the Catholics of Macopin rebuilt their church, which was dedicated by the veteran Rev. Charles D. Ffrench, assisted by Rev. Francis O. Donoghue of Paterson, December 13, 1829.[1]

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[1] Raum's History of Trenton, p. 134; Bulger, "The Catholic Doctrine of the Blessed Eucharist," New York, 1822; U. S. Cath. Miscellany, Nov. 13, 1830; Truth Teller, Mch. 18, 1825, July 7, Oct. 27,

The early priests at New Jersey had large and laborious districts; a sermon of Rev. R. Bulger on the Blessed Eucharist preached by him in Newton, Sussex County, was printed in 1822. These missionaries from Paterson visited Macopin, Bottle Hill, Belleville, and Newark, and so returned to New York.

Under the energetic administration of Bishop Kenrick, the missions of the diocese of Philadelphia, in southern New Jersey, were extended. St. John the Baptist's Church, at Trenton, prospered, and in 1830 St. Mary's Church was founded at Pleasant Mills; but Catholics did not increase rapidly in that part of the State.

New Brunswick next felt the influence of Catholicity, and the Rev. Joseph A. Schneller began a church in 1831, which was solemnly dedicated on the 19th of December. Rev. Mr. Herard was soon after stationed at Bottle Hill, now Madison. In December, 1838, Bishop Du Bois dedicated St. Paul's Church at Belleville. A few Catholics attempted to settle at Elizabeth in 1829, but were soon excluded. After the New Jersey Railroad reached Elizabeth, in 1833, a few Catholics settled in the town, and Rev. Ildephonsus Medrano visited them occasionally from Staten Island, but could secure no fitting place to say mass.[1]

From early times there was a ferry at Hoboken on the line of the Post Road to Boston. The Catholics there and at Paulus Hook, afterward Jersey City, crossed the North River to attend St. Peter's Church. But as Jersey City grew, the faithful were attended

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1827, Nov. 29, 1828; v., pp. 404, 308, 390; vi., pp. 166, 223, 390, 286, 374, viii., p. 199; xiv., p. 382; Wheeler's Criminal Cases, iii., pp. 82–100. Shriner, "History of the Catholic Church in Paterson, N. J.," Paterson, 1883; Silver Jubilee of Rev. P. Hennessy, Rector of St. Patrick's Church, Jersey City, N. J., May 30, 1888.

[1] The City of Elizabeth, Illustrated. Elizabeth, 1889, p. 97.

there, and St. Peter's Church, established in 1840, was dedicated April 30, 1843. Perth Amboy, Lambertville, Port Elizabeth, Madison, Dover, Somerville, Gloucester Point, Cape May, Mount Holly, Orange, felt Catholic influence and reared churches.

When the whole State, as a diocese, was placed under the care of Bishop Bayley, he found three churches in his episcopal city, and thirty in the rest of the State, Sisters of Charity at Newark conducting an orphan asylum and a girls' school, with another school under the same Sisters at Jersey City, as well as many parochial schools. He was duly installed in St. Patrick's Church, which became his pro-cathedral, on All Saints' Day, by Rt. Rev. John McCloskey, Bishop of Albany, accompanied by the Bishops of Boston and Brooklyn.

In 1843 a few zealous Catholics in Elizabeth waited on the Bishop of New York, to obtain a priest, and the next spring a newly ordained clergyman, Rev. Isaac P. Howell, was sent to establish a mission there, with another at Rahway, and practically to attend the Catholics as far as Somerville. He began to build a church at Elizabeth in 1845. English Neighborhood, Stanhope among the iron mines, the little German colony at Stony Hill, next had churches, then Boonton. The German Catholics at Elizabeth were visited by the Redemptorist Fathers from 1849, till Rev. Augustine Daubner, O. S. F., became their resident priest in 1852. Mass was said for two years in Peters's building, but in 1853 St. Michael's Church was erected on Smith Street.

Bishop Bayley was soon planning institutions and church extension. Jersey City had a population of twenty thousand, one-fifth of whom were Catholics. Lots were bought on Erie Street, and the Church of the

Immaculate Conception was dedicated October 21, 1855. The corner stone of St. James', Newark, was laid and the church soon dedicated. That of Our Lady of Grace at Hoboken, in care of Rev. A. Cauvin, was laid and the church dedicated June 24, 1855.

A college for the higher education and a seminary for the diocese next occupied the Bishop's thoughts, and, in the spring of 1854, he purchased a fine house and grounds near Madison, which had been occupied by Madame Chegaray as a young ladies' academy.

The Orangemen, who about this time began to call themselves The American Protestant Association, had found a congenial element in New Jersey. They had years before injured Catholics, and on September 8, 1854, attacked St. Mary's German Church, on High Street, Newark, broke in the doors, destroyed the windows, pews, and altar, and greatly injured the organ, leaving the interior of the church a perfect wreck. They were armed, and in their indiscriminate firing killed a Catholic near the church. As usual, some papers attempted to throw the blame on the Catholics and the Church, but Bishop Bayley, in a spirited letter to the Courier and Enquirer, rebuked that New York daily for its distortion of facts and false reasoning. Father Balleis' poor and struggling congregation lost full two thousand dollars by this unprovoked assault, for which no compensation was ever made to them. In the order of God's providence such events are trials for the faithful, but do not crush them. Protestants resorted to violence, yet before the month ended George H. Doane, son of Dr. George W. Doane, Bishop of the Protestant Episcopal Church in New Jersey, applied to Bishop Bayley to be received into the Catholic Church. He persevered, proceeded to Europe, studied for the

ministry, and returned to labor for years at Newark, as priest, vicar-general and for a time administrator.

While St. Mary's congregation were planning a new church in Newark, one was begun at West Bloomfield, and that of St. Nicholas Tolentino, by the Augustinian Fathers, at Atlantic City. In April, 1857, St. John's Church at Orange, enlarged and improved, was dedicated by Bishop Bayley.

Meanwhile Seton Hall College had been opened at Madison, and a faculty selected by the Bishop. The course of study was carefully adopted and the institution, under Rev. Bernard J. McQuaid, entered on a career of prosperity.

Bishop Bayley endeavored to secure the Benedictine Fathers for St. Mary's Church, Newark, and, in 1856, Rt. Rev. Abbot Wimmer sent Father Valentine Felder, O. S. B., to that city. A fine site had been secured by Father Balleis for a new church on High Street, and plans were drawn for a large and spacious stone church. Arrangements were completed, the corner stone was laid November 1, 1856, and the Benedictines formally accepted the charge. They soon completed and dedicated the church and had a priory, which became in time an abbey, and by it soon rose a college.

Ere long Sisters of St. Benedict came to open an academy and take charge of the parochial schools. The corner stone of the new St. Mary's Church was laid on the feast of All Saints, 1856, by Bishop Bayley.[1]

In August, 1856, the Bishop convened his first diocesan synod at Seton Hall College; it was attended

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[1] St. Vincenz in Pennsylvanien, p. 235, etc. Dom Nicholas Balleis, O. S. B., soon after celebrating high mass at St. Mary's, died suddenly in Brooklyn, Dec. 13, 1891. He was born at Salzburg, Nov. 22, 1808.

by twenty-eight priests, eight others being unable to attend. The Blessed Virgin was declared to be the patroness of the diocese, and the Immaculate Conception, December 8th, the patronal feast. The decrees, ritual, and ceremonial of the Baltimore Councils were adopted. A Board of Councilors and a Chancery were established. Regulations were made as to priests from other dioceses, and the exercise of faculties within the limits assigned to each priest. The life of the clergy, the administration of the sacraments, the celebration of mass, the reverent preservation of the Blessed Sacrament, and the proper religious instruction of the young were regulated. Rules were laid down in regard to the erection of new churches, and safe guards prescribed to save ecclesiastical property from maladministration. Salaries, church records, insurance against fire, and suitable parochial residences were also treated of. The necessity of parochial schools and their proper management were inculcated. Funerals were regulated; and members of secret societies were to be denied the sacraments.[1]

In the summer of 1857 a condition of religious persecution in the Jersey City Almshouse was exposed. It was distinctly proved that Catholic paupers were compelled to attend the services of a ranting preacher who frequently aspersed the Catholic religion. Children were compelled to attend the Protestant Sunday School in the institutions. Rev. John Kelly of Jersey City had, in vain, sought permission to celebrate mass for the Catholic inmates, but the authorities

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[1] Statuta Novarcensis Diœceseos a Reverendissimo Domino Jacobo Roosevelt Bayley, Novarcensi Episcopo, in Synodo Diœcesana Prima habita mense Augusto, 1856, in Collegio Seton Hall, Madison, N. J., lata et promulgata. New York, 1857.

would permit him only to conduct a Protestant service for all. Though a committee justified the intolerance, public opinion soon compelled some concessions of the legal rights.

In 1858 St. Michael's German Church was dedicated; St. Paul's, Burlington, and a church at Hudson later. Rev. A. Wirzfeld laid the corner stone of St. Patrick's Church, Elizabeth, since, by the labors of Rev. P. Hennessy and Rev. M. Gessner, grown to be an immense parish. A church was begun, in 1859, at Fort Lee; aided greatly by the illustrious convert Henry J. Anderson, as well as others at Oxford Furnace and Camden, and the next year at Mendham and Hackensack.

A new site for Seton Hall College had been obtained at South Orange. Here one building was erected in 1859, and the corner stone of another laid in May, 1860, and the College exercises began in their new home before the close of the year.

To form Sisters of Charity for the schools and institutions the Mother House of St. Elizabeth, with a novitiate, was established at Newark in 1860. They removed in a short time to Madison, where a flourishing academy was opened.

The same year the School Sisters of Notre Dame took charge of the German parochial schools at Trenton, and soon had other schools in Newark.

The Franciscan Sisters of the Poor began their labors in Hoboken and Jersey City.

In his Lenten pastoral, in 1861, Bishop Bayley exhorted the faithful of his diocese to more than usually earnest prayer and works of penance in view of the perils and difficulties surrounding the Sovereign Pontiff, and the evils which overhung this country. "In common with every citizen of this noble country, we cannot but grieve at those sad dis-

sensions, which threaten to bring strife and anarchy where lately everything was peace and prosperity. The change has been so sudden, and was so little anticipated: the evils threatened are so dreadful; all remedy from human wisdom or statesmanship is so apparently hopeless, that we are obliged to acknowledge that the hand of God is upon us. And it is not difficult for us as Christians to understand the cause. Our country was too prosperous, and men forgot God, and became proud."

On the 29th of June, 1862, Pope Pius IX. granted a plenary indulgence to Catholics of the Newark diocese who approached the sacrament on the feast of St. Patrick.

The Civil War did not directly affect the diocese of Newark, and it steadily advanced. The Church of the Immaculate Conception was erected in Jersey City: St. Peter's, Jersey City, by Rev. Patrick Corrigan; St. Boniface's, at Paterson; Our Lady of Mount Carmel's, at Boonton; St. Peter and St. Paul's, at New Brunswick; St. Boniface's, Jersey City; St. Joseph's, Guttenburg; and in October, 1865, a church was dedicated at Hibernia, which had been visited as a station eighty years before.

Seton Hall College sustained a loss by fire, destroying part of its buildings early in 1866. During the same year God called away Rev. John Kelly, who, after years of labor in New York and on the African coast, did much to build up Catholicity in Jersey City, and also Rev. Isaac P. Howell, founder of St. Mary's Church, Elizabeth.

The diocese, at the close of 1866, contained about seventy-seven churches and seventy priests.[1]

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[1] Freeman's Journal, 1853; 1866; Metropolitan, i., vi.; Cath. Herald, Cath. Mirror, etc.

CHAPTER VI.

DIOCESE OF BOSTON.

RT. REV. JOHN B. FITZPATRICK, THIRD BISHOP, 1853–1866.

THE diocese of Boston, after the erection of sees at Burlington and Portland, was reduced to the State of Massachusetts, with sixty-three churches, fifteen in process of erection, sixty-one priests, an academy, and asylums. A terrible blow had just befallen it. On the afternoon of July 14, 1852, just before the annual commencement of Holy Cross College, a fire broke out, which in a short time destroyed the central building. Though the east wing and much of the furniture and library were saved, the loss amounted to fifty thousand dollars. The neighbors opened their doors with the greatest charity to the professors and pupils. Without means, the faculty hesitated to rebuild, but courage came. Bishop Fitzpatrick issued a circular warmly commending the college, and it met with a prompt and liberal response. The builders were soon at work, and Holy Cross College, enlarged and remodeled, opened anew on the 3d of October, 1853. This new edifice was one of the first visited by the infamous Nunnery Committee. A more grateful visit was that of Hon. John A. Andrew, Governor of Massachusetts, who examined the institution in 1862, and presided at the annual commencement in July, 1863. When a petition was presented to the Legislature in 1865, that body without opposition

passed a bill giving Holy Cross College its patiently awaited charter.[1]

Meanwhile many of the churches which zealous priests were building were completed and dedicated, as at Newburyport; Our Lady of the Rosary, at Spencer; St. John the Baptist, at Quincy; St. Peter's and St. Paul's, South Boston; while sites for others were secured and a Free Baptist Church at Roxbury purchased for immediate use.

The progress was not regarded with a kindly eye by those in whom the old leaven fermented. In March, 1853, twenty lots on Leverett and Wall streets, Boston, were purchased, on which the city had certain restrictions, most of which had been removed by a recent vote of the Council. When it was discovered that the object was to erect a Jesuit Church and college on these lands, the city rescinded its vote and required of Father McElroy impossible acts to prevent a forfeiture of title. Long and tedious litigation ensued and another site was finally adopted.[2] If those in authority showed such disregard of the rights of Catholics, the ignorant and easily misled masses went further.

In March, 1853, a mob, raised by false reports of the abduction of a girl, menaced the church in Charlestown, and the edifice was saved with difficulty by the authorities. In May riots against Catholics were excited in Boston by a ranting street preacher. In July the houses of Irish Catholics were attacked in Manchester, N. H., and in Lawrence, Mass.

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[1] Historical Sketch of the College of the Holy Cross, Worcester, Mass., Worcester, 1883.

[2] Metropolitan, i., pp. 90, 653; Bowditch, "An Argument for a Catholic Church on the Jail Lands," Boston, 1853; Freeman's Journal, April 23, 1853.

The Catholic church at Manchester was attacked; the church at Dorchester was blown up, and that at Bath, Me., set on fire, showing a general conspiracy to destroy the church property of Catholics.[1]

The authorities of the great State of Massachusetts were next to enter the field as enemies of the Catholic Church. In the election of 1854, the Know-nothings elected the Governor, and Senate, and every member of the House except three or four. In January, 1855, the two Houses named a committee, and on the 15th of February authorized and instructed it "to visit and examine theological seminaries, boarding schools, academies, nunneries, convents, and other institutions of a like character." They visited Holy Cross College; then adding several others to their number, they drove to the Convent of the Sisters of Notre Dame at Roxbury, and ransacked the house from top to bottom, treating the Sisters with the greatest indignity, insolence, and even indecency; the rooms of sick pupils were not respected. A convent at Lowell was next subjected to this illegal invasion of its privacy. These men pretended to go as representatives of the highest morality, yet one of them took a woman around with him, representing her falsely as his wife. The Boston Daily Advertiser, in a scathing article, denounced the illegality, iniquity, and corruption of the whole affair, and Charles Hale, one of the editors, issued "A Review of the Proceedings of the Nunnery

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[1] At Dorchester a keg of powder was placed on the floor and fired at three o'clock in the morning, the roof was blown off, and the east end and walls demolished. Boston Transcript, July 5, 1854; Freeman's Journal, July 15, 1854. How devoid of Christianity must be creeds which train their adherents to believe it lawful to deprive Catholics of life and property, and how damaging the fact that their religious literature contains not a volume to condemn the idea.

Committee of the Massachusetts Legislature" which circulated widely. Caricatures of the infamous committee helped also to rouse the honest people of the State to just indignation.[1] Oppression by Legislature, municipality, or mob could not check Catholic progress. Amid all the violence created throughout the country by the anti-Catholic movement, St. Joseph's Church was dedicated at South Reading, the Assumption at Brookline, St. Martin's, at Templeton, churches at Medford and Holyoke. These were followed in 1858 by St. James' Church, Federal Street, Salem; Immaculate Conception, Boston; St. Anne's, Worcester, and a church at North Bridgewater.[2] Salem had recently lost an able and devoted priest, Rev. James Conway, who had labored in Maine, saying the first mass in Bangor, and endearing himself to the Indians by his patient care.

Andrew Carney, Esq., a wealthy and liberal man, gave twelve thousand dollars, in 1856, toward St. Vincent de Paul's Orphan Asylum for Girls, which was established on Camden Street, Boston, in a building that cost $80,000. Rev. George F. Haskins, an Episcopalian clergyman, of an ancient Massachusetts family, became a Catholic in 1840, and, after a course of study at Paris, returned to Boston in 1844 a priest, and was soon pastor of St. John's Church. He had long been connected with reformatory institutions, and took a deep interest in neglected boys. With the consent of Bishop Fitzpatrick he began a Catholic Home in 1851, which was chartered in 1853

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[1] Hale, "A Review," Boston, 1855; Freeman's Journal, Apl. 7–14, 1855.

[2] Metropolitan, ii., p. 513; iv., p. 766; Freeman's Journal, Sept. 23, 1854; Jan. 26, May 1, 1859. Origin of the Catholic Church in Salem, pp. 49, etc.

as the House of the Angel Guardian. As an asylum for orphan and destitute boys, it still continues its good work. A fine edifice, one hundred and thirty feet square, was erected for the House on Vernon Street, Roxbury.[1]

The Church had grown so that the time had come to give Boston a Cathedral worthy of it. The Church of the Holy Cross had served as the Cathedral of Bishops Cheverus and Fenwick: but the progress of commercial activity around the cradle of Catholicity, made it no longer suitable in locality or size. On the 16th of September, 1860, the holy sacrifice was offered for the last time on the venerated altar by Bishop Fitzpatrick. The edifice was crowded; Catholics hoary with age tottered to the Cathedral to take a last farewell. In his discourse the Bishop spoke touchingly: "For many of us it is like the house in which we were born, the cradle in which we were nurtured; for here we were regenerated by the water of baptism into spiritual life, and here, cherished in the bosom of the Church, we have been fed with the life-giving bread of the Divine Word, and strengthened by the graces of sanctity and redemption, supplied to us by the Spouse of Christ." He reviewed the history of the Cathedral and of the diocese, till now the same territory formed "four dioceses with their respective Bishops, two hundred and twenty churches,—many spacious and magnificent,—one hundred and seventy-four priests, and many institutions of piety."

For a time the Cathedral congregation occupied

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[1] Baart, "Orphans and Orphan Asylums," Buffalo, 1885, pp. 51–54; Metropolitan, iv., p. 263, v., p. 455; Freeman's Journal, May 14, 1859; Boston Pilot, Apl. 30, 1859; Annual Reports of the House of the Angel Guardian, Boston, 1856, etc.

the new Melodeon on Washington Street, till a church on East Castle Street was purchased and dedicated as Holy Cross Chapel. A new site was soon secured on Washington and East Malden streets, and plans made for the new Cathedral by the architect, P. Keely.[1]

The Eliot school, Boston, in March, 1859, exhibited cruelty and intolerance such as had been rebuked by the State Superintendent in New York. Thomas J. Whall, a Catholic pupil, was ordered to repeat the Ten Commandments in the Protestant form; he declined, as his father had forbidden him to do so. The teacher sent for McLaurin F. Cooke, the second master, who flogged the boy on both hands for thirty minutes, declaring that he would whip him till he consented, for he had nothing else to do the whole forenoon. The inhuman teacher was tried for assault and battery, and the case was argued at considerable length, but Judge Maine held that the teacher had a right to inflict the punishment, and that it was not excessive or malicious.[2] One hundred Catholic children were expelled for refusing to submit to the intolerant system, and the monstrous decision of the judge sustaining the cruelty showed Catholics that no recognition of their religious rights could be expected from the State schools, which made open war on their religion, and that they must establish schools of their own. On the 21st of March, Bishop Fitzpatrick

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[1] Boston Pilot, Sept. 22, Oct. 13, 1860; Cath. Mirror, Oct. 20, 1860.

[2] Report of the Trial of McLaurin F. Cooke, sub-master of the Eliot School of the City of Boston, for an assault and battery upon Thomas J. Wall, etc., Boston, Freeman's Journal, March 26, 1859. Judge Maine ignored entirely the amendment to the Constitution Nov. 11, 1833, which put an end to Protestant control, and relieved all from contributing to or attending Protestant worship. See able review in Boston Pilot, April 30, 1859.

addressed a letter to the President and members of the School Committee, in which he stated in clear and convincing language the reasons why Catholics resisted the enforced use of the Protestant version of the Bible, the enforced learning and reciting of the Ten Commandments in their Protestant form, and the enforced union in chanting the Lord's Prayer and other religious chants. This masterly document, while it embarrassed the Board, turned the tide of public opinion, and, a few months later, there were elected as members of the School Committee, a Catholic priest and several Catholic laymen.

As a token of Catholic growth it may be noted that the site of the old City Hall, Harvard Street, Cambridgeport, was purchased by the faithful for a new church and a site on the very crest of Bunker Hill for another. Though a church was burned at Lynn, others rose at Charlestown, Chicopee, Attleboro, Stoughton, and Hinsdale.[1]

The Catholics at Winchenden had some years before purchased a site with a large barn, which had been used as a temporary chapel. Now, with means patiently collected, they proceeded to build. Even after the war began two churches were purchased in Boston, on Chambers and Washington streets, and one at South Dedham; the Churches of the Immaculate Conception and the Gates of Heaven were dedicated. Churches rose also at Abingdon, Indian Orchard, and Pittsfield.[2]

Father John McElroy, S. J., failing to obtain the site first selected, erected the Church of the Immaculate

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[1] Boston Pilot, April 16, 30, 1859; Freeman's Journal, May 7, etc., 1889; Cath. Mirror, Feb. 5, 1859, Sept. 17, 1864.

[2] Boston Pilot, Dec. 22, 29, 1860; Cath. Mirror, 1862, 1864; Pittsburgh Catholic, xix., xx.

Conception on Harrison Avenue. Near it rose Boston College, which opened in 1860, and three years later was incorporated by the State. Under the presidency of Father John Bapst and Father Robert Fulton it soon took a high rank. When the Civil War began Bishop Fitzpatrick ordered prayers for the Union. On the call for troops Colonel Thomas Cass raised the 9th Massachusetts, which he led till he fell with death wounds at Malvern Hill. His regiment had two Catholic chaplains, Rev. Thomas Scully and Rev. Charles L. Egan. The 28th Massachusetts, mustered in January 11, 1862, had as its chaplains Rev. Nicholas O'Brien and Rev. Laurence S. McMahon, now Bishop of Hartford. This regiment lost its Colonel and Lieutenant-Colonel on the battlefield. The long list of killed is a proof of Catholic devotion to the country which should make the State blush for some of the past.[1]

One of the last acts of Bishop Fitzpatrick was with other Catholics to petition the Legislature to pass an act authorizing the several Roman Catholic churches or congregations in Massachusetts to assume corporate powers with the same rights to hold property and estates which religious parishes have by law, and that such corporate powers, in every case, shall be vested in the Roman Catholic Bishop and the vicar-general of the diocese in which such church or congregation may be—the pastor of such church or congregation for the time being, and two laymen thereof to be appointed by the said Bishop, vicar-general, and pastor or a majority of them. It was not acted upon in his lifetime, but Massachusetts, true to her old record, rejected the petition.

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[1] Cullen, "The Story of the Irish in Boston," Boston, 1890, pp. 135, 137, 140, 104–119.

On the 3d of April, 1864, Andrew Carney, a native of Ballanagh, Ireland, a successful merchant, famous for his charity, died in Boston. Besides liberal donations in life to Catholic institutions, he left much to the Church of the Immaculate Conception, the House of the Angel Guardian, St. Vincent's Asylum, the Sisters of Notre Dame, and founded the Carney Hospital, which remains a monument of his love of God's afflicted.[1]

Early in life Bishop Fitzpatrick had been attacked by the disease which at last resulted in death. For many years he was a constant sufferer, and though warned that his continual discharge of duties might result in sudden death, he would not spare himself.

He visited Europe in 1864, and a short time after his return, he was seized with violent pains on the 14th of December, 1864. It was late in the evening and his attendant wished to summon one of the priests, but the Bishop declined, reluctant to deprive of his rest a clergyman who had much laborious duty the next day. In the morning Bishop Fitzpatrick was found senseless on the floor, bathed in his own blood. He lingered for some time and died February 13, 1866. He had calmly and patiently prepared for death, and his mind dwelt only on his diocese. A few days before, rousing from a kind of lethargy he exclaimed: "This land is consecrated to the Blessed Virgin Mary," and giving his episcopal blessing he continued, "and I renew the consecration." Then, holding the crucifix aloft, he said: "I will follow the cross to the end."

His obsequies drew to Boston the Archbishops of

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[1] Cullen, "Irish in Boston," p. 406. The will of Andrew Carney, Boston, 1866.

Baltimore and New York, all the Bishops in the States of New York and New Jersey and in New England. Archbishop McCloskey pronounced the funeral oration, as Bishop de Goesbriand did at the Month's Mind.[1]

Archbishop Bedini pronounced Bishop Fitzpatrick one of the three great Bishops in the United States.

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[1] In Memoriam of Rt. Rev. John B. Fitzpatrick, Boston, 1866.

CHAPTER VII.

DIOCESE OF HARTFORD.

RT. REV. BERNARD O'REILLY, SECOND BISHOP, 1853–1855.

THE diocese lost on the 28th of March, 1853, an early convert to the faith, Calvin White of Derby, who for a quarter of a century had edified the Catholic body by his piety and zeal. Much of the progress of Catholicity in that part of the State was due to his exertion and example. He expired at his home in his ninetieth year, fortified by all the sacraments. Brought up an Episcopalian, he became a minister in that sect, and is said to have been first led to examine the doctrines of the Church by the edifying life and clear explanation of his faith given by an old Catholic soldier of the Continental army.

Bishop O'Reilly was at this time in Ireland, seeking aid for his diocese. Meanwhile new churches sprang up.

A church, Newport, R. I., was dedicated by Bishop Fitzpatrick in July, 1852; one had been dedicated at Birmingham, Conn., May 8. Bridgeport saw one opened under the invocation of St. Mary in January, 1853. In October Archbishop Bedini, nuncio of Pope Pius IX., came to Connecticut to dedicate St. Patrick's Church, New Haven, and before the close of the year St. Joseph's Church was dedicated also. There was thus great progress, although Trinity Church, the cradle of Catholicity in Hartford, now no longer used, was destroyed by fire. The Sisters of Mercy from Providence took charge of St. Mary's

RT. REV. BERNARD O'REILLY, SECOND BISHOP OF HARTFORD.

School, New Haven. They first occupied a house on George Street, but in 1854 removed to a new and commodious edifice erected for them near the church. St. Patrick's Church, New Haven, erected a large schoolhouse the same year. In the spring of 1854 Bishop O'Reilly, in a pastoral letter, appealed for a regular and organized collection to maintain seminarians at institutions where they could prepare for priestly work in the diocese.

Like his predecessor Dr. Tyler, Bishop O'Reilly continued to reside in Providence, and erected there St. Joseph's Church, a fine Gothic edifice, seventy-five feet by one hundred and fifty, planned and superintended by the great Catholic architect, Keely. It was solemnly dedicated on the 8th of May, 1854, Bishop McGill of Richmond preaching on the occasion.

St. Francis's Orphan Asylum, New Haven, opened by the Sisters of Mercy in 1854, was soon a prosperous institution, affording a home and Catholic education to many an orphan. It was incorporated June 22, 1865, and continues its beneficial work in a capacious edifice on a ridge overlooking the city.

After taking part in the Provincial Council of New York in October, 1854, Bishop O'Reilly dedicated a church at Bristol, as he had already done at Fairfield and Newport, and announced the Jubilee granted by the Sovereign Pontiff.

The Sisters of Mercy had been devoting their lives to the instruction of the ignorant and the relief of the afflicted. Yet in 1855 a mob menaced their convent in Providence, threatening the helpless Sisters with death and their house with destruction. Bishop O'Reilly faced the mob, declaring: "The Sisters are in their home; they shall not leave it even for an hour. I shall protect them while I have life, and, if needs be,

register their safety with my blood." His firmness had its effect, and the mob dispersed.

In December Bishop O'Reilly again visited Europe for the good of his diocese, and, eager to return to his duties, embarked on the 23d of January, 1856, on the steamer Pacific. It never reached our shores, nor was any trace of it ever found. As the Bishop's name was not on the list of passengers hope was at first entertained that he had not embarked on that vessel, but by April it was known positively that he had been one of the passengers, and solemn requiems were offered for the repose of his soul at Hartford and Providence in June, Archbishop Hughes pronouncing in the latter place the funeral discourse on the lost Bishop of Hartford.

By this time the diocese of Hartford contained about fifty-five thousand Catholics, who had thirty-seven churches attended by thirty-nine priests, Sisters of Mercy at Providence, New Haven, Hartford, and Newport, three orphan asylums, and a number of schools.

VERY REV. WILLIAM O'REILLY, ADMINISTRATOR, 1856-1858.

The Very Rev. William O'Reilly, who had been left in charge of the diocese during the Bishop's absence, became administrator sede vacante. During the years 1856 and 1857, corner stones were laid at Meriden and Wallingford, and a church at Frankford dedicated. An evil spirit was displayed at Norwalk, where the church was actually set on fire, and on another occasion the gilt cross surmounting it was sawed off.

Rev. Thomas F. Hendricken, afterward Bishop of Providence, had acquired a fine cemetery at Water-

bury, and July 5, 1857, the foundation of the great Church of the Immaculate Conception was laid by Very Rev. William O'Reilly. On its completion it was dedicated by Bishop McFarland. Rev. Mr. Hendricken also established a convent of Notre Dame and schools.

A curious law-suit was begun against Rev. Thomas Quinn of Meriden. A Catholic woman had married a man who had a wife living from whom he had obtained a divorce. Smitten with contrition, she applied to the clergyman, who told her that she was living in adultery and could not receive any of the sacraments unless she left the man who was not and could never be her husband. She accordingly left him and made her peace with God and his Church. On this the man sued Rev. Mr. Quinn for ten thousand dollars' damages.[1]

RT. REV. FRANCIS PATRICK McFARLAND, THIRD BISHOP, 1858-1866.

As successor to Bishop O'Reilly, the Holy See elected Rev. Francis P. McFarland, rector of St. John's Church, Utica; a learned and devoted priest. He was born in Franklin, Pa., April 16, 1819, and received a careful training in an academy conducted by Mr. James Clark, subsequently a distinguished

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[1] Rooney, "The Connecticut Catholic Year Book," Hartford, 1877; "Centennial Celebration of the First Mass in Connecticut," Hartford, 1881; Phelan, "A History of the Rise and Progress of Catholicism in Wallingford," Wallingford, 1887; Freeman's Journal, Aug. 7, 1852, May, 1856; An Illustrated History of the Parish of the Immaculate Conception, Waterbury, Conn., 1891.

PORTRAIT OF RT. REV. FRANCIS P. McFARLAND,
THIRD BISHOP OF HARTFORD.

Jesuit. After a course of divinity at Emmitsburg, he was ordained by Archbishop Hughes, in St. Patrick's Cathedral, May 18, 1845. He filled for a time a professor's chair in St. John's College, and then was missionary priest at Watertown, till he was transferred to Utica.

He was consecrated in St. Patrick's Church, Providence, on the 14th of March, 1858, by Archbishop Hughes, Bishops Timon and Fitzpatrick being assistants, all the other suffragans of New York being present. The sermon was preached by Rt. Rev. John McCloskey, Bishop of Albany. Bishop McFarland was soon actively engaged in the Catholic progress of the diocese, laying the corner stone of St. John's, New Haven, April 18, 1858, and during the year dedicating churches at Providence, Harrisonville, Manchester, and Waterbury. The steady increase of the Catholic body, showing their zeal by erecting churches, was remarkable; before 1861 churches were dedicated, begun, or purchased at Meriden, Putnam, Phœnixville, Hartford, Newtown, Naugatuck, Baltic, Westport, Bristol, New Melford, Willimantic, and Southington. The church at Willimantic was a Baptist meeting-house, purchased in 1857 by Rev. Bernard McCabe, and removed to a lot already secured by the Catholic body. So strong was the feeling against Catholics that Rev. M. McCabe had been previously locked out of a room which he had hired, compelling him to set up an altar in a vacant lot. On an other occasion, when after officiating at Willimantic he took his conveyance to drive to Baltic, the wheels came off and he was thrown to the ground. All nuts, bolts, screws, and other fastenings had been maliciously taken from the vehicle.

During the prevalence of this feeling the Know-nothings gained control of the State. One of their first acts was to pass a law disbanding all the militia companies, composed mainly of Catholics. The Washington Erina Guards of New Haven, Company E, 2d Regiment, was one of these. In five years the Northern States were called upon for troops to meet the advancing armies of the Confederate States. The command of a regiment was tendered to Captain Cahill. He replied: "Five years ago I was captain of a company of volunteer militia, and a native of New England. I was, with my comrades, thought unfit to shoulder a musket, and the company was disbanded. The law still stands on the statute book." A repealing act went through the legislature in a single day, and not till then did Thomas W. Cahill accept his commission as colonel, or begin to raise the 9th Connecticut Volunteers. It was sent south under General Butler, and routed a superior force of the enemy at Pass Christian, Rev. Mr. Mullon, their chaplain, narrowly escaping death. Colonel Cahill, as brigade commander, defeated Breckenridge at Bayou Gras; the regiment served subsequently under Sheridan in the Shenandoah Valley, at his famous battle, and then at Savannah. Everywhere these Catholic soldiers proved that they were the worthiest of the worthy soldiers of their State.

Catholics went into the war from purely patriotic motives. They had no hostility to any section of the country. When war was imminent, Bishop McFarland, on the 14th of December, 1860, issued a circular to his clergy, directing them to exhort all their flocks to unite in fervent prayer for the preservation of the Union and peace of the country. He exhorted them to works of mortification and to the frequentation of

the sacraments. "If we turn to God, with our whole hearts, in humility and confidence, we may hope that he will turn from his fierce anger and deliver us from the evils that threaten us."

Rev. Thomas Quinn went as chaplain to the 1st Rhode Island Regiment and was at the battle of Bull Run, but in time the brave men dwindled away in successive campaigns, their places were filled from other organizations, or drafted men, and it ceased to require a Catholic chaplain.

An attempt was made in October, 1863, to bring the Catholic parochial schools into some kind of harmony with the general State system; the Board of Education offering to lease the buildings, retain the Sisters in charge as teachers, but with the right to fill vacancies as they occurred without regard to religion. On this point and that of religious instruction, no definite ground was reached. An arrangement was actually made in regard to St. Peter's school, Hartford, but in a short time a teacher was appointed who insisted on reading the Protestant Bible to the Catholic children. The arrangement with the State system ceased, and Sisters of Mercy resumed charge of the school.

In 1864 Bishop McFarland invited to his diocese the Reformed Franciscan Fathers and placed them in charge of St. Joseph's Church, Winsted, Conn. In 1866 the Fathers erected a brick edifice for their convent, and besides St. Joseph's attended the Catholics at Norfolk, Colebrook, and New Boston. They soon had a community of Franciscan Sisters of the Third Order to direct the parochial school.

During the ensuing years Catholicity grew steadily, as the dedication of churches at Moosup, Westerly, Valley Falls, and New Britain evinced. At the beginning

of 1866 the diocese contained fifty-six churches in Connecticut with forty priests, and eighteen churches in Rhode Island with twenty-four priests; a Franciscan Convent at Winsted; Sisters of Mercy at Providence, Newport, Pawtucket, New Haven, and Hartford; Sisters of the Third Order of St. Francis at Winsted; Sisters of Charity at New Haven; twenty-two parochial schools, most of them for boys and girls, under separate management. The Catholic population was estimated at eighty thousand, about equally divided between Connecticut and Rhode Island.[1]

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[1] Rooney, "The Connecticut Catholic Year Book;" Schematismus Custodiæ Reformatæ Buffalensis, New York, 1882, p. 20; Metropolitan vi., p. 198. etc.; Freeman's Journal, Mch. 20, 1858-1866; Boston Pilot, Mch. 20, 1858.

CHAPTER VIII.

DIOCESE OF BURLINGTON.

RT. REV. LOUIS DE GOESBRIAND, FIRST BISHOP, 1853–1866.

CATHOLICITY erected a chapel, though not destined to be permanent, within the limits of the present State of Vermont as early as 1665, when the French occupied Isle La Motte and the Sieur de la Mothe, captain in the Carignan-Salières regiment, raised Fort St. Anne upon it. Within the fort was a chapel, doubtless dedicated to the Mother of the Blessed Virgin. Here mass was certainly offered in 1666. The fort was not long maintained, but its ruins are still to be seen.

In 1731 Francis Foucault obtained a grant of lands for a seigneury at Windmill Point, now in the town of Alburgh. He set apart a site for a church, parochial residence, and cemetery ; and, as he promised to have the church ready by the next year, the Bishop of Quebec accepted the grant and promised to send a priest ; but the settlement failed, and there is no trace of the visit of the priest.[1]

After the American Revolution some Catholics from Canada and Ireland began to settle in Vermont, the former roving, the latter more permanent. Apparently before the establishment of the see of Boston, Rev. Dr. Matignon and others visited that part of

[1] Relation de la Nouvelle France, 1664–65 ; Hemenway, "Vermont Historical Gazetteer, ii., p. 488. The recent legend of a visit of a Franciscan Father has not the slightest support in the Franciscan writers Sagard and Le Clercq.

RT. REV. LOUIS DE GOESBRIAND, BISHOP OF BURLINGTON.

New England, and when Bishop Plessis of Quebec, in 1815, passed through Burlington, the Canadians appealed to him for a priest. Rev. Mr. McQuade was sent to Vermont in 1821, but did not remain. The first priest permanently stationed in Vermont was Rev. Jeremiah O'Callaghan, who began his mission at Wallingford in 1830. The Canadians were, however, for many years attended by the apostolic priest, Very Rev. P. M. Migneault of Chambly.

Mrs. Nichols, of Vergennes, a convert, and Mr. Archibald Hyde, a convert of later date, were great benefactors of the Church in these days. In 1832 Bishop Fenwick dedicated St. Mary's Church, which had been erected at Burlington.

When Pope Pius IX. detached Vermont from the diocese of Boston and erected a see at Burlington in 1853, there were churches at Montpelier, St. Albans, Fairfield, Swanton, and Castleton, and a Canadian church dedicated in honor of St. Joseph at Burlington. There were five priests in the State, but no institutions. Rev. George A. Hamilton, sent to St. Albans in 1847, won many to the faith: G. G. Smith and his family, Hon. L. B. Hunt, and B. H. Smalley. Rev. Mr. Hamilton purchased a site for a church in 1848, and the corner stone was laid the next year by Bishop McCloskey of Albany. The church at Highgate was begun by him the next year.

The burthen of the episcopate in the State was imposed on Rev. Louis de Goesbriand, a native of St. Urbain, in the Breton diocese of Quimper, son of a peer of France, a man of ability and faith, and a poet. He was born on August 4, 1816, trained in the seminary of St. Sulpice, and ordained in 1840 by Bishop Rosati. Resolved to devote himself to the service of Catholics in the United States, he labored in the diocese

of Cincinnati till 1847, when he became Vicar-General of Cleveland.[1] He was consecrated by the Most Rev. Cajetan Bedini, Archbishop of Thebes and nuncio of his Holiness to Brazil, in St. Patrick's Cathedral, New York, on the 30th of October, 1853; a memorable day, as Bishop Loughlin of Brooklyn and Bishop Bayley of Newark were consecrated at the same time. He proceeded at once to his episcopal city, and was installed in his pro-cathedral on Sunday, November 6, by the Bishop of Boston. After ascertaining the condition and wants of his diocese, he proceeded to Europe to obtain clergymen and aid.

The Sisters of Providence came from Montreal, and St. Joseph's Orphan Asylum opened under their care. Bishop de Goesbriand induced the Oblates of Mary Immaculate to commence mission work at Burlington, among the French Canadians, hoping to see those zealous priests effect much good, but after laboring from 1854 to 1856 they withdrew.

Returning from Europe in 1855 with recruits for his clergy, the Bishop soon saw encouraging results. He held his first diocesan Synod and promulgated statutes subsequently renewed. Rev. Zephyrin Druon erected a church on Meadow Street, Rutland. Then St. Thomas' Church was built at Underhill Centre. In 1858 the Catholics, who had secured a site at Baptist Corners, Charlotte, purchased a Quaker meeting house, which was moved to it and became a Catholic Church. Richmond Centre had a church the same year, and Milton the next. St. Johnsbury, named after St. John de Crêvecœur, one of the first trustees and active members of St. Peter's Church, New York, had a church in 1860.

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[1] Cath. Telegraph, July 9, 1853.

Three young ladies of the Barlow family, Debbie, Helen, and Anna, attracted to the true faith by what Debbie saw at the academy of Villa Maria, under the Sisters of the Congregation, by the loveliness of their lives, their piety, patience, and courage, produced an impression in life, and left a memory that will be enduring in Vermont.

The Civil War did not check progress or dampen the zeal of priest and people. French Methodist and Baptist ministers had lured many of the careless and indifferent Canadians to attend their services near Enosburgh, but when a church was erected, and the herald of the true Church appealed to their dormant faith, most of these misguided men returned. Pittsfield Mills had a church the same year, and West Rutland a Church of St. Bridget. Still laboring zealously, Rev. Z. Druon erected a church at Randolph in 1863.

With the pressing wants of the faithful for priest and altar thus provided for, Bishop de Goesbriand could at last think of a Cathedral. When a site was obtained, the elegant marble, rich in coloring, came from Isle La Motte, where the holy sacrifice was first offered in Vermont. The architect, P. C. Keely, planned a truly Catholic edifice. The columns within were each the gift of a priest of the diocese. All tends to excite devotion—the high altar, the storied glass windows. The corner stone was laid on the 15th of September, 1863; but the work was carried on without haste, and it was not till December 8, 1867, that the Cathedral of the Immaculate Conception was solemnly dedicated.

Meanwhile other shrines of religion arose; St. Albans Church, begun in 1848 by Rev. Mr. Hamilton, was completed in 1864. A church was raised at

Poultney by Rev. Thomas Lynch in the same year; and St. Patrick's at Wallingford in 1866.

By this time the diocese had nineteen active priests, twenty-seven churches, and one in progress, beside the Cathedral, an orphan asylum, eight schools, and a Catholic population of twenty-eight thousand.[1]

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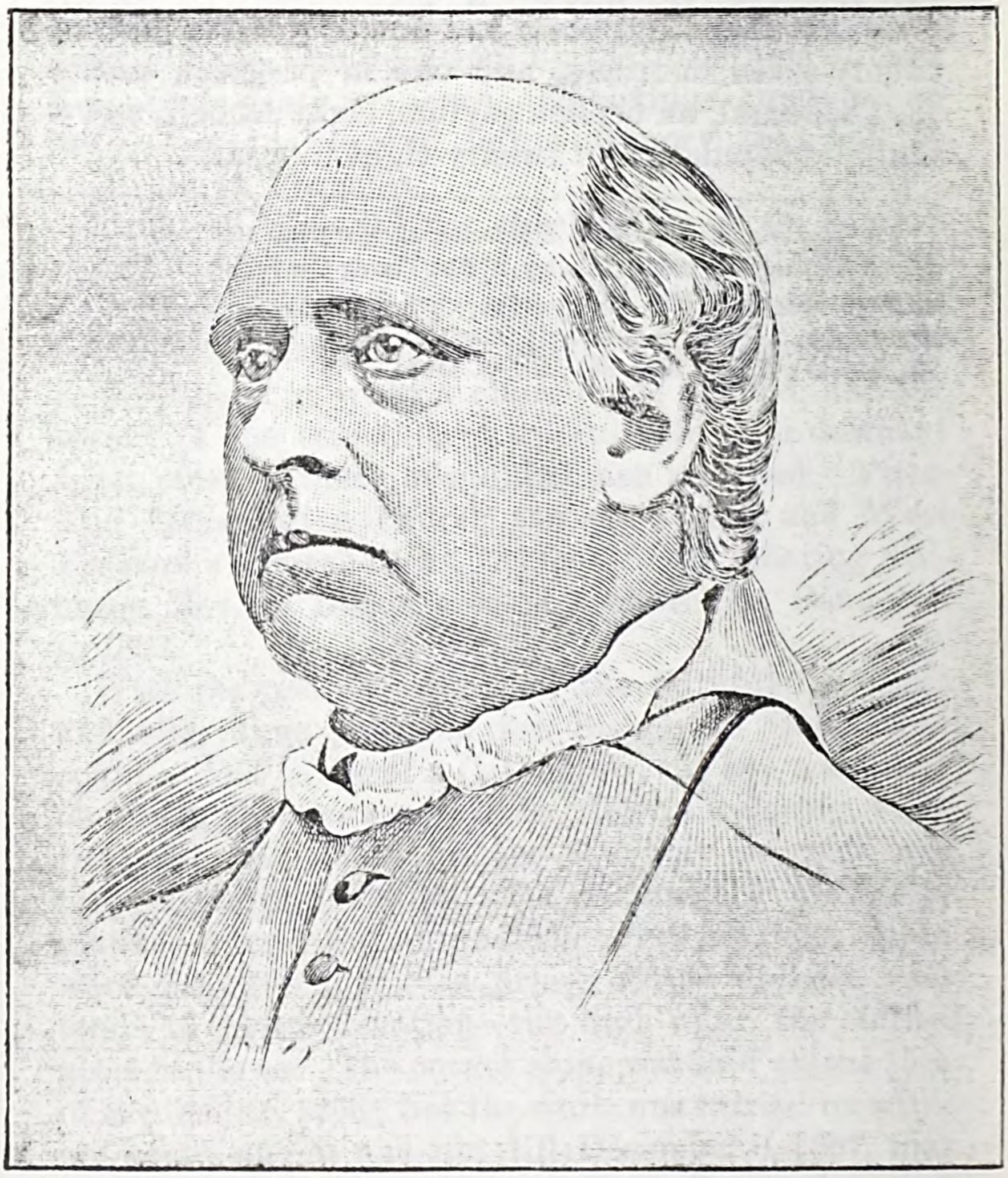
[1] De Goesbriand, "Catholic Memories of Vermont and New Hampshire," Burlington, 1886; Smalley, "The Young Converts; or, Memoirs of three Sisters, Debbie, Helen, and Anna Barlow," St. Louis, 1878; Hemenway, "Vermont Quarterly Gazetteer," 1860; 1883, i., pp. 551, 888, 744, 848-49; ii., pp. 1005, 367; iii., p. 1182.



RT. REV. DAVID W. BACON, FIRST BISHOP OF PORTLAND.

CHAPTER IX.

DIOCESE OF PORTLAND.

RT. REV. DAVID W. BACON, FIRST BISHOP, 1855–1866.

THE see of Portland was erected by his Holiness Pope Pius IX. in the year 1853, at the request of the Fathers of the First Plenary Council of Baltimore, the diocese embracing the States of Maine and New Hampshire. The Very Rev. Henry B. Coskery, elected to the new see, declined the appointment and returned the bulls, nor was it till 1855 that Portland obtained its first Bishop in the person of Rev. David W. Bacon, pastor of the Church of the Assumption, Brooklyn. He was born in New York, September 15, 1815, and after a preliminary course in the Academy of Mr. James Shea, went to the college and seminary in Montreal and to Mount St. Mary's. He was ordained by the Archbishop of Baltimore, December 13, 1838. After some service at Utica he was sent to Brooklyn to form a new parish. Purchasing an unfinished church he completed it and became pastor of the Church of the Assumption of the Blessed Virgin. From small beginnings the congregation grew to be one of the largest, while his love and veneration for the grand ceremonial of the Church invested the offices of religion with dignity. Seeing the growth of the Catholic body he began the erection of the Church of St. Mary Star of the Sea. While thus laboriously engaged, he received, at the close of 1854, the bulls appointing him Bishop of Portland. He was consecrated on the 22d of April by Archbishop Hughes, Rt. Rev.

John McCloskey delivering the sermon during the mass.

The States assigned for his episcopal labor were not a very encouraging field. New Hampshire by her constitution excluded Catholics from the legislature and all high offices; Maine had in early days seen Capuchins labor on the eastern frontier encouraged by Cardinal Richelieu. Jesuit missionaries then labored on the Kennebec, and Recollects and Seminary priests on the Penobscot, so that to this day the Abnakis, refugees in Canada, the Penobscots and Passamaquoddies, remain Catholics. Yet a Capuchin was slain near the frontier, a Jesuit lay brother at Mount Desert, and the heroic Father Rale at Norridgewalk. The spirit of hostility that prompted these cruel deeds was still rife. From the time of Bishop Carroll the Indians had their missionaries, and there were churches at Newcastle and Whitefield. Bishop Fenwick endeavored to establish a Catholic settlement at Benedicta.[1]

After the erection of the see of Portland during the fierce outburst of Know-nothingism the new diocese suffered. On the 3d of July, 1854, the church at Manchester, N. H., was destroyed by a mob; on the 8th the Catholic church at Bath, Me., was attacked. Altar, pulpit, pews, were torn up to make a pile, which was set on fire, and the church entirely consumed. Rev. John Bapst, S. J., was the missionary of the Indians, but attended several Catholic stations. One of these was Ellsworth, and at that place Catholic children had been expelled from the public schools for refusing to take part in

[1] Letter of Cardinal Fransoni, Aug. 12, 1853, in Concilium Plenarium totius Americæ Septentrionalis Fœderatæ, Baltimori habitum anno 1853. Baltimore, 1853, p. 63.

Protestant worship. Father Bapst advised the Catholics to test the legality of the act of the authorities. For this, he was, by order of a town meeting regularly convened, attacked, robbed, carried around astride a rail, injured so severely that he never recovered, then stripped and covered with tar and feathers. Exhausted, bruised, tortured, he would take no restorative, that he might be able to offer the holy sacrifice the next morning. Nowhere in the whole course of the Church in this country have men acted more fiendishly than those of Ellsworth, Me.

Such was the diocese to which Bishop Bacon was sent. Undaunted by the prospect, he was installed by Bishop Fitzpatrick in St. Dominic's Church on the 31st of May, 1855. He soon had practical proof that all prudence and charity were required. When he attempted to lay the corner stone of a new church in Bath, to replace that which had been destroyed, a mob took possession of the ground and drove the Catholics from it. The church at Ellsworth, after being for months a target for missiles of every kind, was set on fire and destroyed April 27, 1856. Under these circumstances the Bishop in his visitation counseled patience and self-control, urging his flock to give no pretext for evil-doers. In October, 1856, he dedicated St. John's Church, Bangor, his calm and Christian words producing a favorable impression. During the same year he obtained a site in Portland for a future Cathedral and erected a temporary chapel, though the Catholics in the city could not have exceeded two thousand.[1] While arranging his pro-Cathedral for the service of Holy Week in 1857,

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[1] Rt. Rev. J. A. Healy, in Hall, "Centennial Celebration," Portland, 1886, p. 135. Cath. Telegraph, May 24, 1856.

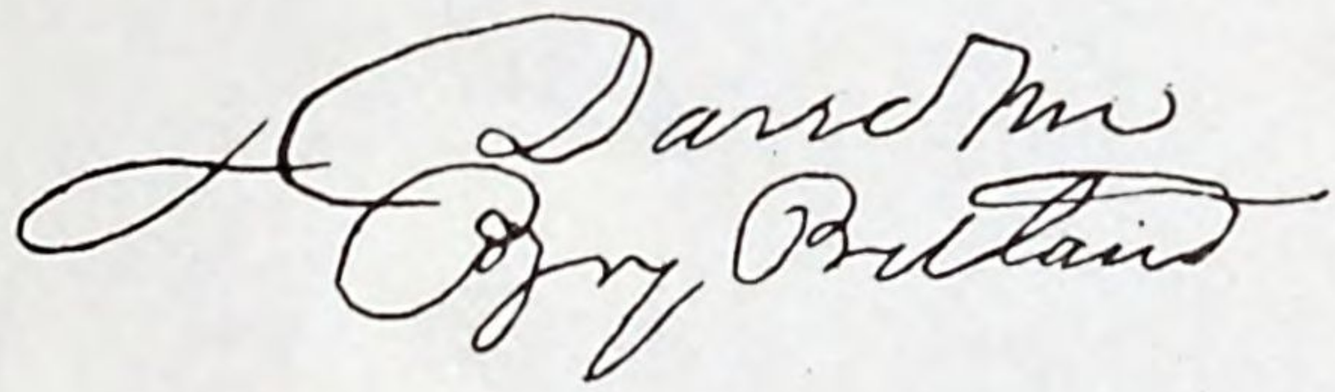
Bishop Bacon fell, breaking several bones and sustaining much injury. On his recovery he stimulated his flock to provide suitable houses of worship. The old unplastered church at Portsmouth, N. H., was sold, and a fine edifice, forty-five feet by ninety, was erected, which Bishop Bacon dedicated in honor of the Immaculate Conception, November 8, 1857. A new church at Salmon Falls in the same State was dedicated on the next anniversary of Independence.

After visiting Europe in the interest of his diocese, in 1859, Bishop Bacon dedicated the church at Pembroke, Me., in October, 1860, and in the following year a mortuary chapel in Portland and the church at Exeter, N. H. He took part in the third Provincial Council of New York, held in St. Patrick's Cathedral in June, 1861.

In 1864 the Sisters of the Congregation of Notre Dame came from Montreal to labor for the education of girls. Under Mother St. Josephine as Superior they opened an academy in Portland, and were soon conducting parochial schools at the Cathedral chapel and St. Dominic's. Bangor was erecting a convent and academy for the Sisters of Mercy, who had been introduced in 1858 by Rev. William McDonnell at Manchester, N. H., and had charge there of several parochial and public schools.

The anti-Catholic agitation had subsided, more civilized and Christian feeling began to prevail, when on the 4th of July, 1866, Portland was laid in ruins by a terrible conflagration. "Of the Cathedral property nothing was left. In a few hours the chapel, the episcopal residence, the house, and the academy of the Sisters, with nearly all they contained, had been consumed." Assembling his people, first in a shed on

the Grand Trunk wharf, then in a shed, built where the Kavanagh school was subsequently erected, he set to work with energy to rebuild his chapel, which



SIGNATURE OF BISHOP BACON OF PORTLAND.

he dedicated at Christmas. Before the winter's snows were gone a new episcopal residence and St. Aloysius' school on Congress street were ready.

At the time of this terrible blow, the diocese contained forty-five churches, twenty-nine priests, four Catholic Indian missions, the only Indian missions in New England, and forty-five thousand Catholics.

SEAL OF BISHOP BACON OF PORTLAND.

MOST REV. JOHN B. PURCELL, FIRST ARCHBISHOP OF CINCINNATI.

BOOK IX.

PROVINCE OF CINCINNATI.

CHAPTER I.

DIOCESE OF CINCINNATI.

MOST REV. JOHN BAPTIST PURCELL, FIRST ARCHBISHOP OF CINCINNATI, 1853-1866.

In the great diocese of Cincinnati, as elsewhere, the question of education was agitated; but the dominant majority would neither make the public schools such that Catholics could use them, nor establish a separate system of schools for them. Early in 1853 Archbishop Purcell ably discussed the whole situation. The Catholic body was growing in strength and influence, however. At this time the Catholic marriages in Cincinnati alone numbered, annually, 1261, and the baptisms, 3755. Holy Trinity Church had been destroyed by fire, but the corner stone of a new edifice was laid May 1, 1853, and the church completed for dedication by the Feast of the Circumcision.[1]

The important subjects of marriages and temperance were treated by the Archbishop in pastoral letters to instruct and warn the faithful.

In September the Cathedral was the scene of the consecration of two newly appointed Bishops of the Province, Rt. Rev. George A. Carrell of Covington,

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[1] Other churches were begun at Middletown, Urbana, Steubenville, Mount St. Mary's, Noble Co., Morrow, Hamilton, and Columbus; St. Augustine's Church in Brown Co., and St. Joseph's, Circleville, were dedicated.

and Rt. Rev. Frederic Baraga, Vicar Apostolic of Upper Michigan.

Toward the close of 1854 Archbishop Purcell issued a pastoral on the Immaculate Conception of the Blessed Virgin. An insidious note was addressed to him about this time by the Cincinnati Relief Union to know what provision the Catholic Church made for its poor; the reply could not have been very satisfactory. Archbishop Purcell treated the matter at length. He showed that ten thousand dollars were annually expended by the Cincinnati churches, besides the relief afforded by religious orders, institutions, societies, and individuals, and without including the amount paid for the support of the orphans. He then showed how Catholic emigrants were robbed by ship agents, contractors, and by bankers, the civil authorities doing nothing to save them, and taking no steps to check the sale of liquor, the fruitful source of poverty and crime.

The first provincial council of Cincinnati, convoked by Archbishop Purcell, met on the 13th of May, 1855, and was attended by Rt. Rev. Peter Lefevere, administrator of Detroit, Rt. Rev. Amadeus Rappe, Bishop of Cleveland, Rt. Rev. Martin John Spalding, Bishop of Louisville, Rt. Rev. George Aloysius Carrell, Bishop of Covington, Rt. Rev. Frederic Baraga, Bishop of Amyzonium and Vicar Apostolic of Upper Michigan; Bishop St. Palais of Vincennes was unable to attend. The Superiors of the Dominicans, Franciscans, Jesuits, Fathers of the Holy Cross, and Priests of the Precious Blood were also present. Nineteen decrees were passed proposing the erection of sees at Sault Sainte Marie in Michigan and Fort Wayne in Indiana; other decrees regulated faculties for confessors, conferences, and the establishment of

a provincial seminary. The borrowing of money by pastors of churches, or receiving money on deposit without the permission of the Bishop, was forbidden. The support of infirm clergymen was considered. Parochial schools were encouraged, as well as asylums and hospitals. Regulations were adopted as to priests passing from diocese to diocese, practicing medicine, and also as to priests belonging to religious orders.[1]

In the diocese of Cincinnati, religious orders were increasing. The Sisters of St. Dominic went to Somerset in 1851; and the Sisters of Charity founded St. John's Hospital in Cincinnati, in November, 1852.

A certain Mr. Johnson about this time declared that he was once one of a committee who waited on Archbishop Purcell, who boasted that he controlled six thousand two hundred votes in the county, and showed a book containing their names. The Archbishop deemed it necessary to make an affidavit that the whole story was utterly false, and then the calumniator attempted to excuse himself, but his utter mendacity was proved. The church at Massillon was burned in December, 1852; that at Sidney was blown up by gunpowder in 1855, but Blasius Schmelzer and his wife gave eighty acres near Bremen, to erect a church in honor of the Sacred Heart, and Robert E. McClure gave a lot for a church in Dayton. Solid brick churches were dedicated at Ironton

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[1] Concilium Cincinnatense Provinciale I, habitum anno 1855. Cincinnati. Metropolitan, i., p. 140; Freeman's Journal, April 9, 1853; 1855; Cath. Vindicator, Jan. 21, 1854, Nov. 3, 1855. Pittsburgh Catholic, ix., p. 341; xii., p. 191; Berichte der Leopoldinen Stiftung, xvii., xxv., pp. 66, 109; Cath. Telegraph, Feb. 26, 1853; May 19, 1855. Pittsburgh Catholic, xii., p. 233.

and Portsmouth, a frame church at Wills' Creek, and a purchased edifice at Madisonville.

Mount St. Mary's had been selected as the Seminary of the Province, and a College in connection with it was planned. In September, 1855, St. Peter's College was opened in Chillicothe, where anti-Catholic tracts were distributed in the public schools.

Catholicity gained constantly by conversions; as a rule, converts were persons of education, thought, and experience, whose life became a source of edification. But in 1855 a lady was received into the bosom of the Church, whose zeal, earnestness, and devotion exerted a great influence for Catholicity in Ohio. Sarah Worthington was born in Chillicothe, O., in 1800, her father Thomas having represented the State in the Senate at Washington, and been Governor of Ohio. Early in life she married Hon. Rufus King; losing her husband in 1836, she some years later married Mr. Peter, British Consul at Philadelphia. She had as an Episcopalian been active in church work, and so greatly interested in art that she founded a school of design. Travel in Europe, Egypt, and the Holy Land increased her love of art, and enabled her to send many precious works to the school. After the death of Mr. Peter she visited Rome, and began to be impressed with the profound faith, Christian love, undoubting trust, and the devotion of the Catholics whom she learned to know. A retreat at the Trinità di Monte confirmed her in her resolution; she was received into the Church in March, 1855. Returning to Cincinnati she entered heart and soul into the life of the Catholic Church. A house of the Sisters of the Good Shepherd was one of her first projects, and through her influence Mother Mary of St. Ignatius Ward with one companion came from the Louisville

Convent in February, 1857, and founded a house at Bank and Baymiller streets.[1] A colony of Sisters of Mercy from the convent at Kinsale, Ireland, was next secured by her. They prospered, doing among charitable work hospital duty during the Civil War and in cholera visitations. The Sisters have since extended to London, Bellefontaine, and Urbana. In 1858 she brought over the Sisters of St. Francis from Cologne, giving them her own house, except a few rooms reserved during her life. These Sisters established St. Mary's Hospital, and have since extended to Columbus, New York, and Dayton. The lady who had moved in the highest social, intellectual, and artistic circles was thus devoting herself to works for the good of others. Her plans required frequent visits to Rome, and Pope Pius IX. appreciated her highly and showed her frequent marks of his benignant recognition. During the Civil War she personally visited prisons and hospitals to alleviate human suffering. The last foundation due to her exertions was that of the Little Sisters of the Poor in 1868. She was simple and pious in her personal life, and as her end approached she erected a mortuary chapel in St. Joseph's Cemetery, under which was a vault to receive her remains. She died, most piously, on the 6th of February, 1877.[2]

In 1856 Archbishop Purcell exerted himself by a

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[1] A new building, 140 by 31 feet and four stories high, was blessed by Archbishop Purcell Feb. 26, 1859, Reuben R. Springer, Esq., contributing $5000 ; Cath. Telegraph, Aug. 7, 1858, March 12, 1859.

[2] King, "Memoirs of the Life of Mrs. Sarah Peter," 2 vols, Cincinnati, 1889. Archbishop Purcell laid the corner stone of the Hospital Chapel and Convent of the Franciscan Sisters, corner of Linn and Betts streets, May 10, 1859. Cath. Telegraph, May 14, 1859 ; Cath. Herald, xxv., p. 75 ; Metropolitan, vi., pp. 518, 581.

pastoral letter and otherwise to make the Seminary at Mount St. Mary's an efficient theological school for the Province, and the college connected with it opened in September, 1856. Somewhat later a new orphan asylum, erected by the German Catholics for fatherless children of their race, was opened at Bond Hill, Hamilton County, and has been well sustained.[1]

The Catholic population of the diocese at the close of the year 1857 from careful statistics of baptisms was estimated at 277,680.

About this time the Ohio Legislature passed an act to hamper Catholics in the tenure of ecclesiastical property, but in his pastoral letter dated Shrove Tuesday, 1858, the Archbishop was able to say, "The present Legislature of Ohio has set a wise example to the governing bodies of this and other States. It has repealed an odious and unjust law, on the conveyance and devise of Church property, which was passed almost exclusively against Catholics by the last Legislature. As the law now stands it does not disfranchise a Catholic Bishop, or deprive him, as such, of a right which he does and ought to enjoy in common with every citizen to acquire and hold property in fee simple."[2]

On the 2d of May, 1858, the second Provincial Council of Cincinnati met at the Cathedral. There were present the Archbishop of Cincinnati and the Bishops of Zela, Administrator of Detroit, of Cleveland, Louisville, Vincennes, Sault Sainte Marie, and Fort Wayne, with the Superiors of the Dominicans,

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[1] Baart, "Orphans and Orphan Asylums," Buffalo, 1885, p. 67. Cath. Telegraph, Nov. 1, 1856, etc.; Metropolitan, iv., v. Churches continued to increase, as at Urbana, London near Springfield, Wapakonette, Logan, Hamilton, Jackson, and Yellow Springs.

[2] Pastoral Letter, Cath. Telegraph, Feb. 20, March 20, 1858.

Franciscans, Jesuits, and Sanguinarians. Thirteen decrees were adopted. The decrees of the former council and of the eight of Baltimore was renewed. The clergy were urged to come promptly to the Cathedral, on or after Maundy Thursday, for the newly blessed holy oils; founded masses were to be avoided, as in time liable to be forgotten; parochial schools were made obligatory. It was resolved to solicit from the Holy See definite instructions as to solemn and simple vows; and as to appeals from suffragans to the metropolitan. Missions were to be given in every church from time to time; pious associations of the young, especially that of the Holy Childhood, were to be encouraged, and special care taken to prepare candidates for confirmation.

These decrees were approved by Pope Pius IX. October, 1858.[1] The pastoral of the Council dwelt on the life and duties of the clergy and laity, on the religious press, on the rearing of children, the support of the clergy, the avoidance of scandal and of intemperance. The necessity of Catholic schools was clearly explained, and instructions given on the Jubilee.[2]

On the 13th of October, 1855, Archisbhop Purcell reached the Silver Jubilee of his consecration as Bishop. His clergy and people to whom he was endeared by his long years of faithful service, often doing the work of a missionary as well as of bishop, resolved to celebrate it with pomp. A solemn pontifical mass was offered in the Cathedral, Bishops Spalding, Luers, Juncker, and Wood being present in the sanctuary. Addresses were made to him by the Cathedral congregation, by the German Catholics of the

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[1] Concilum Cincinnatense II, habitum anno 1858, Cincinnati.

[2] Pastoral Letter on the second Provincial Council of Cincinnati, May, 1858. Cincinnati, 1858; Cath. Telegraph, May 8–15, 1858.

diocese, by the orphans of St. Aloysius Asylum, by the clergy of German origin, by Mount St. Mary's Seminary, the Convent of Notre Dame, and the Sisters of the Poor of St. Francis, with others.[1]

The want of a suitable and becoming building in Cincinnati, with a large hall for the use of Catholics, had been long felt, and on the 18th of January, 1859, the matter was actively canvassed. An association was formed, and the stock was rapidly taken up. A site was secured on Vine and Longworth streets, Cincinnati, and a building in the Roman style of architecture, one hundred and sixty feet by eighty-three, was erected.[2]

A papal decree made the feasts of the Circumcision, Epiphany, Corpus Christi, and the Annunciation the only holidays of obligation in the Province, extending the privilege to Indiana.[3]

When the close of the year 1860 made it evident that the country would be involved in civil war, Archbishop Purcell issued a circular inviting his clergy and people to unite in imploring God to avert the evils which threatened the country. The Catholic Tele-

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[1] The Anniversary Address of the Priests and People of the Diocese of Cincinnati, presented at the Silver Jubilee, etc.; Cincinnati, 1858.

[2] History and Organization of the Catholic Institute in Cincinnati, O., Cincinnati, 1860; Freeman's Journal, Apr. 2, 1859; Cath. Mirror, Mch. 5, July 16, 1859; Cath. Telegraph, Jan. 8, 1859, Oct. 20, 1860. A very unusual case occurred where a congregation of Holland Catholics left their church of St. Willibrod to emigrate to Cape Girardeau, Mo.; Freeman's Journal, Sept. 1, 1860.

Careful statistics of the diocese at this time showed 8538 baptisms, 1717 marriages, and 2721 deaths during the year 1858. This natural increase of the Catholic body, with accessions by immigration, required the erection or enlargement of churches, as we see at Piqua, Greenfield, Drybridge, Ottoville, Dayton, Newark, Lancaster, Glendale, New Boston, Madisonville, Findlay, Cumminsville, and Cincinnati.

[3] Cath. Telegraph, Jan. 15, 1859.

graph of Cincinnati at first took a stand against the coercion of the seceding States, but was violently attacked by James F. Meline, an able Catholic writer, famous subsequently for his crushing exposure of Froude's falsifications in regard to Mary, Queen of Scots.[1] The paper became in time not only a strong supporter of the United States government, but of the whole policy of the party in power.

Archbishop Purcell, cautious at first, became in time earnest in his political views.[2] The Jubilee of St. Vincent de Paul was, at the request of Archbishop Purcell, extended to all the Sisters of Charity in the United States.

On the 27th of April, 1861, Archbishop Purcell convoked his suffragans to the third Provincial Council of Cincinnati. The Bishops of the Province, Rt. Rev. P. P. Lefevere, Administrator of Detroit, Rt. Revs. Amadeus Rappe of Cleveland, Spalding of Louisville, Carroll of Covington, Baraga of Sault Sainte Marie, Luers of Fort Wayne, with heads of several religiou sorders, attended. Twelve decrees were adopted. They concerned the preparation of the young for first communion, the instruction of the children in plain chant, the diffusion of good books, church property, the Blessed Sacrament, the admission of converts, care to secure pure wine for the altar, the deportment of the clergy, a requiem mass as part of the funeral service, and the confessional. The decrees were approved by Pope Pius IX., December 8, 1861.[3]

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[1] Three communications signed "A Catholic," from the Cincinnati Daily Commercial, and five editorial articles from the Cath. Telegraph and Advocate.

[2] Bishop Spalding, "Dissertazione della guerra civile Americana."

[3] Concilium Cincinnatense Provinciale II, habitum anno 1861, Cincinnati; Cath. Mirror, Feb. 23, 1861.

The religious communities labored in their respective spheres. The Ursuline Nuns completed fine buildings in Brown County, the Sisters of Charity devoted themselves to hospital work at Camp Dennison, at the very time that Catholic Germans and Irish were dismissed from the navy yard at Boston.

Catholic soldiers in some of the armies were without chaplains and long deprived of the consolations of religion. Archbishop Purcell in January, 1862, dispatched three priests to minister to all thus situated.[1]

Years of labor and care began to show their influence on Archbishop Purcell, and he solicited the appointment of a Bishop Auxiliar to aid him in his episcopal duties. The priest selected was one known throughout the diocese, the Rev. Sylvester H. Rosecrans. He was a native of Ohio, born February 5, 1827, at Homer, and entered Kenyon College, an Episcopalian institution. While there he received a letter from his brother William S., an officer in the army, announcing his conversion to the Catholic faith and explaining his motives. A little book of Challoner's helped to turn his attention to the true Church and convince him. He, too, became a Catholic, and completed his course of study at St. John's College, Fordham, with brilliant honors. After being graduated he made a retreat to decide on his vocation. His aims had always been high, noble, and religious. He resolved to become a priest. Returning to Ohio he was cordially received by Archbishop Purcell, who took him as a companion to Indiana, and then, convinced of his merit, sent him to Rome. Sailing from New Orleans January 11, 1848, and then from Marseilles, he reached Rome. Entering on his course at

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[1] Cath. Telegraph, Sept. 18, 1860, Aug. 10, 1861, Jan. 6, 1862.

the College of the Propaganda, he was in Rome during the days of trouble till the French entered, July 3, 1850. At the termination of his course he was ordained, June 5, 1852.

On his return he was stationed at St. Thomas's Church, Cincinnati, but was soon made assistant at the Cathedral and professor in the Seminary. When Mount St. Mary's College was opened the able young priest was made president; and he was also editorially connected with the Catholic Telegraph. On receiving the bulls creating him Bishop of Pompeiopolis he was consecrated on the feast of the Annunciation, 1862, in St. Peter's Cathedral, by Archbishop Purcell, assisted by Bishop Spalding of Louisville and Bishop Luers of Fort Wayne, the Bishops of Covington and Vincennes being also present.[1]

He engaged actively in visitations, confirmations, and other episcopal acts, and had the care of the diocese during the visit of the Archbishop to Rome to attend the canonization of the Japanese martyrs. On some of his visitations he was accompanied by the veteran Dominican N. D. Young, nephew and fellow-laborer of Bishop Fenwick. Later in the year he dedicated St. John Baptist Church, in Tippecanoe, and St. Patrick's, Troy.

On his return in August, the Archbishop was received with great enthusiasm, and was soon lecturing and resuming his ordinary round of duties, dedicating St. Joseph's Church at Tiffin in September.

In 1864 Archbishop Purcell, by his Lenten Pastoral, and by a circular on Thanksgiving, stimulated the piety of the faithful, and in a card warned Irish Cath-

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[1] Cath. Telegraph, Mch. 26, 1862.

olics against being drawn into the secret and certainly condemned Fenian Brotherhood.

The Sisters of the Good Shepherd had so increased in numbers that early in 1865 they were able to send a colony of their community to Columbus, to found another of their charitable institutions.[1]

A diocesan synod of Cincinnati met at the Cathedral in September, 1865, and was attended by eighty-seven priests, and twenty-five statutes were promulgated. They were printed for the use of the clergy with the decrees of the Provincial and Plenary Council of Baltimore, and those of the three Cincinnati Provincial Councils.[1]

Clergymen of the diocese still rendered services in camp and hospital and on the battlefield, like Rev. Mr. O'Higgins, chaplain of the 10th Ohio, at Lookout Mountain.

The diocese lost on the 20th of April, 1863, Rev. William J. Barry, President of Mount St. Mary's, a priest of remarkable promise, learned, eloquent, and gifted as a writer, at the early age of twenty-eight. His work on the Sacramentals is a standard.

On the 10th of May Archbishop Purcell, in a Pastoral Letter, appealed earnestly to the faithful to be generous in their contributions to the Seminary, so necessary for training priests suited to their work in this country.

On the vigil of Pentecost, he issued a circular

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[1] Statuta Diocesana ab Illustrissimo et Reverentissimo P. D. Joanne Baptista Purcell, Archiepiscopo Cincinnatensi in variis synodis . . . et promulgata, etc., Cincinnati, 1865.

Churches continued to be erected, showing the steady growth of the Catholic body, as was evinced at Cumminsville, Yellow Springs, Versailles, Ripley, Arnheim, California, Millford, St. Martin's, Delaware, Kenton, Marion, Piqua, and Celina.

giving the plan of a normal school for the training of Catholic teachers.[1]

Rev. Xavier Donald McLeod was the son of a Presbyterian minister of the strictest kind. The son, gifted by nature, full of poetic and literary instincts, could not brook such a narrow creed. He became an Episcopalian, and resolving to enter the ministry was ordained in Brooklyn by Rt. Rev. Levi Silliman Ives, then Episcopalian Bishop of North Carolina; but that denomination could not satisfy him. He became a Catholic, as did Bishop Ives, and the church where he had been ordained became the Church of St. Charles Borromeo, he and Dr. Ives meeting there once in later years to be struck by the strange result. McLeod was a contributor to the Knickerbocker, and author of several brilliant works. He finally entered the seminary of Mount St. Mary's and was ordained a priest in October, 1860. He was killed by a railroad train while bearing the Blessed Sacrament to a dying person. His latest work, a history of the Devotion to the Blessed Virgin in America, is prefaced by a life from the pen of Archbishop Purcell.

Another notable priest was Father Peter Arnoaldt of the Society of Jesus, author of the Imitation of the Sacred Heart of Jesus, the greatest ascetic work written in this country. He was a priest of singular piety, and his retreats, preached to religious communities, had wonderful power and unction. He died July 29, 1865.

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[1] Cath. Telegraph, June 22, 1861, Dec. 16, 1863. During these years the growth of the churches had not been as marked, but we may note St. Peter and St. Paul's at Reading; St. Anthony's, Eagle Street, Cincinnati; a new church at Sidney to replace that blown up; new churches at Conroy, in Shelby County, Zaleski, Port Clinton, Union Township, Archerville, Charleston, Lewis Centre, Marysville, and Cumminsville, and a Protestant church purchased at Greenville.

Very Rev. E. T. Collins, who died August 21, 1865, was born in Philadelphia, February 26, 1802, and after his studies at Emmitsburg, was ordained in Cincinnati, in 1830. He was a learned and laborious priest, ministering at Dayton and Cincinnati, and was for years Vicar-General of the diocese.

In December, as Bishop Rosecrans after hearing confessions in the Cathedral was returning to the seminary, he was set upon by two robbers, and was shot by them, a pistol ball passing though one leg and lodging in the other. He was about a quarter of a mile from the seminary, and notwithstanding his wounds kept on, and then endeavored himself to extract the ball. Failing to do so, he allowed a surgeon to be summoned.

St. Mary's Convent Academy at Somerset, the oldest and one of the best educational institutions in the State, was totally destroyed by fire, with the chapel and convent of the Dominican nuns, on the 7th of June.

Two Protestant gentlemen, soon after, Mr. Joseph C. Butler and Lewis Washington, purchased the United States Marine Hospital, Cincinnati, for seventy-five thousand five hundred dollars, and presented it in fee simple to the Sisters of Charity.

When the second Plenary Council convened at Baltimore, in October, 1866, the diocese of Cincinnati had its Archbishop, auxiliary Bishop, about one hundred and fifty priests, and one hundred and eighty-one churches.[1]

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[1] Cath. Telegraph, Dec. 27, 1865, Aug. 22, 1866.

CHAPTER II.

DIOCESE OF CLEVELAND.

RT. REV. AMADEUS RAPPE, FIRST BISHOP, 1853–1866.

BISHOP RAPPE in October, 1852, convened the clergy of the diocese in a synod, at which he promulgated statutes for the guidance of his priests and the benefit of his people.

On the 7th of November, 1852, Bishop Rappe, having completed the Cathedral on Superior and Erie streets, of which he had laid the corner stone in the autumn of 1848, had the consolation of consecrating it to the service of God, under the invocation of St. John the Evangelist. It is an attractive brick structure, seventy-five feet by one hundred and fifty, built after the design of the architect Keely. During the first solemn mass Bishop Lefevere preached. In his Lenten Pastoral for 1853 Bishop Rappe earnestly commended the Association for the Propagation of the Faith, and took steps to organize it in his diocese.[1]

The next year St. Vincent's Asylum for boys was opened under the charge of the Sisters of Charity of St. Augustine, a community founded by Bishop Rappe.

Bishop Rappe was untiring in his zeal, and never seemed to be able to do enough for the good of his flock. The forty Catholics, whom Rev. Mr. Dillon gathered to his mass in a hired room eighteen years before, had been succeeded by a zealous community,

[1] Cath. Telegraph, Feb. 5, 1853.

three hundred of whom approached holy communion on Sunday in the Cathedral, men being largely represented. The Germans were soon busy erecting a church for themselves. Besides the Ursuline Convent there were three houses of Sisters of the Precious Blood. The Synod which he convened in 1854 gave encouraging hopes.

After a consoling visitation of his diocese during the winter Bishop Rappe, in his Lenten Pastoral of 1856, spoke of the progress of the faith, and of the spirit of piety and zeal as well as of calmness and fortitude exhibited by the faithful during the recent violent persecution against them. He especially urged his clergy, and Christian parents coöperating with them, to prepare the children thoroughly for their first communion, the ground-work of a holy life.[1]

In 1854 St. John's College, Cleveland, opened under the direction of Rev. Louis Molon, and in 1859 the main building of St. Mary's Seminary on Lake Street, Cleveland, was begun.

In 1857 Bishop Rappe, in a third diocesan synod, renewed his former statutes and urged his clergy to zeal in the care of souls, to reverence in the holy sacrifice, and to zealous care for the instruction of the young.[2]

A terrible calamity startled the Catholics of the diocese in September, 1860. St. Vincent's Orphan Asylum had been five years in existence at Toledo, and had been founded by Rev. A. Campion. Fire broke out at midnight in a wooden building connected with

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[1] Cath. Telegraph. In a Pastoral, Oct. 28, 1856, he appealed earnestly for the support of his seminary. Cath. Telegraph, Feb. 2, Nov. 1, 1856.

[2] Statuta Diœcesis Clevelandensis lata in Synodo Diœcesana habita A. D. 1852, et in aliis synodis, A. D. 1854, et A. D. 1857. Cleveland, 1857.

the asylum. The Sisters, roused from sleep, made heroic exertions to save the little ones under their care, but one sister and three of the orphans perished.

In his pastoral in behalf of his seminary, Bishop Rappe called attention to the progress already made. At the creation of the see there were only seventeen priests and twenty-five churches in the diocese. At the end of nine years the diocese could show fifty priests, eighty churches, and several religious institutions.[1] In the next ten years fifty-six churches were erected in the diocese.

In 1857 Bishop Rappe convoked the fourth synod of the diocese; the statutes adopted required every parish that was able to establish a parochial school, and give a new impulse to Christian education. It was not till 1860 that Bishop Rappe felt that he could leave needed work in order to make his appointed visit to Rome. During his absence Very Rev. James Conlan, Vicar-General, acted as administrator. When summoned two years later to the Eternal City to attend the canonization of the Japanese martyrs, Very Rev. A. Caron was left in charge.

New churches continued to be erected in 1862, and St. Joseph's Orphan Asylum for girls was opened on Woodland Avenue, Cleveland. The next year the Sisters of the Humility of Mary began their labors in the diocese, and the Ursulines of Cleveland founded a house at Tiffin. Under Mother Mary Joseph a prosperous convent and academy soon grew up, sustained by the public verdict as to their ability as teachers.

On the 24th and 25th of September, 1863, Bishop

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[1] Bishop Rappe, Pastoral, Oct. 28, 1856. Detroit Cath. Vindicator, Nov. 15, 1856.

Rappe again convened his clergy in a synod, and established a fund for infirm and disabled priests.[1]

In 1865, at the solicitation of many citizens of Cleveland, Bishop Rappe opened the Charity Hospital, the first institution of the kind in the city. Under the direction of the devoted Sisters of Charity the institution justified all the hopes entertained. When summoned to the second Plenary Council Bishop Rappe could feel that much had been accomplished in Northern Ohio.

SEAL OF BISHOP RAPPE OF CLEVELAND.

[1] Houck, "The Church in Northern Ohio and in the diocese of Cleveland," New York, 1887, pp. 29, 202, 261, etc.; Detroit Vindicator, May, 1854; Freeman's Journal, Nov. 25, 1854; Metropolitan, vi., p. 136, etc.; Cath. Mirror, 1859; 1866, Bishop Rappe, circulars, Cath. Telegraph, Oct. 4, 1865.

CHAPTER III.

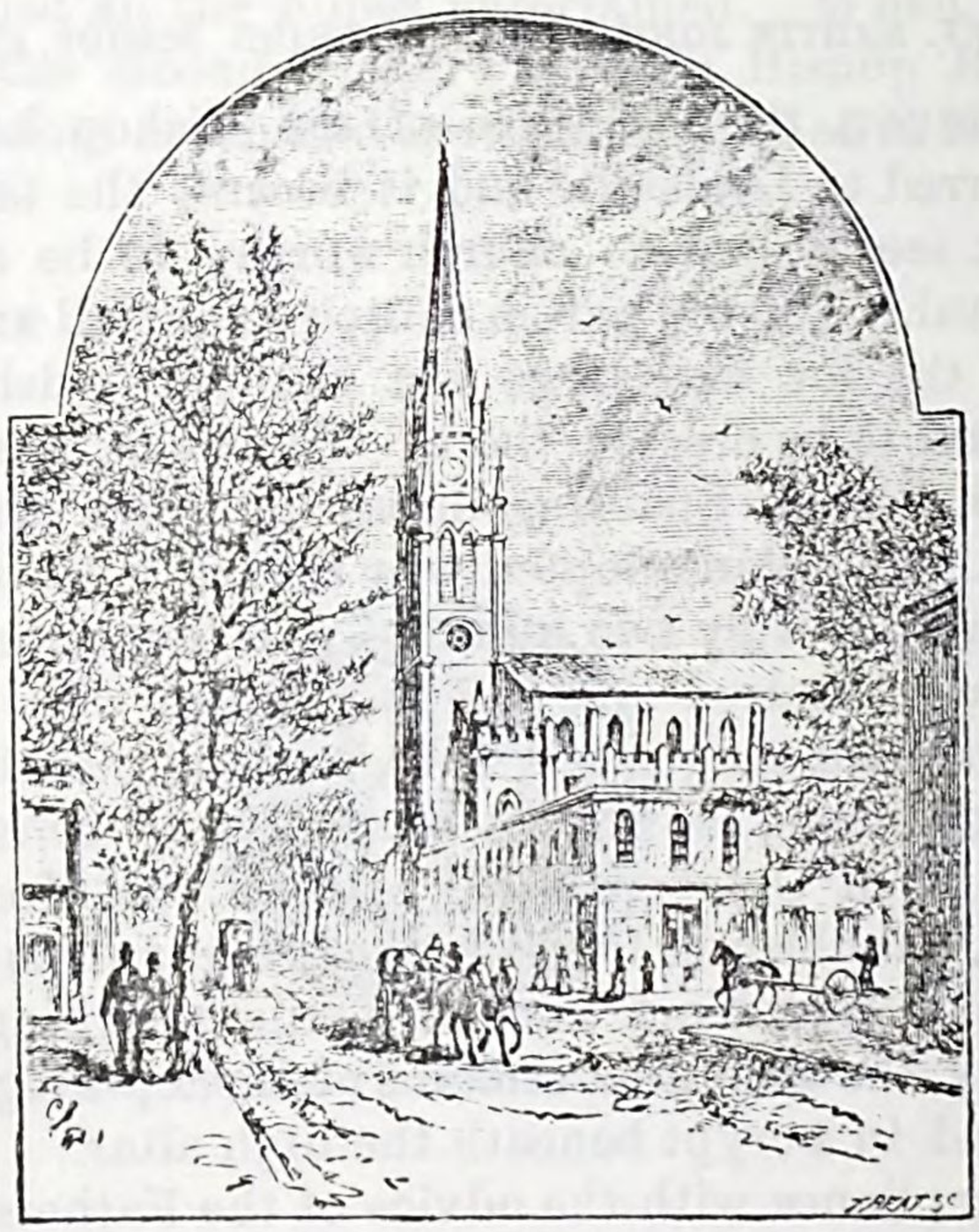
DIOCESE OF BARDSTOWN AND LOUISVILLE.

RT. REV. MARTIN JOHN SPALDING, THIRD BISHOP, 1863–1864.

ALTHOUGH the residence of the Bishop had been transferred to Louisville and it became the more important see, it had no church worthy to be called a Cathedral. The old parish church was small and frail, but as the lot was large the Catholics wished the Cathedral to be erected there. The work was begun in 1849, Bishop Spalding subscribing ten thousand dollars. The plan adopted was that of a Gothic edifice, ninety feet by two hundred and ten, with a spire rising two hundred and eighty-five feet. The corner stone was laid August 15, 1849, and the building rose solid and strong, so that it was solemnly consecrated on the 3d of October, 1852, feast of the Most Holy Rosary, Archbishop Purcell officiating, and the Archbishops of New York and St. Louis preaching. The next day the venerated remains of Bishop Flaget were deposited in a crypt beneath the high altar.

In compliance with the advice of the Fathers of the first Plenary Council of Baltimore, Pope Pius IX. erected, in 1852, the see of Covington; and the diocese of Bardstown and Louisville was reduced to the part of the State lying west of the Kentucky River. The great want of our time being to protect the faith of the young by a Christian education, Bishop Spalding went to Europe, in 1852, to obtain communities fitted for the management of parochial schools, and also priests for the increasing work in his diocese. He

secured a colony of Xaverian Brothers, a community founded in 1839 at Bruges, by Theodore James Ryken (Brother Francis Xavier), who in his institute had a special intention of laboring in the United States, having visited this country in 1838 and been greatly en-



THE CATHEDRAL OF LOUISVILLE.

couraged by Bishop Rosati. While in Belgium Bishop Spalding formed the plan of an American College at Louvain, to train priests for the missions in the United States, and with the active coöperation of Bishop Lefevere this institution was in time established, and continues its great work. He returned in 1853 with five priests, four deacons, and one sub-

deacon, chiefly from Bois-le-Duc, and was soon actively engaged in the visitation of his diocese.

The war against the Church had been begun by vile fanatics, who represented Catholicity as incompatible with our institutions. The public streets resounded with the appeals of hired brawlers against our religion. Bishop Spalding issued a circular warning his people against being drawn to any street meeting of the kind. "Your attendance can do no good, while our holy religion can surely receive no injury from attacks so utterly reckless and unprincipled. Therefore, let every Catholic stay peaceably at home."

About the time of the death of Bishop Flaget the venerable Rev. Stephen T. Badin, the aged pioneer priest of Kentucky, withdrew to Cincinnati, where he finally became a resident at the Archbishop's house. The eccentricities of the aged priest were not regarded in view of his long services and his genuine piety. He died, surrounded by Archbishop Purcell and the priests of his household, on the 21st of April, 1853.[1]

The Trappists had been quietly laboring in silence in Kentucky, edifying all, and at last felt justified in beginning a Gothic church, which was to form one side of a quadrangle about two hundred feet square. The corner stone was laid on the Feast of the Annunciation, 1854, by Rt. Rev. Abbot Eutropius, according to the Cistercian ritual, Rev. Father de Blieck, S. J., from St. Joseph's College, preaching to the immense audience which had gathered.

The first Superior of the Xaverian Brothers failed to grasp the condition and wants of the country, but under his successor a novitiate was opened on Fourth Street, and the community became firmly established

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[1] Cath. Telegraph, Apl. 23, 1853; Pittsburgh Catholic, x., p. 81, etc.

and persevere to this day, directing a college and several parochial schools.

In 1854 the Society of St. Vincent de Paul, one of the noblest organizations ever formed for the exercise of works of mercy by the laity, was established by Bishop Spalding in his Cathedral, and others soon followed, and the association has continued its benevolent work to this day.

Catholicity had grown up with Kentucky. It had been there from the early settlements. Its sons had borne their part in all public burthens in peace or war.

But as Know-nothing lodges spread, attacks were made on Catholics in one form or another. S. F. B. Morse, the inventor of the electric telegraph, who, before his death, wore ostentatiously a decoration bestowed on him by the Pope, followed his earlier writings against Catholicity by an attempt to show that Lafayette had warned Americans of the danger to be feared for their liberties from Catholic priests. Bishop Spalding answered Morse with crushing force, and made it apparent to all men that the assertion was a mere fable.[1] In his own episcopal city, George D. Prentice used the columns of the Louisville Journal to excite hostility to Catholics, especially those of foreign birth. Before the election held August 5, 1855, threats were openly made that all Catholics would be kept from the polls. When the fatal day, known in Kentucky history as Bloody Monday arrived, every Catholic and every foreigner were driven from the polls. Attempts to exercise their rights as citizens were crushed by organized force; any resistance was overcome by the use of arms, and when the unfortunate men fled to their homes, they were pursued, their

[1] Bishop Spalding to Archbishop Kenrick, Spalding's Miscellanea.

houses set on fire, and they were shot down in the attempt to escape, or perished in the flames. St. Martin's Church and the Cathedral were threatened, and saved only by the prompt remonstrance of Bishop Spalding, which induced the Mayor of the city to act. "We have just passed through a reign of terror, surpassed only by the Philadelphia riots. Nearly a hundred poor Irish and Germans have been butchered or burned, and some twenty houses have been fired and burned to the ground. The city authorities, all Know-nothings, looked calmly on, and they are now endeavoring to lay the blame on the Catholics," wrote Bishop Spalding.

Prentice endeavored to throw the responsibility on the foreign element and the Catholic clergy, but Bishop Spalding, in a card remarkable for its mildness, remonstrated against the mendacious charge, and entreated his flock to remain quietly at home and avoid any acts that might provoke further violence.

Many Catholic and foreign residents, among them men in large business, at once closed up their affairs and removed to safer homes, so that the atrocity proved seriously injurious to Louisville.[1]

Yet even in these days of terror, with many of the faithful leaving the State, Catholics continued to erect churches. Thus we find that of the Guardian Angels at Mount Merino, 1854; and the next year that of the Sacred Heart at Morganfield, with St. Patrick's, St.

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[1] Webb, "The Centenary of Catholicity in Kentucky," Louisville, 1884, pp. 474–485; "Three Letters by a Kentucky Catholic," Louisville, 1856. Detroit Cath. Vindicator, July 14, August 11, 18, 1855. Among the property destroyed was a row of houses put up by Frank Quinn, a quiet, inoffensive man, with money inherited from his brother, Rev. John Quinn, who died in 1852 attending cholera patients. Quinn was shot dead at his own door and his row of houses burned down. Webb, 310.

John's, St. Peter's, in Louisville itself. St. Michael's at Cloverport soon followed.[1]

Previous to the year 1850, Catholicity had made little progress south of Green and Barren rivers, and the veteran historian Webb tells us that the Catholics could have been counted on the fingers of one's hands. There were at most six Catholic families in Bowling Green, and in Franklin there were but two: those of John Finn, a member of the Legislature for some years, and his brother Lawrence, both model men, who adhered to their religion and made it known.

The opening of the Louisville and Nashville Railroad drew Catholics to that part of the State, and in 1856 Rev. Patrick Bambury was sent to Bowling Green at the solicitation of the Catholic body. He said mass in private houses, and labored while his strength lasted. Then Rev. Joseph De Vries, one of the priests obtained by Bishop Spalding in Europe, became pastor of Southern Kentucky. He put up a temporary chapel in Bowling Green, but the Church of St. Joseph was not dedicated till 1862.[2]

The Sisters of Charity of Nazareth received as a scholar a wayward and ungovernable girl, a Miss Miller, who after a time vanished, and soon after the Louisville Journal gave an article entitled "Exposition of Roman Catholic Persecution of a Protestant scholar at Nazareth," charging that she had been confined for days and deprived of food because she would not go to confession. Mother Frances Gardner, the Superior, promptly refuted the libel, and appealed to

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[1] Webb, pp. 154–55, 512–13, 521, 524. St. Mary's, Whitesville, 1845. Immaculate Conception, Louisville, 1849, and St. Martin's of Tours, Portland, 1853, were a little earlier.

[2] Webb, pp. 496–98; Freeman's Journal, Apl. 11, 1857.

the Protestant as well as the Catholic pupils, who were aware of the real facts.

The community before long was called upon to deplore the loss of Mother Catharine Spalding, "the leading spirit of the Sisterhood and its first Superior," who died March 20, 1858, of an illness contracted in her visits of charity to the afflicted. A remarkable woman, with especial gifts for the guidance and management of others, her life was not only one of devotedness, but a life that led others to sacrifice all for God. She was a native of Maryland, born in Charles County in 1793, and a distant relative of Bishop Spalding, who gave her the last benediction and plenary indulgence.

After laying the corner stone of St. John's German Catholic Church, Louisville, Bishop Spalding took part in the second Provincial Council of Cincinnati, and proclaimed the Jubilee granted by his Holiness Pope Pius IX. after his return to Rome.

The Sisters of Loretto lost their old convent by fire on the 20th of February, with all its contents, driving out the community in the severest weather. Generous friends came to their relief with money and needed articles, enabling them to commence anew, with courage worthy of their saintly founder.

A visitation of much of the diocese was followed by a synod of the diocese held at the Cathedral in September, 1858.[1] The Second Synod forbade the borrowing of money for church purposes or receiving it on deposit, without the consent of the Bishop in writing; and directed the religious instruction of children, servants, and the poor. The prescribed formula for mixed marriages was to be used.

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[1] Webb, p. 253; Guardian, May 1, July 3, Sept. 11, 1858.

Bishop Spalding during the year 1858 wrote a series of articles on public schools, contrasting, by the evidence of Protestant writers, the liberality toward Protestants in Catholic countries with the intolerance toward Catholics unfortunately too uniformly shown in this country.[1]

He was gratified to see the American College at Louvain prosper, with the full approval of the Sacred Congregation de Propaganda Fide, which gave the undertaking hearty encouragement, and the Lyons Association for the Propagation of the Faith offered special aid to any American Bishop accepting students who entered it.[2] But he did not neglect the rearing of priests at home in a diocesan seminary such as that prescribed by the Council of Trent. He preached an eloquent sermon on Seminaries, at Cincinnati, and appointed Easter Sunday every year for a general collection to maintain St. Thomas's Seminary, that of the diocese of Louisville and Bardstown, which was chartered by the Legislature February 7, 1858. Thus encouraging vocations at home, sending the most able and brilliant scholars to complete their course at Rome, and profiting by the missionary vocations in Catholic Belgium, Bishop Spalding was securing a body of clergy for the future.[3]

He induced the Brothers of Christian Instruction to open a school at Louisville and assume the direction of the male orphan asylum. The Minor Conven-

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[1] Articles in Guardian, vol. i., reprinted in Miscellanea.

[2] Guardian, Oct. 28, 1858.

[3] Circular, 1st Sunday of Lent, 1859; Guardian, Mch. 26; Cath. Telegraph, July 2, 1859. New churches meanwhile had risen at Hawesville, Hickman, Bowling Green, Chicago, Clover Point, St. Vincent's, Casey Creek, and Cannelton. The consecration of St. John's Church, Louisville, crowned the progress in 1858.

tuals took charge of St. Peter's German Church, Louisville, and soon after of St. Andrew's. The House opened by the Sisters of the Good Shepherd on Eighth Street was blessed April 14.

On Pentecost Monday Bishop Spalding issued a circular calling on his flock to unite in prayer for peace in Europe on which the independence of the Holy See depended, and announcing the spiritual favors to be gained, and before the close of the year he renewed his appeal.

In September, 1859, the Ursuline nuns opened an academy near St. Martin's Church, the community consisting of six choir nuns and five novices. About the same time the School Sisters of Notre Dame had charge of the parochial schools connected with St. Boniface's Church.

When the Southern States seceded, Kentucky was greatly divided. Numbers in every place sympathized with the South, while others resolved to uphold the government of the United States. Even families were divided. Bishop Spalding labored for peace. On the feast of St. Thomas the Apostle, 1860, he issued a circular urging his flock to unite in prayer on the 4th of January and join in the celebration of mass. "Let us pour forth [he said] our earnest prayers and supplications to God, that, forgiving our past ingratitude for numberless favors received, he may vouchsafe to turn our hearts and those of all our beloved fellow-citizens in every section of the country to the ways of justice, moderation, forbearance, and fraternal love, that he may extend forth his hand over the troubled waters and command them to be still."[1]

But the war was disastrous to Catholic institutions.

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[1] Guardian, June 18, Dec. 3, 1859; Dec. 22, 1860.

St. Joseph's College, which had nearly two hundred students in 1860, had been taken in 1861 by the military authorities for use as a hospital. St. Mary's College was without a pupil, while a few years before it was impossible to obtain admission. St. Thomas's Theological Seminary, which had been adopted as that of the Province of Cincinnati, languished and declined. It was kept in operation only by the zeal and energy of the Superior, Very Rev. F. Chambige. The Sisters of Nazareth labored in the hospitals of Louisville and Paducah, three dying from their devotion to duty; yet it was by the exertions of the Bishop that their mother house was saved from military occupation in January, 1862. At this time an army of a hundred thousand men covered Louisville, holding in check a large Confederate force in Southern Kentucky. Bishop Spalding and his clergy were unremitting in their attendance to the soldiers in camp, on battlefield and in the hospitals, Sisters dying nobly from fevers contracted in attending the sick.

When the Kentucky Legislature, in March, 1862, passed a bill requiring all clergymen to take a test oath to enable them to act at marriages, Bishop Spalding addressed a letter to Governor Magoffin, taking the broad ground that the part taken by the priest in the sacrament of matrimony was a religious act, and that under the Constitution the State had no power to impose conditions. The Governor vetoed the bill.[1]

In 1863 Bishop Spalding sent a long memoir on the Civil War to the authorities at Rome, who had requested information, especially in regard to the influence it was likely to exert on the Catholic Church. He treated ably of the nature of our government, the

[1] Spalding, Life of Archbishop Spalding, New York, 1873, pp. 241–47.

causes and object of the war, and thus led on to consider the bearing of the war on the Catholic religion, and the duty of the Catholic bishops and priests in the actual circumstances. There was no disguising the fact that the leading men of the party in power were hostile to the Church, that as the war progressed churches were destroyed, pillaged, wrecked, or profaned without any attempt to punish the guilty. On the other hand, thinking men saw the Catholic Bishops and priests adhere to their religious duties, ready to minister to their people in the army and navy at all risks, and under all circumstances, and they could not but form, as many expressed, a high estimate of such a religion. The conscription law bore heavily, as priests were regarded simply as citizens and not exempt from military duty, but this ultimately entailed only an outlay of money to procure substitutes. For his own diocese he could make no complaint. Severe battles had been fought, armies had swept over many districts, but there had been no wanton destruction of Catholic property such as had occurred in other States.[1]

"During the continuance of the war," says the venerable B. J. Webb, "everything in Kentucky was in such a confused state that progression in Church affairs was simply impossible." Yet even in those troubled days a church was dedicated at Bowling Green in July, 1862.

The next month Bishop Spalding held the third synod of his diocese. In compliance with regulations formulated at Rome, Judices causarum, or judges of ecclesiastical causes, were appointed, who were to examine in the first instance all formal charges against any member of the clergy of the diocese.

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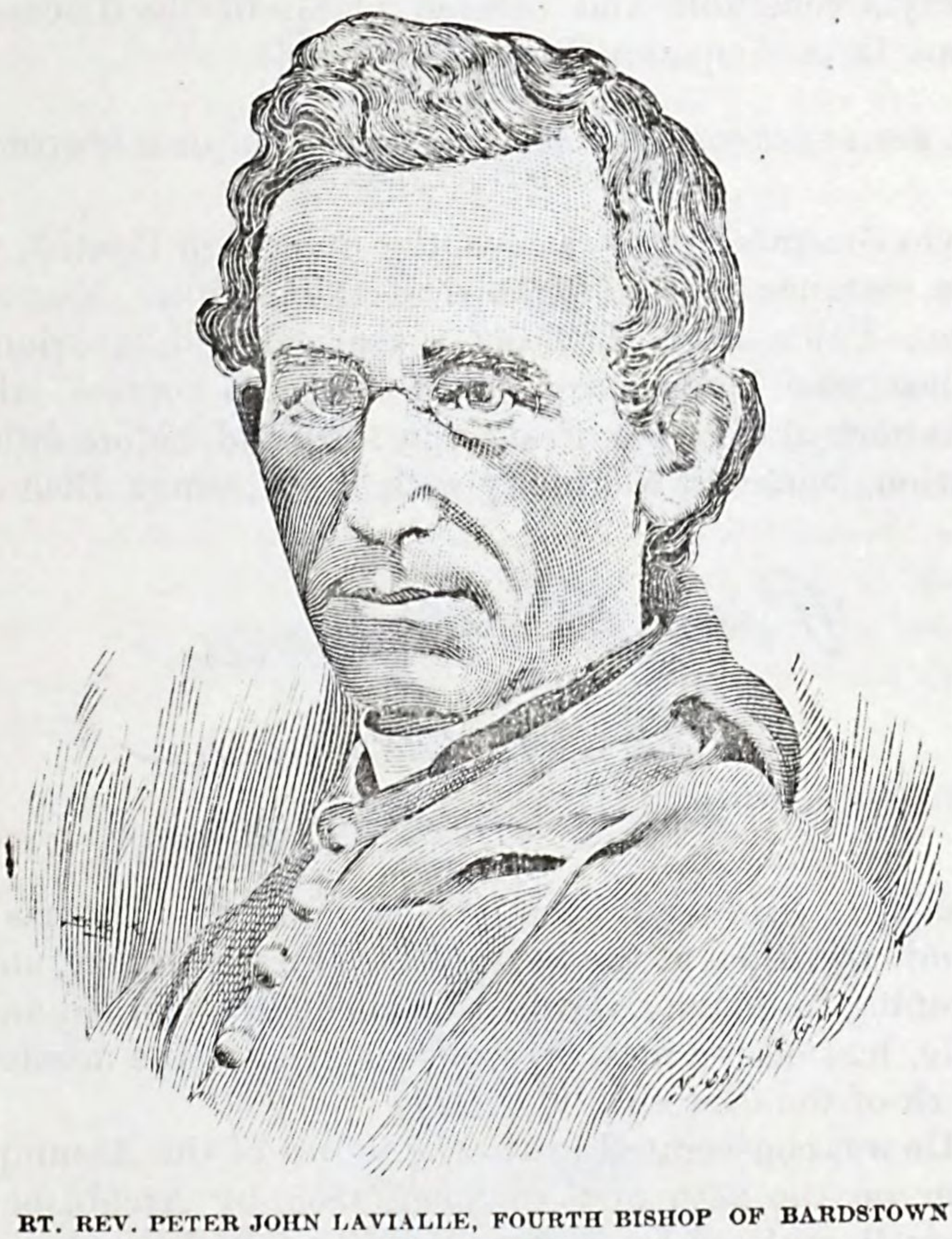
[1] Spalding, "Dissertazione nella guerra civile Americana."

Soon after General Bragg menaced Louisville, and General Nelson ordered the women and children to be ready to leave at a moment's notice, announcing his intention of burning the city if he could not save it. Bishop Spalding wrote: "For myself I am resolved with God's holy grace to live and die with my children. I shall not leave my post, or the sanctuary which I love. God help me and my people; may our sweet Mother in heaven smile upon and protect us in this our hour of direst need!" In May of the next year the Catholics were shocked to hear that a chapel in Union County had been surrounded during the celebration of mass, and many of the Catholic worshipers arrested in the very temple of God. Well might Bishop Spalding write despondingly: "The future of our church, as of our country, is very uncertain. Everything looks dark. But the Church will stand, however persecuted."

After the sudden death of Archbishop Kenrick, whom Bishop Spalding styled "the greatest, the best, and the most learned of our prelates," Bishop Spalding was promoted to the Metropolitan see of Baltimore. During his administration of sixteen years many new churches had been built, and others enlarged; communities had been increased, parochial schools established, and all accomplished without incurring debts that congregations could not easily meet.

VERY REV. BENEDICT J. SPALDING, ADMINISTRATOR, 1864.

When the Archbishop-elect proceeded to Baltimore, he left the administration of the diocese of Louisville in the hands of Very Rev. Benedict J. Spalding, born in Kentucky in 1812, ordained at Rome, where he completed his course of study, a clergyman possessed of great administrative powers in temporal

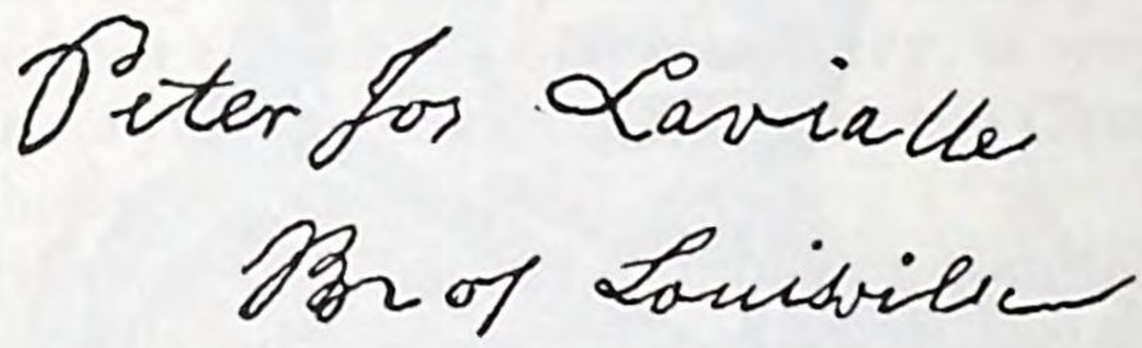


RT. REV. PETER JOHN LAVIALLE, FOURTH BISHOP OF BARDSTOWN AND LOUISVILLE.

affairs, who had been vice-president of St. Joseph's College, rector of the Cathedral, and vicar-general. During his brief term as administrator, there passed away a venerable and revered priest of the diocese, Rev. D. A. Deparcq, December 9, 1864.

RT. REV. PETER JOHN LAVIALLE, FOURTH BISHOP OF BARDSTOWN AND LOUISVILLE, 1865–1869.

On the vacancy of the see, the Sovereign Pontiff, at the instance of the Bishops of the province, elected Rev. Peter John Lavialle, a learned and laborious priest who had twice refused episcopal honors. He was born at Lavialle, France, in 1820, and, before ordination, came to Kentucky with his kinsman Bishop



SIGNATURE OF BISHOP LAVIALLE.

Chabrat. He had been professor at St. Thomas's Seminary, then at the head of St. Mary's College, and winning in manner, devoted to his duties, learned and able, had been a most successful priest in the mission work of the diocese.

He was consecrated in the Cathedral of the Assumption on the 24th of September, 1865, by Archbishop Purcell, assisted by Bishop McGill of Richmond and Bishop de St. Palais of Vincennes. Bishops Lefevere, Luers, and Carrell were also present with the mitred Abbot of Gethsemane. A sermon on the Hierarchy of the Church was delivered by Archbishop-elect Spalding.

Bishop Lavialle entered at once on his duties, making a visitation of his diocese and encouraging priests and people to labor to repair the losses caused by the war in scattered congregations, by new obligations and constant outlays. He was encouraged by the general spirit of faith and hope evinced in the commencement and erection of churches at Lexington and elsewhere.

Though failing in health he attended the Second Plenary Council of Baltimore, in October, 1866, and returned to resume his visitations; but nature could not bear the strain. He retired to St. Joseph's Infirmary, Louisville, and was then conveyed to the mother house of the Sisters of Charity at Nazareth. He seemed to rally for a time, but sank gradually, and died, as he had lived, piously, on the 11th of May, 1867. His remains were conveyed to the Cathedral in Louisville, where his solemn obsequies were celebrated.[1]

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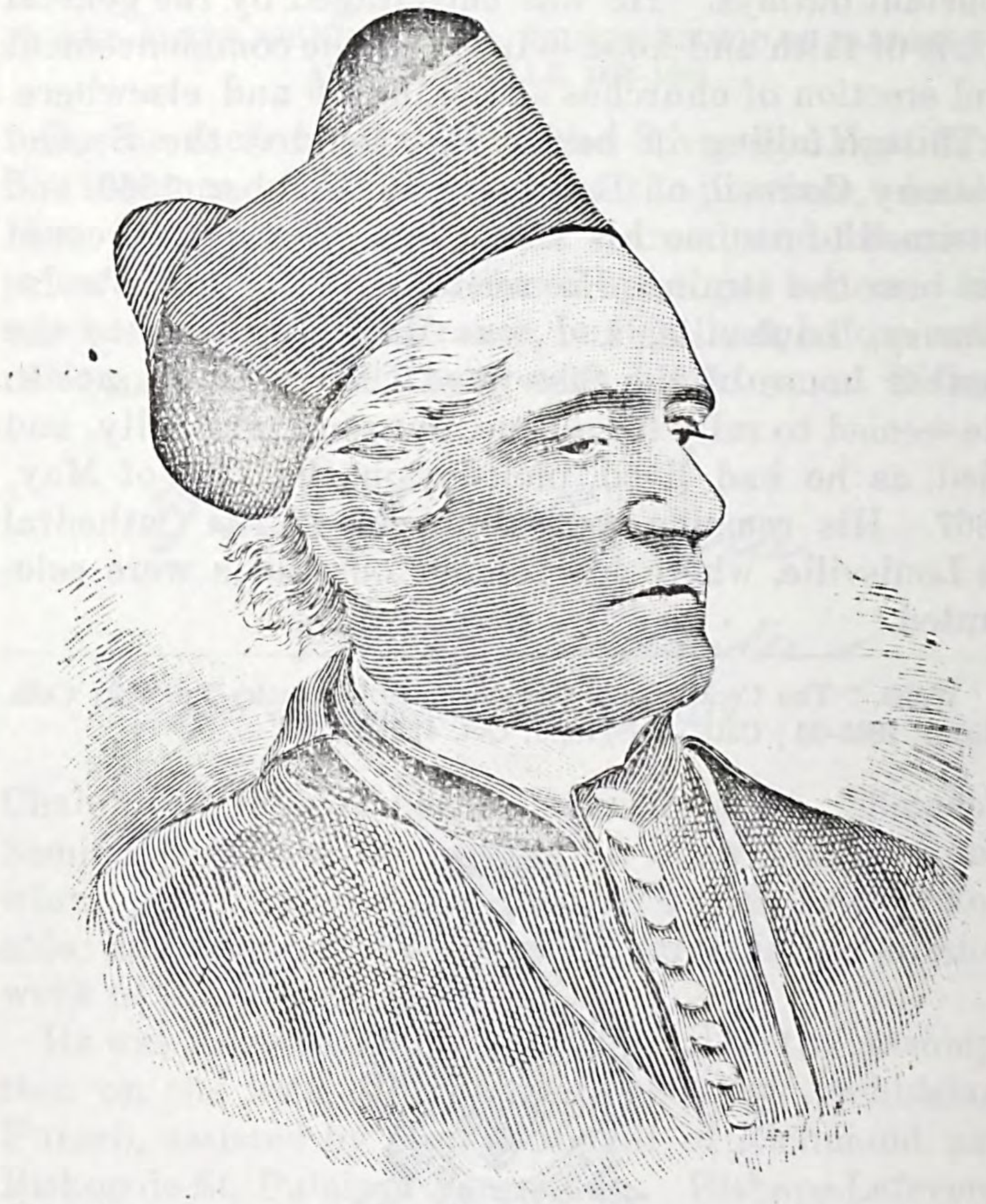
[1] Webb, "The Centenary of Catholicity in Kentucky," p. 492; Cath. Mirror, 1865–66; Cath. Telegraph, Oct. 4, 1865.

SEAL OF BISHOP SPALDING
OF LOUISVILLE.



Rev. A Carell
Bp of Corinth

CHAPTER IV.

DIOCESE OF COVINGTON.

RT. REV. GEORGE A. CARRELL, FIRST BISHOP, 1853-1866.

By his Letters Apostolic of July 29, 1853, Pope Pius IX. erected the see of Covington. By this act the eastern part of Kentucky was detached from the ancient diocese of Bardstown. The diocese of Covington included Carroll, Owen, Franklin, Woodford, Jessamine, Garrard, Rock Castle, Laurel, and Whitley counties. There had been Catholic families at Lexington, Fayette County, and in Madison County, visited prior to 1817 by Father Robert Angier, O. P., and subsequently Father Samuel H. Montgomery. Scott County, from which it was attended, had Catholics and a church, but there were long discords. Covington had its Church of St. Mary, about 1836, attended from Cincinnati. In 1840 it had Father Montgomery as resident priest, who also attended Maysville. In 1844-45 Rev. Ferdinand Kuhr erected the Church of the Holy Mother of God, at Covington, for the German Catholics, and soon after Rev. Charles Boeswald erected Corpus Christi Church at Newport. In time Maysville, Lexington, Frankfort, Four Mile Creek, Mount St. John, and Twelve Mile Creek had churches, and one was begun at Jamestown. When the see was erected there were ten churches, three in progress, and seven priests to minister to the faithful. Lexington had St. Catharine's Female Academy, founded in 1823, and St. John's Male Academy, just erected by Rev. John Maguire. Attached to the Church of the Mother

of God were a brick schoolhouse and St. John's Orphan Asylum. The Catholic population did not probably exceed seven thousand.[1]

To govern the new diocese Pius IX. elected George Aloysius Carrell, born in Philadelphia, 1803, in the old William Penn mansion, on Market Street. He was educated at Mount St. Mary's and Georgetown College, and on completing his course was for a time in the novitiate of the Society of Jesus. His theological course was made at St. Mary's Seminary, Baltimore, and at Emmitsburg. After his ordination at St. Augustine's Church, in his native city, in 1829, he was employed on missions in Philadelphia, New Jersey, and Delaware; he entered the Society of Jesus, at Floressant, Mo., was professor in St. Louis University, pastor of the College Church, rector of the University, and subsequently director of an academy at Cincinnati. He brought to the episcopal office long experience in mission work and in educational institutions. On receiving his bulls he was consecrated in the Cathedral, Cincinnati, by Archbishop Purcell, November 1, 1853, Rt. Rev. John Martin Henni of Milwaukee and Rt. Rev. Peter Paul Lefevere of Detroit being assistant Bishops. Rt. Rev. Fredric Baraga was consecrated at the same time.

One of the first undertakings of the Bishop was to erect St. Mary's Cathedral in Covington. Although his resources were limited the work advanced energetically, and the Cathedral was dedicated June 11, 1854. It was in the English Gothic style, in length one hundred and twenty-six feet, in width sixty-six feet. A new church was begun in 1854 at Louisburg, a suburb

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[1] Webb, "The Centenary of Catholicity in Kentucky," Louisville, 1884, p. 530.

of Covington, and another at Newport, under the invocation of the Immaculate Conception. A church at Florence was dedicated in 1854.

To train up boys showing signs of a vocation Bishop Carrell secured a farm in Scott County, near Frankfort, and here established St. Stanislaus Preparatory College, for boys from eight to twelve years of age. He placed it under the care of Rev. E. H. Brandts and two other priests. It prospered for a time, but the difficulties resulting from the war closed it.

By this time the Sisters of Charity from Nazareth had their Academy of our Lady of La Salette in Covington, and also conducted a day-school. The primitive church on Fifth Street had become a school for colored children.

While attending the consecration of Bishop Luers of Fort Wayne, Bishop Carrell met Abbot Wimmer and appealed to him to take charge of a German congregation. In consequence Father Romanus Hill, O. S. B., and Father Oswald Moosmuller, O. S. B., arrived in Covington, February 11, 1859. The new parish of St. Joseph was assigned to them, and a church soon rose, with a classical academy near it, and a parochial school.

The Catholic flock in the diocese was increasing, and corner stones of new churches were laid at Paris, Mount St. John, Augusta, and Hemingsburg. James and John Slevin of Cincinnati gave a site in West Covington, where the corner stone of St. Anne's Church was laid. These shrines of religion were soon progressing. In 1860 Bishop Carrell was consoled to see the Church of the Immaculate Conception at Stepstone and churches at Carlyle and Maysville dedicated.

The outbreak of the Civil War involved Kentucky in the turmoil of war, and greatly checked the prog-

ress of the diocese. A log church was dedicated at Station Camp in May, 1861. Churches were built at Ashland, Carrollton, Florence, Jamestown, Mullin's Station, by 1864, and the Benedictine nuns were in charge of the school at St. Joseph's, Covington. A hospital and orphan asylum under the Franciscan Sisters of the Poor were prospering on Seventh Street. Parochial schools had been established near many of the churches. St. Paul's Church, Lexington, was dedicated by the Bishop in November, 1865. The new diocese, when he attended the Second Plenary Council, attested his zeal and energy. He was already suffering from a complication of diseases, which arrested his episcopal visitations and labors. He sank gradually, and died on the 25th of September, 1868.

At this time the Preparatory College of St. Aloysius had been opened near Covington under Rev. George S. Kertson. The diocese contained thirty-four churches, eight in progress, and thirty priests, and Visitation and Ursuline nuns had come to labor in the cause of education.[1]

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[1] Cath. Telegraph, 1853–1868; Pittsburgh Catholic, x., p. 283; Metropolitan, ii., p. 387; St. Vincenz in Pennsylvanien, pp. 249–251.

SEAL OF BISHOP CARRELL OF COVINGTON.

CHAPTER V.

DIOCESE OF DETROIT.

RT. REV. PETER PAUL LEFEVERE, BISHOP OF ZELA, ADMINISTRATOR, 1853.

By the erection of the Vicariate Apostolic of Michigan in 1853 the diocese of Detroit was reduced to the lower peninsula, and in it the Indian missions were placed under the jurisdiction of Bishop Baraga, who had long, by personal ministry and by the books which he prepared, labored to elevate the Chippewas and Ottawas.

In Michigan, as elsewhere, fanatics endeavored to make the public schools a part of their machinery for debauching the faith of Catholic children. The Detroit Catholic Vindicator, established April 30, 1853, gave the faithful the power of the press, and aroused activity in defense of their sacred and constitutional rights.[1]

Early in 1853 the diocese of Detroit lost a most exemplary priest, who had labored for many years in the West. This was Rev. Michael Edgar Evelyne Shawe, pastor of Detroit Cathedral. He was a convert who, after being wounded while an officer in the English army at Bergen-op-zoom and Waterloo, became a Catholic, and entered the college at Oscott to study for the priesthood. He was one of Bishop Bruté's earliest priests in Indiana, where he showed great energy, cheered and encouraged in his struggles by the saintly prelate. Removing in time to Michigan he became rector of the Cathedral, and in that parish

[1] See Report on the School Law, Freeman's Journal, Feb. 19, 1853.

RT. REV. P. P. LEFEVERE, ADMINISTRATOR OF DETROIT.

formed guilds to associate Catholics together. On the 30th of April he set out in a carriage with two acolytes to open a new church at Connor's Creek, but the horses took fright; he was thrown out and seriously injured. He was removed to the hospital of the Sisters of Charity, where he expired at the age of sixty, May 10, 1853. The church associated with his death was dedicated by the Bishop on the 1st of May.

Though the Catholic body did not swell as rapidly by immigration in Michigan as in some other States, there was growth, and healthy growth. A church sprang up at Adrian, and the zealous Rev. P. Kindaking soon had a school rising; at Medina he erected a church and school and secured ground at Clinton.[1]

Grand Rapids, a future see, had completed a fine stone church, and Catholic schools were their next desire. Marshall showed a similar spirit, and had its fine church dedicated in December, 1853.

In the spring of 1851 the Ladies of the Sacred Heart acquired part of the Benoit Chapoton farm, Detroit, having a frontage of two hundred feet on Jefferson Avenue, and here established an academy for young ladies. In Madame Monique Beaubien, the survivor of three young ladies whom Rev. Gabriel Richard had trained to conduct an academy, the Ladies of the Sacred Heart found a warm friend, who gave them property to build a fine institution. This lady had already shown her charity and zeal by maintaining a free school at her own expense. When the Ladies of the Sacred Heart in 1862–63 took possession of their new academy, Bishop Lefevere required them to open and maintain a free school for girls.

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[1] Detroit Cath. Vindicator, May 14, Aug. 20, Sept. 10, Oct. 15, Dec. 17, 1853. The church at Dexter was burned May 1, 1853.

The Sisters of the Immaculate Heart of Mary, introduced into the diocese at Monroe by the Redemptorists, September 13, 1845, soon spread. They directed schools at Monroe, Vienna, St. Joseph's, near Detroit, Adrian, Detroit, Marshall, St. Anne's, and in 1866 at Westphalia.

In his pastoral letter issued February 28, 1854, Bishop Lefevere explained at length what the Association for the Propagation of the Faith at Lyons had done to aid the struggling Catholic churches and dioceses of the United States. He showed how gratitude required a return, and directed a collection to be taken up in every church in the diocese.

In the city of Detroit, founded by Catholics and so long occupied exclusively by them, it became necessary for Sister Mary de Sales, Superior of the Hospital under the care of the Sisters of Charity, to appear in the public papers to refute a shameful charge that a German woman had been refused admittance because she was a Lutheran.[1] When the Sisters asked to be relieved of taxation on the property which they used so charitably, a violent attack was made on them in the City Council by Alderman Craig, who subsequently, in a report against Bishop Lefevere in another matter, used such coarse language that the Council expunged it.

The report of Bishop Lefevere to the Superintendent of Indian Affairs, in 1854, called the attention of government to the evils arising from the maintaining the tribal system. By preventing the Indians from acquiring land and obtaining a permanent location for themselves and their posterity, from which they cannot be importuned to remove and give place to the white

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[1] Detroit Cath. Vindicator, Mch. 4, Sept. 2, 1854.

man, government forced them to continue a wandering life.[1]

On the 2d of February, 1855, Bishop Lefevere dedicated St. Joseph's Church, Detroit, which had arisen in six weeks, such was the zeal of pastor and people.[2] There were nobler feelings in the city government than those whose display we have noted. James A. Van Dyke, Mayor of the city of Detroit, was received into the Church by Bishop Lefevere, and died soon after full of consolation and hope.

The venerable Gabriel Richard had been condemned in a suit brought by a man who committed bigamy, marrying a wife in Detroit when he had another living in Canada; but by the year 1855 Michigan seems to have advanced from the protection of bigamy. Rev. B. G. Soffers was sued for slander because he told a girl who belonged to his congregation that her marriage before a magistrate, to a man who had a wife in Upper Michigan, was invalid, and left her in the position of a mere concubine. The court acquitted the clergyman, but no steps were taken to punish the bigamist.[3]

In his visitation in 1856, Bishop Lefevere secured a site for a new church at Silver Creek, as the old one could no longer contain the Catholics settled near, chiefly Irish, and the Catholic Pottawatomies from Bush Creek who attended it.[4]

At this time Detroit had a population of 60,000, one-third of them Catholics.[5]

The want of sound legal counsel caused loss of

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[1] Bishop Lefevere to Hon. H. C. Gilbert, Sept. 8, 1854. Report of Commissioner of Indian affairs.

[2] Detroit Cath. Vindicator, Feb. 2, 1856.

[3] Detroit Cath. Vindicator, May 12, 1855, Apr. 12, 19, 1856.

[4] Detroit Cath. Vindicator, June 14, 1856.

[5] Ib., Nov. 8, 1856.

property in this diocese, as it did elsewhere. In 1807, when it was proposed to establish a church at Cote du Nord Est the members of the congregation purchased at a low rate a large tract for the support of the church and priest. They taxed themselves to pay the purchase money gradually, and a deed, drawn in French, conveyed the property to five marguillers "as representatives of the inhabitants of the Cote du Nord Est." There was not a word in the deed about church or religion or creating a trust for the congregation. The property remained in possession of the Church till 1854, without question, when a lawyer discovered that the grantees had never deeded the property to the Bishop or the congregation. Inducing other lawyers to join him, he obtained deeds from the heirs of the grantees and put them on record. Bishop Lefevere after some years' litigation, gave up much of the Church Farm to secure a part.

In another case the city of Detroit in 1834 conveyed several lots to St. Anne's Church, but the deed was so carelessly drawn that one lot, though mentioned elsewhere, was not described in the granting clause, and the city refused to make a deed to supply the deficiency.[1]

The first church for English-speaking Catholics (Holy Trinity) was one purchased and moved to Bates Street and Michigan Avenue. It was opened for service in 1835; but when the Cathedral was erected, this church was moved to another site, the congregation joining the Cathedral one. They had secured and established a cemetery, maintained with care, which has since become Mount Elliott Cemetery. In 1855 the corner stone of a new church of the Holy Trinity

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[1] Richard R. Elliott, "The Church Farm. How a Great Gift was Lost." Cath. Vindicator, Sept. 8, 1855.

was laid by Bishop Lefevere, and plans were made by P. C. Keely. It was dedicated November 30, 1856.[1]

The German church had been attended till about this time by the Redemptorist Fathers, who determined to leave the diocese, but on the Bishop's appeal to Rome they were allowed to remain for a time; the remains of Father Matthew Francis Poilvache being placed in a special vault at Monroe.[2]

Bishop Lefevere had taken an active part with Bishop Spalding of Louisville in the endeavor to establish a missionary college in Europe where vocations abounded, in order to furnish priests for the missions in the United States. Very Rev. Mr. Kindekins visited Rome, but failing to obtain a suitable building there or the encouragement which he expected, proceeded to Louvain, where Count de Merode, the Rector of the Catholic University, and others encouraged him, so that it was decided to found it in that city. Very Rev. Mr. Kindekins,. as first rector, organized the institution, which has sent many laborious priests to this country.[3]

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[1] Detroit Vindicator, Nov. 3, 1855. The corner stone of a church at Ypsilanti was laid Aug. 3, 1856; and the church at Dexter dedicated July 4, 1856.

[2] Bishop Lefevere to Archbishop F. P. Kenrick, Aug. 20, 1856. Father Poilvache, venerated as one of the holiest members of the order in America. He was born at Eben Emael, Belgium, Jan. 27, 1812, and soon after his ordination was sent to the United States in 1843. The next year he was made assistant to Father Gilet, who was appointed to the church at Monroe. There he labored, revered by all, till his death, Jan. 27, 1848. Life of Fr. Francis Poilvache, Priest of the Congregation of the Most Holy Redeemer. Ilchester, 1890. The Redemptorists left Monroe finally in 1855.

[3] Freeman's Journal, Mch. 7, 1857, Oct. 30, 1858, June 18, 1859; Detroit Vindicator, Mch. 14, 1857; Guardian, Oct. 23, 1858, Feb. 23,

The year 1858 showed Catholic progress in the dedication of a church at Kalamazoo, and the Church of the Assumption near Detroit, and the property of St. Mary's Hospital and in the erection of a new building for St. Vincent's Orphan Asylum in that city.

In 1859 the clergy of the diocese of Detroit met for the first time in a synod. It met on the 4th of October, and was attended by forty-one secular priests and three Fathers of the Congregation of the Most Holy Redeemer. As Very Rev. P. Kindekins was to go to Louvain, Very Rev. Peter Hennaert was appointed Vicar-General. Sixty-three statutes were promulgated, formally putting in force the decrees of the councils of Baltimore and Cincinnati, and establishing the Baltimore Ritual. The other statutes bore on the life of the clergy, the due celebration of mass and vespers, and the administration of the sacraments. New churches were not to be undertaken without the consent of the Bishop.[1]

The war did not affect this distant diocese materially, though many a brave Catholic officer and soldier fell on the battlefield or died in the hospital. There was some, if not rapid, progress between 1861 and 1866.

A retreat for the insane was opened in 1861, and St. Mary's Hospital continued its noble record. New churches were begun or opened at Cold Water, Ash, Stony Creek, Lansing, Port Hudson, Bunker Hill, and Kalamazoo, while Detroit added to its list St. Patrick's

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1861 ; Cath. Herald, xxv., p. 82 ; Pittsburgh Catholic, xiv., p. 131 ; xv., p. 280 ; Berichte der Leopoldinen Stiftung, xxxv., p. 48 ; Letter of Rev. M. DeNeve, Annals of the Propagation of the Faith, xxii., p. 389.

[1] Constitutiones Synodi Diœcesanæ Detroitensis Primæ habitæ mense Octobri, 1859. Detroit, 1859. Metropolitan, vi., p. 710; Freeman's Journal, Aug. 7, 1858, Mch. 5, 1859.

Chapel and the Church of St. Mary, Help of Christians.[1]

Meanwhile a second synod of the diocese of Detroit had been held at the Cathedral, opening on the 23d of September, 1862. Forty-four secular and three priests of the Congregation of the Most Holy Redeemer were present. Three statutes were promulgated, one bearing on the trials of the Sovereign Pontiff and directing a collection for his relief.[2] Bishop Lefevere had already issued, on the 11th of July, "Rules and Directions for the Administration of the Temporal Affairs of the Church in the Diocese of Detroit.[3]

When he proceeded to the Second Plenary Council of Baltimore in 1866, Bishop Lefevere could claim for the diocese of Detroit sixty-two priests, sixty-four churches, five academies, and a Catholic population of ninety thousand.

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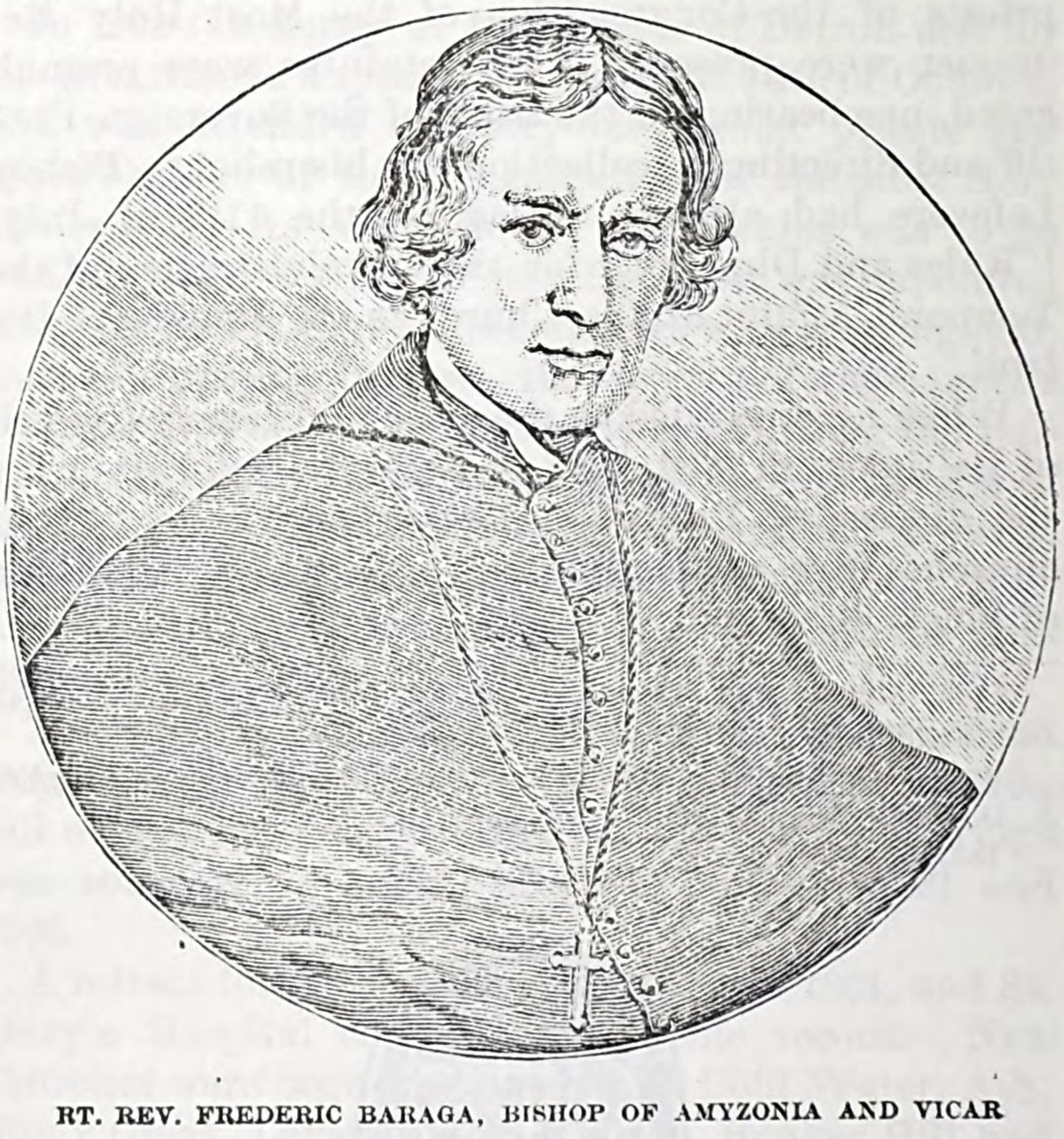
[1] Cath. Mirror, Mch. 16, 1861; Aug. 18, 1866; Freeman's Journal, July 20, 1861, Feb. 13, 1864; Cath. Telegraph, Dec. 6, 1865.

[2] Synodus Diœcesana Detroitensis Secunda, habita mense Septembri, A. D. 1862. Detroit, 1862.

[3] Detroit, 1862, 8 pp.

SEAL OF BISHOP LEFEVERE.



RT. REV. FREDERIC BARAGA, BISHOP OF AMYZONIA AND VICAR APOSTOLIC.

CHAPTER VI.

VICARIATE APOSTOLIC OF UPPER MICHIGAN.

RT. REV. FREDERIC BARAGA, BISHOP OF AMYZONIA AND VICAR APOSTOLIC, 1853–1866.

On the 23d of July, 1853, Pope Pius IX., at the instance of the Bishop of Detroit, erected the northern peninsula of Michigan, with the adjacent islands, into a Vicariate Apostolic, which was confided to the laborious missionary, Frederic Baraga, born June 29, 1797, in the hereditary seat of his noble ancestors, Treffen Castle, in Carniola. He early acquired, under private tutors, Illyrian, German, French, Italian, and Latin, fitting himself for the task of mastering the native languages of America. He studied law in the University of Vienna, but feeling called to the service of God at the altar, he laid aside his law books, and after a divinity course at Laibach was ordained, September 21, 1823. He was a zealous missionary for seven years, his sermons and devout publications doing much good. The immense work yet to be done among the Indian tribes in this country seemed to him the field assigned to him by Providence. He landed in New York on the last day of the year, 1830, and when navigation opened hastened to Michigan. When appointed Vicar Apostolic he had labored among the Indians for twenty-two years: five among the Ottawas, at Arbre Croche, and the rest of the time on Lake Superior, beginning at Lapointe in August, 1835. There, amid difficulty, opposition, and privation, he built a church, a dwelling for himself, and a number of houses

for his Indian converts, of whom he gained in eight years seven hundred souls, Indians and half-breeds. Leaving that mission to Father Otto Skolla, in 1843, he founded a new mission at L'Anse, erecting church, presbytery, and thirty houses. Here he gathered in time a flock of three hundred souls, and established a school for boys and girls.

In 1845 the copper mines on Lake Superior began to be worked, and men from Ireland, Canada, Germany, and other parts, sought employment. Many were Catholics, and the mining camps were regularly visited by the devoted priest. But the work was soon beyond his strength. He selected sites for churches and schools at Ontonagon, Minnesota, and Norwich mines, Eagle Harbor, South Cliff, and Père Marquette. St. Patrick's Church, at Ontonagon, thirty feet wide and seventy-six long, was the chief church of the district. The Vicariate, at its erection, contained six churches, five schools, and five priests.

The episcopate, thus offered, only enabled him to continue his work with more ample powers. He was consecrated in the Cathedral at Cincinnati, on Tuesday, November 1, by the Most Rev. John B. Purcell, assisted by Bishop Henni, of Milwaukee, and Bishop Lefevere, Administrator of Detroit. Bishop Spalding delivered a masterly sermon on the Catholic Episcopate.[1] Bishop Baraga resolved to visit Europe at once, to obtain priests and means to meet the growing wants of his Vicariate. Before his departure he addressed a pastoral letter to his flock, in which he treated of their duties to God: Faith, Adoration, Respect, Obedience, Love.

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[1] Bishop-elect Baraga to the Cath. Vindicator. Oct. 22, 1854. See also Nov. 12, 1853; Freeman's Journal, Oct. 26, Nov. 16, 1853; April 5, May 10, 1854; Pittsburgh Catholic, p. 283.

All recognized his zeal, learning, and piety. A Protestant paper proclaimed him "one of the truest, most useful friends of the Indian race upon the continent." [1]

Bishop Baraga had more than one audience with the Pope, at whose hands he received rich gifts. He secured five priests for his Vicariate, and represented the American episcopate at the marriage of the Emperor of Austria. In the summer he was again in his diocese.[2]

In order to place all the Indian missions under the care of Bishop Baraga, the Bishop of Detroit ceded to him jurisdiction over the missions in Lower Michigan, and Bishop Henni over those in Wisconsin.

Rev. Father Weikamp, of the Third Order of St. Francis, an old missionary, had gathered a society of Tertiary Brothers and Sisters. Bishop Baraga offered him land which he had purchased near Arbre Croche. They took possession in December, 1855, and formed the nucleus of a most valuable body for Indian work. Soon after Bishop Baraga ordained, in the church at Little Traverse, Rev. Seraphin Zorn, long to labor on the Indian missions.[3]

In 1856 we find Bishop Baraga making his visitation of the missions on the shores of Lake Superior, and making it, generally, as the early missionaries did, in a bark canoe. He revisited the scenes of his earlier labors, conferring the sacrament of confirmation, and addressing each congregation in its own language.[4]

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[1] "Voncina," Frederik Baraga, pervi kranjski Apostoljski misijonar in skof med Indijani v Ameriki, Lublin, 1869; Detroit Cath. Vindicator, Dec. 3, 1853.

[2] Bishop Baraga to Bishop Lefevere, Apl. 6, 1854; Detroit Vindicator, Aug. 5, 1854.

[3] Letter of Bishop Baraga, Dec. 4, 1855; Detroit Cath. Vindicator, Dec. 22, 1855; Ib., Feb. 9, 1856; Cath. Telegraph, Aug. 2, 1859.

[4] Detroit Cath. Vindicator, Sept. 6, 1856.

DIOCESE OF SAULT SAINTE MARIE.

RT. REV. FREDERIC BARAGA, FIRST BISHOP, 1857-1866.

At the petition of the Fathers of the First Council of Cincinnati the Vicariate Apostolic of Upper Michigan was made into a diocese and a see established in 1857 at Sault Sainte Marie, where Fathers Jogues and Raymbault had first planted the cross in 1642. Dr. Baraga was transferred to this see January 9, 1857 The new diocese had about twenty-three churches, sixteen priests, an Ursuline academy, Sisters of St. Francis, thirteen schools, and a Catholic population of six thousand five hundred; including the Indian missions in Lower Michigan, at Cross Village, Eagletown, Little Traverse, and those at Lapointe and Fond du Lac in Wisconsin.[1]

Bishop Baraga had from the outset of his missionary career labored to acquire a thorough and complete knowledge of the Chippewa and Ottawa languages. He published an Otchipwe grammar in 1850, a dictionary in 1853, both reprinted in Canada in 1878, and Prayer-books in Ottawa and Chippewa in 1832, 1837, 1842, and 1846, a Life of Christ in Chippewa in 1837; Bible Extracts, Catholic Christian Meditations in Chippewa in 1850; Eternal Truths in Chippewa in 1850, and he even issued pastoral letters in Chippewa.[2]

What the life of the missionary bishop was, we see in his visitation during the winter of 1859–60, proceeding to Mackinac and St. Ignace, then on the ice to Sault Sainte Marie, then returning on snow-shoes to

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[1] Voncina, p. 160; Report in Freeman's Journal, Mch. 13, 1858; Cath. Telegraph, Mch. 27, 1856.

[2] A full list will be found in Pilling, "Proof Sheets of a Bibliography," Washington, 1885, p. 54.

Mackinac. Next he visited Father Zorn's mission at Cross Village, Beaver Island, with its white and Indian Catholics, Garden Island, Rev. Louis Sifferath's missions at Little Traverse, and Arbre Croche, then Grand Traverse, where Rev. Ignatius Mrak was laboring. Starting in September he visited the stations on Lake Superior, L'Anse, Eagle Harbor, the Copper Mines, Marquette, Portage Lake. The perils, hardships, and privations of these apostolic journeys can be easily conceived.[1] His diocese with Indian, French-Canadian, and finally Irish miners coming in, afforded no resources for building up great churches or institutions; but he could, at the Council of Cincinnati, show how he and his devoted priests were laboring to save souls.

The Ursulines at Ontonagon, the only religious community of women in the poor diocese, continued their labors. In 1865 Rev. Mr. Cebul was seen enlarging the church at Bayfield, Rev. Edward Jacker was erecting two new churches in his district; the church in Marquette, though recently built, could no longer accommodate the Catholic flock, and a new church was planned at Negaunee. That at Marquette, completed in 1866, was the finest and largest church in Upper Michigan, and became Bishop Baraga's Cathedral, as his see was virtually removed to that city.

The government of the United States was compelled to recognize the great services rendered by Bishop Baraga and his devoted clergy and teachers in Christainizing and elevating the remnant of the Indian tribes in Upper Michigan.

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[1] Berichte der Leopoldinen Stiftung, xxx., p. 4; xxxii., p. 37, xxxiii., p. 89, etc., Cath. Mirror, Mar. 2, May 4, 1861.

[2] Reports of the Commissioner of Indian Affairs, 1853-1866.

CHAPTER VII.

DIOCESE OF VINCENNES.

RT. REV. JAMES M. MAURICE DE ST. PALAIS, FOURTH BISHOP, 1853-1866.

THE diocese of Vincennes had been gradually and steadily built up, mainly by devoted and laborious secular priests, but Bishop de St. Palais felt that it needed a strong and edifying religious order to supplement the work. By his authority Vicar-General Joseph Kundeck applied, in 1852, to the Abbot of St. Mary Ensiedeln to send a colony of Benedictine monks to Indiana. The Abbot sought first the approval of the Pope, then submitted the question of the proposed mission to the Chapter of the Abbey, and with their sanction he selected Father Ulrich Christen and Father Bede O'Connor, as pioneers to proceed to Vincennes,[1] which they reached February 17, 1853. They were heartily welcomed by the Bishop, and while attending scattered congregations studied the State. They finally bought a tract of 160 acres, with a log hut, in Spencer County, in August, 1853. The house was blessed, and became the St. Meinrad of America. Before long a Gothic church and suitable monastic buildings began to rise, and a school was

[1] Alerding, "History of the Catholic Church in the Diocese of Vincennes," Indianapolis, 1883. Churches were begun or dedicated at St. Wendel's, in Franklin Co., North Madison, Morris, Enochsburg, Pipe Creek, and the energetic Rev. A. Bessonies enlarged St. John's, Indianapolis, and the corner stone of St. Mary's was laid. Alerding, pp. 373, 548, 405, 400, 373, 425; Detroit Vindicator, Aug. 27, Nov. 26, 1853; May 27, 1854, Cath. Telegraph, Nov. 22, 1856.

opened. Other Fathers arrived; the community grew, diffusing a religious spirit around in the many stations which they attended. Sickness and death did not deter the sons of St. Benedict. Their school became a college, and in a few years they founded the little town of St. Meinrad.

The zealous priest Rev. Francis Joseph Rudolph, who came to Indiana in 1842, soon to be stationed at Oldenburg, gave a great impulse to his flock. The corner stone of a stone church was laid in September, 1846, and after a retreat preached by Father F. X. Weninger, S. J., he went to Europe to obtain a sisterhood for parish work. At Vienna he at last induced the Sisters of the Third Order of St. Francis to undertake the task; two were selected to found a house in Indiana, but one lost courage and Sister Theresia reached New York alone in 1850. She rented a house at Oldenburg, where three postulants joined her, and then began to build; as soon as the house was roofed the Sisters took possession of the unfinished structure in cold and poverty, cheered by the presence of our Lord in their Bethlehem-like chapel. In 1852 the convent was canonically instituted, and the Sisters took charge of the public school, while preparing to erect an Academy. Encouraged by the reports of their success other Sisters came; their buildings were enlarged, and the devoted Rev. Mr. Rudolph gave the community forty acres of land. The Sisters were able in a short time to assume the charge of the schools and open an orphan asylum. Thus did two ancient orders begin their work as others of their rule had done in Europe centuries before. But a great trial was in store for the Sisters. On the 23d of January, 1857, a fire broke out in the convent, originating in a defective flue, and at night nothing remained but blackened

walls. Mother Theresia was not daunted. Obtaining permission to solicit aid she went through the diocese, heartily encouraged by the charity of priest and layman, till she saw herself able to begin the task of rebuilding.[1]

Another great establishment, St. Mary's of the Woods, had trials. Besides losing Sister Francis Xavier, whose virtues have been so widely admired, the community was deprived of Mother Theodore, the foundress. After a long and painful illness she expired May 14, 1856, closing a life checkered by many trials with a holy death.[2] Under Mother Mary Cecilia, who became Superior-General, the community continued to prosper; a fine and handsome Academy was erected, and schools opened at Washington, Indianapolis, and Vincennes.[3]

Rev. Joseph Kundeck, a Croat, born August 24, 1810, after herculean labors in the diocese for twenty years, died at Jasper, December 24, 1857.

The growth of the diocese in churches was steady and solid, as attested by Indianapolis, Brookville, Mount Vernon, Rushville, New Albany, St. Paul's, Decatur County, Glendale, New Boston, Tell City, and Lanesville.[4]

In his Lenten Pastoral, issued February 5, 1860, the Bishop explained to his flock the condition of the Holy Father, and the unsoundness of the pretexts for invading his rights evidently with the view to deprive him of his independence.

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[1] Alerding, p. 589.

[2] Aubineau, "Une Femme Apôtre," p. 515; "An Apostolic Woman," New York, 1882, p. 410.

[3] Alerding, p. 485. During Mother Theodore's administration fourteen establishments were formed and two orphan asylums. Souvenir of the Fiftieth Anniversary, or Golden Jubilee of St. Mary's Academic Institute, New York, 1891, pp. 11–48.

[4] Alerding, pp. 306, 428, 589, 392, 296, 481, 334, 411, 259, 311, 319.

Bishop de St. Palais made a visitation of his diocese in 1860 with consoling results.[1]

The diocese of Vincennes did not suffer directly in the Civil War, though the Indiana regiments took from the congregations many valuable men who never returned. The religious communities of women sent devoted Sisters to minister in hospital and camp, and the Rev. Andrew Michael of Jefferson died while attending sick soldiers.[2]

The diocese then kept on the even tenor of its progress as churches begun at Loogootee, Richmond, Jeffersonville, Montgomery, and Henryville; churches bought at Richmond, Bainbridge, and Greencastle; churches completed at Lawrenceburg, St. Croix, Brookville, Franklin County, testified.

The Church of the Holy Family at Oldenburg, begun by the Very Rev. A. Bessonies, was solemnly dedicated by the Bishop of the diocese, December 14, 1862, and in August, 1866, the Franciscan Fathers of the Tyrolese province came from Cincinnati under Rev. William Unterthiner to assume the direction of the parish. They altered the old church into a convent and have since erected a fine schoolhouse.

In 1862 the corner stone of St. Vincent's Orphan Asylum was laid at Highland. The new building rose slowly, but was occupied in 1866 by the Sisters of Providence, who had for some years conducted the institution successfully.[3]

When the Plenary Council met in 1866 the diocese of Vincennes had a Catholic population of 70,000, at-

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[1] Cath. Mirror, Mar. 31, 1860; Cath. Herald, Feb. 18, 1860.

[2] Alerding, p. 337; Cath. Mirror, June 15, 1861.

[3] Alerding, pp. 471–72, 330, 619; Cath. Mirror, May 12, 1860; June 3, 1860, Nov. 7, 1863; Cath. Telegraph, Apl. 9, 1862; Oct. 1, 1862, Nov. 7, 1863; Cath. Herald, Jan. 10, 1863.

tending one hundred and ten churches, chapels, and stations. The diocese had seventy-two priests, many noted for long and zealous services, like Revs. E. Audran, L. Guéguen, F. Poppersack, and Bessonies. St. Meinrad's Benedictine Priory prospered under Very Rev. Martin Marty; the Fathers directed the diocesan seminary with thirty students, and attended many stations. The Franciscans were extending their work from Oldenburg. The Sisters of Providence and of St. Francis were multiplying their academies and schools. Asylums and infirmaries were doing their works of mercy.

CHAPTER VIII.

DIOCESE OF FORT WAYNE.

RT. REV. JOHN H. LUERS, FIRST BISHOP, 1858–1866.

THE Sovereign Pontiff in 1857 established the see of Fort Wayne, with the diocese embracing Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph, and Warren counties, with all that part of the State of Indiana lying north of those counties. The diocese contained fourteen priests and twenty churches, and at Notre Dame the great establishments created by Very Rev. Edward Sorin, C. S. C., with the University successfully directed by the Fathers of the Holy Cross, the Manual Labor School under the Brothers of the Holy Cross, and the fine institution, St. Mary's Academy, with a school for Deaf and Dumb, conducted by the Sisters of the Holy Cross. The Catholic population was estimated at twenty thousand.

To fill the new see the Sovereign Pontiff selected Rev. John Henry Luers, born near Münster, Westphalia, September 29, 1819. His family emigrated to America in 1833 and settled in Ohio. Attracting the attention of Archbishop Purcell, who saw his desire to become a priest, young Luers entered the Lazarist Seminary in Brown County, and was ordained in November, 1846. Appointed to the Church of St. Joseph he evinced remarkable energy, diligence, and care of his flock.

On his appointment to the new see he was consecrated in the Cathedral, Cincinnati, January 10, 1858,

RT. REV. JOHN H. LUERS, BISHOP OF FORT WAYNE.

by Archbishop Purcell, assisted by Bishop Maurice de St. Palais of Vincennes, and Bishop Carrell of Covington.[1]

He proceeded at once to his diocese to organize it and advance the interests of religion. The only church that he could select as his pro-Cathedral was St. Mary's, a poor frame structure, erected in 1836 by the Rev. Stephen T. Badin, the pioneer priest at Fort Wayne; but Rev. A. Bessonies had erected a solid and substantial brick residence which he could occupy. Here he was duly installed on Sunday, February 7, 1858. The accommodations at Fort Wayne were extremely poor; but the Bishop was attracted by Lafayette, where he purchased a valuable site for a church and residence.

The German Catholics soon began their Church of the Mother of God, one hundred and thirty-eight by sixty-four feet, under their pastor, Rev. Joseph Wentz.

The large old cemetery offered a site for the new Cathedral, and here, on Trinity Sunday, June, 1859, the corner stone of the Cathedral of the Immaculate Conception was laid by Bishop Luers, Archbishop Purcell preaching on the occasion. It was to be seventy feet wide, by one hundred and seventy feet in length, with two lofty towers. It was completed zealously, and Bishop Luers had the consolation of dedicating it on the Sunday after the feast of the Immaculate Conception, December 9, 1860.

In his visitations of his diocese he found that much could be accomplished by the zeal of the faithful. He dedicated St. Mary's German church—a fine building—and churches were soon begun at Logansport,

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[1] Cath. Telegraph, Jan. 16, 1858; Metropolitan, vi., p. 134.

South Bend, Delphi, Laporte, New Haven, Peru, Mishawauka, Hesse Cassell, Covington, Brookville, Lac Station, Kokoma, and Goshen. In subsequent visitations he found many of these churches rising or completed, and was edified by the piety of the faithful. On the other hand he found a group of eighteen Catholic families, in the woods, who had not seen a priest in twenty-six years, although one lived within forty miles of a church.

In his Pastoral of December 8, 1859, Bishop Luers appealed earnestly in behalf of the Pope.[1]

The Sisters of Providence in 1860 sent a colony of their zealous body to Lafayette, to the joy of the Catholic parishioners.

On the 10th of February, 1863, Bishop Luers estimated his flock at twenty-two thousand.

The wonderful institutions created at Notre Dame by Very Rev. Edward Sorin continued to develop with increased usefulness. Archbishop Purcell and Bishop Henni had blessed the grand chimes of the church in November, 1856. The constitutions of the congregation of the Holy Cross were formally approved by the Pope, May 13, 1857.

In 1855 the Academy of St. Mary's, under the Sisters of the Holy Cross, which had been established at Bertrand, in Michigan, once a place of great promise, was removed to its present delightful position on the banks of the St. Joseph's River, a little more than a mile west of the college.

During the Civil War the diocese was represented amid the terrible scenes by devoted priests and Sisters;

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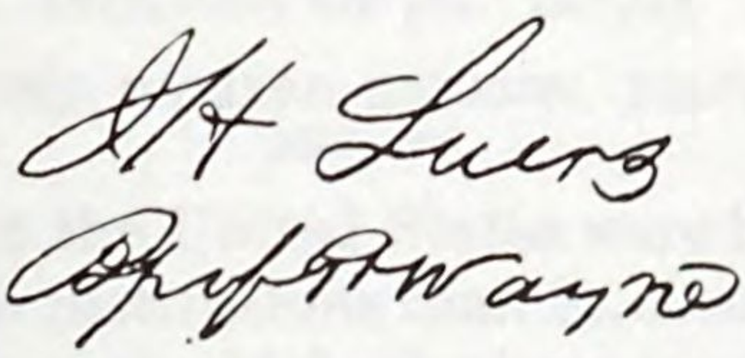
[1] Cath. Telegraph, July 28, 1860, Sept. 23, 1861, Dec. 22, 1861, Jan. 8, 1862, Sept. 10, 1862; Guardian, July 22, 1859; Cath. Mirror, Aug. 11, 1860, Sept. 20, 1862, Jan. 3, 1863, Aug. 11, 1866; Berichte der Leopoldinen Stiftung, xxxiii., p. 16.

the Sisters of the Holy Cross rendering incalculable services. Father Cooney, C. S. C., as chaplain of the 35th Indiana, was remarkable for his zeal at the battle of Lookout Mountain, and Father Corby, as chaplain of a New York regiment, served in the Army of the Potomac through the war.

Bishop Luers sought to establish small churches wherever there were Catholics enough to support one. In 1863–64 churches were dedicated at St. Ann's, Fulton County, at Winemac, and St. Elizabeth's, Harrison, all due to the labors of Rev. G. A. Hamilton. The



SIGNATURE OF BISHOP LUERS OF FORT WAYNE.

same clergyman purchased the Cullon House at Logansport, making it an academy and chapel for the Sisters.

In 1861 Bishop Luers laid the corner stone of the Missionary's Home at Notre Dame. In 1865 began in May the publication of a magazine long projected by Very Rev. E. Sorin, the Ave Maria, devoted to the Blessed Virgin, a periodical that still subsists and has done incalculable good wherever the English language is spoken.

In 1866 Bishop Luers estimated his flock at thirty-five or forty thousand. There were fifty-seven churches and fifteen others in progress. His clergy consisted of thirty-six secular and seventeen regular priests. The Sisters of Providence had an encouraging academy and schools at Fort Wayne and Lafayette; and the Sisters of the Precious Blood had established a convent at St.

Mary's Home, Jay County, where the Fathers of the same order had also a mission centre.[1]

Notre Dame, at the close of May, 1866, gathered a host of prelates and clergy—Archbishop Spalding, Bishops Luers, Henni, Rappe, Timon, and Grace—on the occasion of the blessing of the colossal statue of Our Lady on the dome of the College.

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[1] Cath. Herald, Nov. 22, 1862; Cath. Telegraph, Nov. 11, 1863; Cath. Mirror, Jan. 30, 1864; Lyons, "Silver Jubilee of the University of Notre Dame," June 23, 1869; Chicago, 1869.

BOOK X.

PROVINCE OF ST. LOUIS.

CHAPTER I.

DIOCESE OF ST. LOUIS.

MOST REV. PETER RICHARD KENRICK, FIRST ARCHBISHOP,
1853–1866.

FEW cities in the United States were better endowed with charitable institutions than St. Louis. It had six orphan asylums: the Male Orphan Asylum, Fifteenth Street, with 120 orphans, supported by voluntary contributions; St. Mary's Female Orphan Asylum, Biddle Street, with as many orphan girls, under Sisters of Charity; St. Philomena's Orphan Asylum, Walnut Street, where twenty orphan girls were specially trained to trades; the Half-Orphan Asylum on Marion Street, with thirty inmates; the German Male and Female Orphan Asylum, with fifty-three children supported by an association; the Mullanphy Orphan Asylum, with thirty children, under the Ladies of the Sacred Heart; the St. Louis Hospital on Spruce Street, with 379 patients, attended by fifteen Sisters of Charity; the Biddle Infant Asylum and Lying-in Hospital, on Marion Street; St. Philomena's House for the Friendless, on Fifth Street; and the House of the Good Shepherd, with twenty inmates.

The diocese had fifty-six churches, eleven in the city of St. Louis; the number was soon increased by the dedication of the Church of St. Peter and St. Paul, while

the corner stone of a church, to bear the name of the Immaculate Conception, was laid on Chestnut Street.[1]

Archbishop Kenrick saw that there were parts of his diocese that could not well receive from St. Louis the care and encouragement required. As early as 1854 he proposed the establishment of a see of St. Joseph, but this project was not carried out till some years later.

In 1854 Rev. Anthony O'Regan, an able and learned priest, who had been director of the Diocesan Seminary, was appointed to the see of Chicago; he was consecrated by Archbishop Kenrick in the Cathedral at St. Louis, on the 25th of July.

These were the days of the Know-Nothings, and St. Louis did not escape riotous scenes in August. The Catholic paper of St. Louis, the Shepherd of the Valley, edited by Mr. Bakewell, had made itself very obnoxious to the enemies of the Church, and an editorial was caught up, garbled, and made the pretext for new attacks from that day to this.[2] The paper

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[1] A delightful picture of missionary life in Missouri, about this time and prior, is presented in "Life and Scenery in Missouri; Reminiscences of a Missionary Priest," Dublin, 1890. The author, John P., Canon O'Hanlon of the Cathedral, Dublin, spent several years on the mission in Missouri, taught in the Seminary at Carondelet, and was editorially connected with the Catholic News Letter. His literary works in Ireland have a high reputation.

[2] What Mr. Bakewell wrote was: "The practical toleration to which we are accustomed in our age and country is not the result of any principle of Protestantism; it is not the consequence of any doctrine; it has been brought about by the force of circumstances; it is owing to the fact that no denomination can pretend to exclusive dominion; it will last only so long as this state of things continues. If the Infidels, the Mormons, the Presbyterians, or the Catholics, at any future time, gain a decided superiority, it is at an end. If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom in this country is at an end. So say our

stopped during the course of the year, and in 1855 appeared the Leader, edited by the elegant scholar Jedediah V. Huntingdon.

On the 12th of April, 1855, Archbishop Kenrick convened the First Provincial Council of St. Louis. It met on the 7th of October and closed on the 14th. With the Metropolitan sat Rt. Rev. Mathias Loras, Bishop of Dubuque; Rt. Rev. Richard Pius Miles, O. P., Bishop of Nashville; Rt. Rev. Martin John Henni, Bishop of Milwaukee; Rt. Rev. John Lamy, Bishop of Santa Fé; Rt. Rev. Joseph Cretin, Bishop of St. Paul, and Rt. Rev. Anthony O'Regan, Bishop of Chicago. Superiors of the Jesuits, Dominicans, Trappists, and Lazarists were also present with the spiritual Father of the Sisters of St. Joseph. Among the subjects considered were the establishment of the American College at Rome and the erection of a see at Prairie du Chien, Wis., and the establishment of a Vicariate Apostolic to include Nebraska Territory. The decrees enforced those of Baltimore, treated of the oath taken with the title of mission, elections to fill vacancies in the episcopate, suspensions, and the establishment of diocesan seminaries. Cardinal Barnabo, on the 17th of February, 1857, announced that Pope Pius IX. approved the division of the Vicariate Apostolic

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enemies. So we believe; but in what sense do we believe it? In what sense are we the advocates of religious intolerance? In the sense in which the enemies of the Church understand the word? By no means. We simply mean that a Christian people will not consider the ridicule of Christianity, the denial of its fundamental truths, of the immortality of the soul and of the existence of God, the overthrow of all religion and morality, matters beneath their notice and condemnation; that the foundation will be laid for a legislation which shall restrain the propagation of certain doctrines; that men shall no longer be permitted to attack dogmas with which morality is inseparably connected." Shepherd of the Valley, Nov. 22, 1851.

east of the Rocky Mountains. The erection of a see at Prairie du Chien was deferred. The see of Quincy was transferred to Alton, of which Rt. Rev. Henry Damian Juncker was made first Bishop.[1]

On the feast of the Ascension Archbishop Kenrick issued a learned pastoral on the dogma of the Immaculate Conception, explaining it, showing the antiquity of the belief, and removing erroneous ideas generally entertained outside of the Church.[2]

In December the fine church of St. Lawrence O'Toole and that of St. John Nepomucene were dedicated in St. Louis, increasing the accommodation for the faithful.

One of the projects of Archbishop Kenrick was to establish a house of Sisters of Mercy at St. Louis. At his request a colony left St. Catharine's Convent, New York, on the feast of the Nativity of St. John the Baptist, 1856, and before long St. Joseph's Convent, House of Protection and Industrial School on Morgan Street, St. Louis, attested the zeal and success of the undertaking.

The division of the diocese not being regarded as yet feasible, Archbishop Kenrick solicited the appointment of a coadjutor, and the Rev. James Duggan, an able and learned priest, Vicar-General of the diocese, was selected. He was consecrated Bishop of Antigone by the Archbishop on the 3d of May, 1857, together with Rt. Rev. Clement Smyth, Bishop of Dubuque. Bishop Duggan, under the direction of the Archbishop, rendered great service in all parts of the diocese.

During the year 1858, the Society of Jesus in the

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[1] Concilium Provincialis Sancti Ludovici Primum mense Octobri A. D., 1855 habitum. St. Louis, 1858; Collectio Lacensis Friburg, 1855, iii., pp. 303-311. See accounts of Council in Leader, Sept. 29–Oct. 20, 1855; Cath. Telegraph, Oct. 13, 1855.

[2] Freeman's Journal, Feb. 12, 1853; Cath. Telegraph, June 11, 1853; Leader, June 2, 1855.

United States established at St. Louis a general scholasticate for the theological training of young members of the Order. It opened on the 11th of September, and, after being transferred for a time to Boston, is now the great institution known as Woodstock College, Maryland.

On the 19th of September the Second Provincial Council of St. Louis met, Archbishop Kenrick presiding, and the Bishops of Nashville, Milwaukee, Santa Fé, Alton, and Dubuque, with the Vicar Apostolic of Indian Territory and the Coadjutor of St. Louis, who was at this time also Administrator of Chicago, and Very Rev. A. Ravoux, Administrator of St. Paul, taking part in the deliberations. The question had always been uncertain where the decree of the Council of Trent, in regard to clandestine marriages, had been canonically published, and the Council asked that the decree be officially declared to be nowhere in force in the province. The Pope was petitioned to place the recently acquired Mesilla Valley, now Arizona, under the Bishop of Santa Fé. A Plenary Council was strongly urged ; rules were adopted as to the life and duties of the clergy ; careful rules also in regard to marriages. The decrees were presented to the Pope on the 19th of December by Archbishop Bedini, at this time Secretary of the Propaganda, and approved by his Holiness.

The pastoral letter of the Fathers of the province, issued August 27, 1860, dwelt mainly on the critical condition of the Pope and ordered prayers and collections for him.[1]

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[1] Decreta Secundi Concilii Provincialis Sancti Ludovici habiti mense Septembri, 1858. St. Louis, 1859 ; Collectio Lacensis, iii., pp. 318–322. The Pastoral of the Council is given in Freeman's Journal, Oct. 12, 1858, and Cath. Herald, Oct. 6, 1860.

Vacancies in the episcopate of the province were soon to be filled. Bishop Cretin of St. Paul had passed away and the venerable Bishop Miles followed.

Archbishop Kenrick was assiduous in his visitations, traveling by steamboat, stagecoach, or in a carriage driven by a faithful servant. On one occasion he narrowly escaped death in attempting to cross the St. Charles River when it was swollen by freshets.

Churches had increased steadily in various parts of the diocese; in 1859 three—St. John's, St. Bridget's, and St. Malachi's—were in progress, and plans were formed for a grand Catholic hall in St. Louis. A new church rose also at Carondelet, and the corner stone of the church of the Annunciation was laid. Churches were begun or completed at Potosi, Cheltenham, and Maryville. The political excitement, in 1860, was intense in Missouri, and upon the election of Abraham Lincoln in November the population was divided into antagonistic parties. Many favored the action of the seceding States, and the State would probably have joined them but for the bold and decisive action of Captain Lyon, U. S. A. As it was, Missouri became the scene of battles between the hostile armies, and suffered terribly from the ravages of guerrilla bands.

On the 4th of March, 1861, Archbishop Kenrick issued a circular to his flock, urging them to practice charity, to avoid anger, and to beware of any aggression by individuals or bodies not recognized by the laws, no matter how great or goading the provocation might be. "During the first two years of the war he abstained entirely from preaching, so difficult was it, during those exciting times, for one in his position to preach or speak in public." In this diocese, as all others where the need was, priests and religious women devoted themselves at the risk of health and

life. The Sisters of Mercy took charge of the hospital at Jefferson City, to the great relief of the sick and wounded.

Yet on the 19th of July, 1863, while a mission was going on in the church at Hannibal, Colonel Kutzner, in command of the troops at the place, served an order on Rev. Mr. Ledwith, the pastor, in these terms: "You will, therefore, cease to worship God in your church, until you raise over its portal the national flag of suitable size and dimensions."

An order of the Provost Marshal General, dated St. Louis, March 7, 1864, forbade the assembling of any convention, synod, ministerium, assembly, conference, or council, or any similar denominational body, unless a stringent oath of allegiance was taken. A Provincial Council had been convoked to meet in the month of May, but as no Catholic Bishop could or would take such an oath, it never met.[1]

In June, 1865, a radical convention passed what was known as the Drake Constitution, from its author, Charles D. Drake of St. Louis. It required all ministers of the Gospel to take a most stringent test oath, under severe penalties. Archbishop Kenrick, considering the clause and oath a gross violation of the rights of the citizen, in a Latin circular directed his clergy to continue to discharge their sacred functions without any regard for the oppressive law. That the law was aimed especially against the Archbishop and his clergy is undeniable, as Mr. Drake openly avowed this to be the fact on the floor of the convention. Arrests of priests soon began and were steadily kept up in St. Louis County. At Cape Girardeau five Priests of the Mission were indicted; four were

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[1] Freeman's Journal, July 4, 1863, Apl. 2, 1864.

arrested and held to bail for preaching and officiating at marriages without taking the monstrous oath. In St. Charles County several were arrested, and Rev. John Hogan, a most exemplary and devoted priest, who had always been a strong Union man, was arrested at Chillicothe. Most of the arrested priests gave bail, but Rev. John A. Cummings refused to do so and went to prison. These proceedings and an oppressive tax on churches and schools showed the evident design of crushing Catholicity in Missouri. Archbishop Kenrick resolved to make the case of Rev. Mr. Cummings a test. He retained Attorney-General Speed and Reverdy Johnson and appealed from the Circuit Court of Pike County to the Supreme Court. The bench there was filled with partisans and decided that the clause of the Constitution was legal. The case was then carried to the Supreme Court of the United States, which, in 1866, decided that the Test Oath Law was unconstitutional. To secure this triumph of justice cost more than ten thousand dollars, but the Archbishop personally bore the whole expense.

Though the case was thus before the highest tribunal of the country, the enemies of the Church continued to arrest priests, and even Sisters were arrested at Cape Girardeau.[1]

Two priests of the diocese were soon promoted to episcopal honors: Rev. Patrick A. Feehan consecrated Bishop of Nashville, November 1, 1865, and Rt. Rev. John Hennessy consecrated Bishop of Dubuque, September 30, 1866.

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[1] Cath. Mirror, June 30, 1866. The decision of the unconstitutionality of the Test Oath was made known in July, 1866; but as late as April and May Rev. Mr. Stromberg was fined; Rev. P. O'Neil and the priest at Edina arrested. Priests were tried at Cape Girardeau in June. Cath. Mirror, Apl. 28, July 28, 1866.

At the time of the Second Plenary Council of Baltimore, the diocese of St. Louis, thus subjected to oppression and plunder, showed that it had increased steadily. The sixty-nine priests on the mission and thirty-five otherwise employed in 1853, had increased the churches in proportion. The educational and benevolent institutions had grown in the number of the pupils and the extent of the works of mercy.

CHAPTER II.

DIOCESE OF CHICAGO.

RT. REV. JAMES OLIVER VAN DE VELDE, SECOND BISHOP, 1853.

BISHOP VAN DE VELDE was untiring in his duties; he visited his diocese, encouraging the erection of churches where possible, saying mass, confirming, preaching. Yet his health was greatly impaired, and he felt that there was a steady opposition to him among part of the clergy, neutralizing his efforts for the good of his diocese. He had in vain solicited from the Holy See permission to resign, but when the see of Natchez became vacant he was, at his own request, translated to it. During the year 1853 he dedicated the church at La Salle, and also St. Mary's Church, a solid brick edifice, fifty-four by ninety-six feet, at the future episcopal city of Peoria; obtained a site for a church at Mascoutah, selected a lot for a church at Hanover, the old Shoal Creek church being in a ruinous condition; dedicated churches at Edwardsville, Rockville, Woodstock, Chester, and Buffalo Grove, and returning home dedicated the German church of St. Francis of Assisi in West Chicago and St. Michael's in North Chicago.

Meanwhile it had been decided at Rome to divide the diocese and erect a see at Quincy. The new diocese embraced southern Illinois below the northern lines of the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultree, Coles, and Edgar. As first Bishop Pope Pius IX. elected Very Rev. Joseph Melcher, Vicar-General of the diocese of St. Louis, but as

he declined the appointment, Archbishop Kenrick became Administrator. On receiving official notification of the erection of the see, Bishop Van de Velde proceeded to Quincy to select, if possible, a suitable site for a Cathedral and episcopal residence. The new diocese of Quincy contained twenty-four priests, fifty-one churches, and a Catholic population of forty-two thousand, but was never actually organized or received a Bishop.

Dr. Van de Velde's last official act as Bishop in the diocese of Chicago, was the administration of confirmation at Wilmington on the 27th of October. On the 4th of the following month he left Chicago for Natchez.

Until the appointment of a new Bishop Rev. James Duggan acted as Administrator of the diocese of Chicago.

RT. REV. ANTHONY O'REGAN, THIRD BISHOP OF CHICAGO, AND ADMINISTRATOR OF QUINCY.

The Archbishop and his suffragans recommended, as successor to Bishop Van de Velde, the Rev. Anthony O'Regan, President of the diocesan seminary at Carondelet. He was born at Lavalloe, County Mayo, Ireland, in 1809, and was educated at Maynooth, where he was distinguished for his mastery of Hebrew, Greek, and the Holy Scriptures. After his ordination Archbishop McHale made him Professor of Dogma, Hebrew, and Holy Scripture in St. Jarlath's College. He came to St. Louis in 1849 at the request of Archbishop Kenrick, and assumed the direction of his seminary. On receiving his bulls he sent them back, declaring that he was a bookworm, a college-man, entirely devoid of missionary experience. He was, however, required to yield, and when the bulls again reached

RT. REV. ANTHONY O'REGAN, BISHOP OF CHICAGO.

him, said: "I accept them only in the spirit of obedience." He was consecrated on the 25th of July, 1854, in the Cathedral of St. Louis, by Archbishop Kenrick, Bishop Van de Velde of Natchez and Henni of Milwaukee being assistants. He was installed in his Cathedral, Chicago, on the 3d of September, 1854, and the general joy augured favorably for the future. He began his administration with energy, completed the Cathedral of the Holy Name, so that it could be occupied, and erected a suitable episcopal residence. He felt the want of good priests, and made earnest efforts to obtain them for his English-speaking, German, and French congregations.

Bishop O'Regan introduced system into the affairs of the diocese and did much to restore discipline, but his methods excited discontent, which was fostered by many.[1] A number of priests were the nucleus of the trouble, but he firmly delivered his diocese from them.[2]

The Sisters of Mercy in Chicago were subjected to a legal annoyance in 1855. Mr. John Parker placed his daughter Mary as a boarder in the Academy of St. Francis Xavier, directed by the Sisters, and not long after was called East by business engagements. During his absence an officious friend of the girl applied for a writ of habeas corpus on the pretext that she

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[1] Souvenir of the Silver Jubilee in the Episcopate of his Grace the Most Rev. Patrick Augustine Feehan, Chicago, 1891, pp. 184--85; De Smet, "Western Missions and Missionaries," pp. 499; Metropolitan, i., pp. 240, 610; Freeman's Journal, Aug. 31, 1853; McGovern, "Life and Writings of the Rt. Rev. John McMullen, D. D., first Bishop of Davenport," Milwaukee, 1888, p. 71, etc.

[2] Bishop O'Regan to Archbishop Kenrick, May 13, 1855. They were zealous and exemplary priests, but imbued with false ideas. Received into settled dioceses they labored for the good of religion and souls, leaving names still regarded with reverence.

was restrained of her liberty and detained against her will. Mother Francis de Sales and her pupil accordingly appeared before Judge Manierre, when Miss Parker declared her entire willingness to remain in the Academy where her father had placed her, till his return. The case was accordingly dismissed.

To the relief of Bishop O'Regan the Holy See on the 16th of April, 1857, transferred the see of Quincy to Alton, and appointed as first Bishop the Rev. Henry Damian Juncker. Bishop O'Regan ceased, therefore, to be Administrator of Quincy.

In the same year, at the solicitation of Dr. O'Regan, the Society of Jesus agreed to establish a house in Chicago and form a new parish. Father Arnold Damen and Father Charles Truyens arrived to begin the work. Many sites were offered them, but looking to the future growth of the city, Father Damen, a man of remarkable judgment and energy, purchased ground southwest of the city. Many remonstrated against beginning out on the prairie, where there were no people. "Never mind," said the missionary, "I will bring the people"—and he did. A temporary frame chapel and residence were soon erected, and before the close of the year the corner stone of the grand church of the Holy Family was laid. In time St. Ignatius' College was erected, other churches established in the district, with an Academy of the Sacred Heart, St. Joseph's Home, and parochial schools.

A considerable settlement of French Canadians had grown up at Bourbonnais Grove, under Rev. Mr. Chiniquy, who had incurred censure in Canada. He had been received into the diocese of Chicago, under the belief that he had thoroughly reformed. The

hope proved delusive, and Bishop O'Regan found it necessary to withdraw his faculties. The unfortunate man denied that he had been suspended, accused the Bishop of trying to take their church from the French Canadians, and made vile charges against him. Bishop O'Regan invited the Rev. Mr. Desaulniers from Canada, who disabused the people and brought them back to their duties. The Bishop then visited Bourbonnais Grove, where he was received with all honors. In an address he explained his whole course to the people. Chiniquy, however, continued to disturb the peace of the flock and openly apostatized, setting up a church, which he called the Christian Catholic, obtaining the aid of deluded Protestants. He was then excommunicated, and has since maintained for years scurrilous attacks on the Church.

Bishop O'Regan had entered heartily into works for the good of his diocese, and expended large sums of his own means for it. But he resolved to visit Rome and plead in person to be relieved of a burthen which he felt beyond his strength to bear. His resignation was finally accepted and he was transferred to the titular see of Dora; he then retired to his native country and spent the remainder of his life in retirement in Ireland or England. He died at Brompton, November 13, 1866, aged fifty-seven, and his remains were carried to his native parish of Clonfad. "It may be said of Bishop O'Regan that he was a man in the truest sense, single-minded, firm as a rock, and honest as gold. A lover of truth and justice, whom no self-interest could mislead and no corruption contaminate, he held fast the affection of many and gained the full respect of all."

RT. REV. JAMES DUGGAN, FOURTH BISHOP OF CHICAGO, 1858–1866.

Archbishop Kenrick sent his Coadjutor, Rt. Rev. James Duggan, to Chicago as Administrator.[1]

Bishop Duggan was born at Maynooth, Ireland, May 22, 1825, and educated at the Seminary of Ballaghadereen. He was one of several ecclesiastics who responded to a call of Archbishop Kenrick in 1842, and completing his course at St. Vincent's, Cape Girardeau, he was ordained May 29, 1847. Having been assigned to the Cathedral parish, he attracted attention by his zeal and devotedness, by his instructions to children, by his scholarly, eloquent discourses. On the resignation of Bishop Van de Velde, he was appointed to administer the diocese. Returning to St. Louis, he was appointed Bishop of Antigone and Coadjutor, and was consecrated by Archbishop Kenrick, May 3, 1857, assisted by Bishops Henni and O'Regan. When the latter resigned the mitre of Chicago, Archbishop Kenrick again sent him to administer that diocese. Pope Pius IX., in 1858, transferred him to the see of Chicago, the official announcement reaching him January 21, 1859. Thus invested with full power he showed his ability and masterful hand. "Priests and people gave every evidence of renewed confidence, and the spirit of the new Bishop electrified all hearts, so that the visible fruits of Bishop Duggan's immediate action in the government of the diocese was noticed everywhere."

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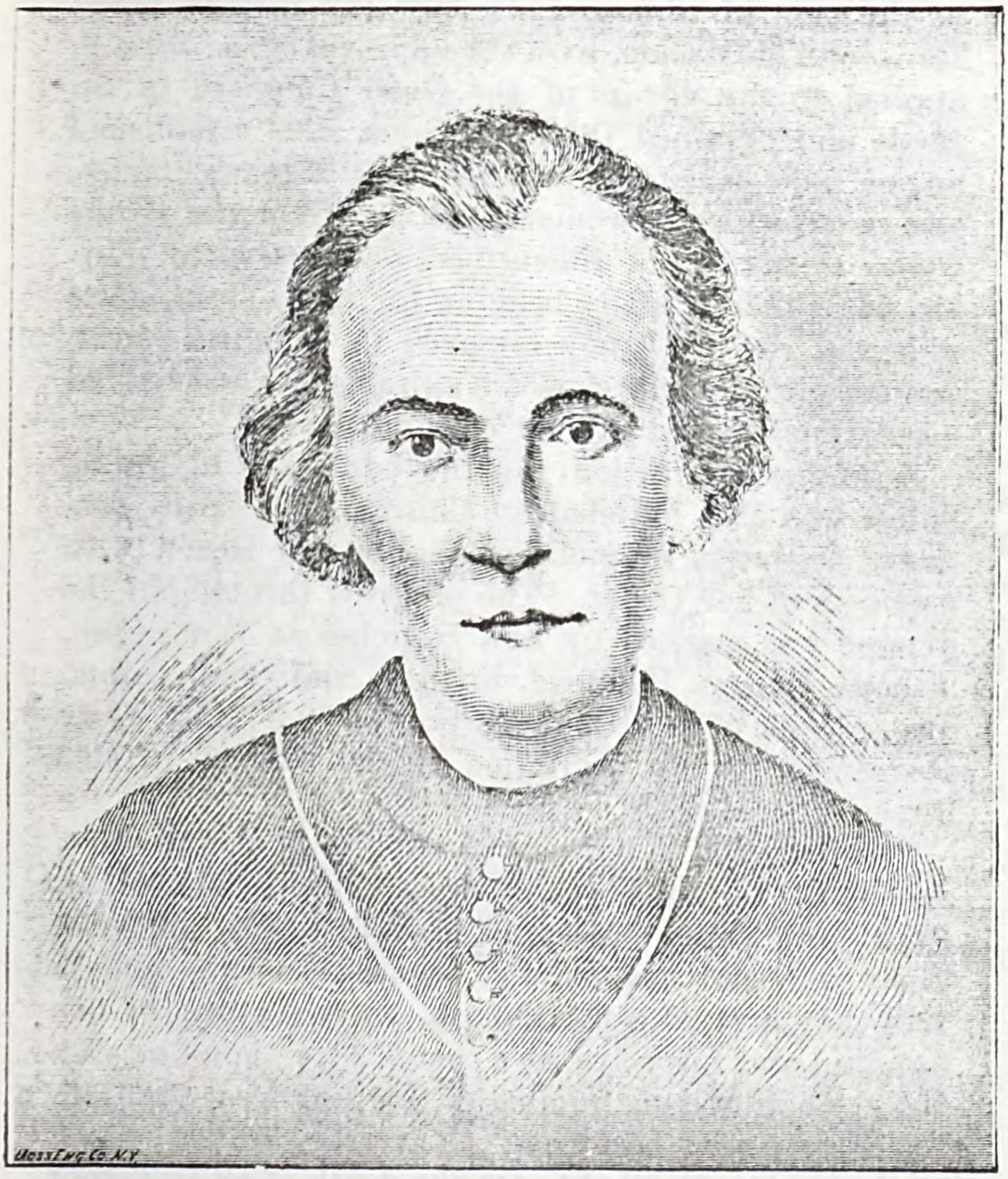
[1] Souvenir of the Silver Jubilee in the Episcopacy of his Grace, the Most Rev. Patrick Augustine Feehan, Chicago, 1891, pp. 186–196; Pittsburgh Catholic, xii., p. 168; xiv., p. 153; xv., p. 264; Metropolitan, iii–vi. Bishop O'Regan to Archbishop Kenrick, April 11, 1857. Bishop O'Regan left bequests for the education of clergymen in his former diocese, and for erecting a hospital at Chicago.



RT. REV. JAMES DUGGAN, BISHOP OF CHICAGO.

Under the new impulse, churches, hospitals, asylums, and schools began to keep pace with the growth of the city of Chicago. In 1858 the zealous priest Rev. John McMullen, with the approval of the Bishop, applied to the Sisters of the Good Shepherd in St. Louis and obtained three religious, who established one of their charitable institutions in a rented house, and received seven women pardoned from the Bridewell. In the face of difficulties they persevered, Rev. Mr. McMullen actually begging for them from house to house. In 1860 they removed to Franklin Street, and soon after he purchased a suitable site and erected a building adapted to their charitable work.

A higher institution for the education of young ladies was also founded in Chicago in 1858 by Madame Gallway, religious of the Sacred Heart, with members of her Order. The progress throughout the diocese was marked by new churches at Waukegan, Athens, Galena, Halstead, Stirling, and other points. The priests of the Congregation of the Most Holy Redeemer, at the invitation of the Bishop, in 1860 directed St. Michael's Church.

The Benedictine Fathers, in 1860, took charge of St. Joseph's Church on Cass Street, Father Louis M. Fink and Father Meinrad Jeggle being pioneers. Their zeal and devotedness insured success, and in 1864 they erected a fine church, sixty-six feet by one hundred and forty-five, at a cost of fifty thousand dollars. Their school numbered five hundred children. The house soon became a priory from which several stations were attended.[1] On the death of ex-Governor Bissell, who had for some years been an edifying

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[1] Moosmuller, St. Vincenz in Pennsylvanien, p. 276, etc.; Cath. Telegraph, Sept. 4, 1858.

Catholic, he was buried from the Church of the Holy Name, where Father Smarius pronounced an eloquent discourse.[1] The next year Stephen A. Douglas, who died a Catholic, was buried with the solemn services of our holy religion.

The Church of the Holy Name had soon a very large congregation, and in 1864 Father Damen erected a boys' parochial school which could accommodate more than a thousand pupils. A girls' parochial school was the next step.

When the Fathers of the Holy Cross left the University in 1861, Bishop Duggan appointed Rev. John McMullen to the adjacent church, and soon after made him president of the University of St. Mary of the Lake. This institution was rather a select day-school, conducted in the old building erected by Bishop Quarter. Rev. Mr. McMullen took hold with energy; he organized an able staff, and in 1863 began a fine new building, which was completed by the end of the year. But it proved impossible to maintain such an institution without endowments, and early in 1866 it was compelled to close. The reverend president had labored to infuse a proper spirit, publishing "The Monthly," but the Catholic public did not respond. The University building was transferred to the Sisters of St. Joseph for an orphan asylum.

Bishop Duggan visited Rome, for the first time, on the occasion of the canonization of the Japanese martyrs in 1862. A few years after the strong, vigorous mind showed alarming signs; Bishop Duggan

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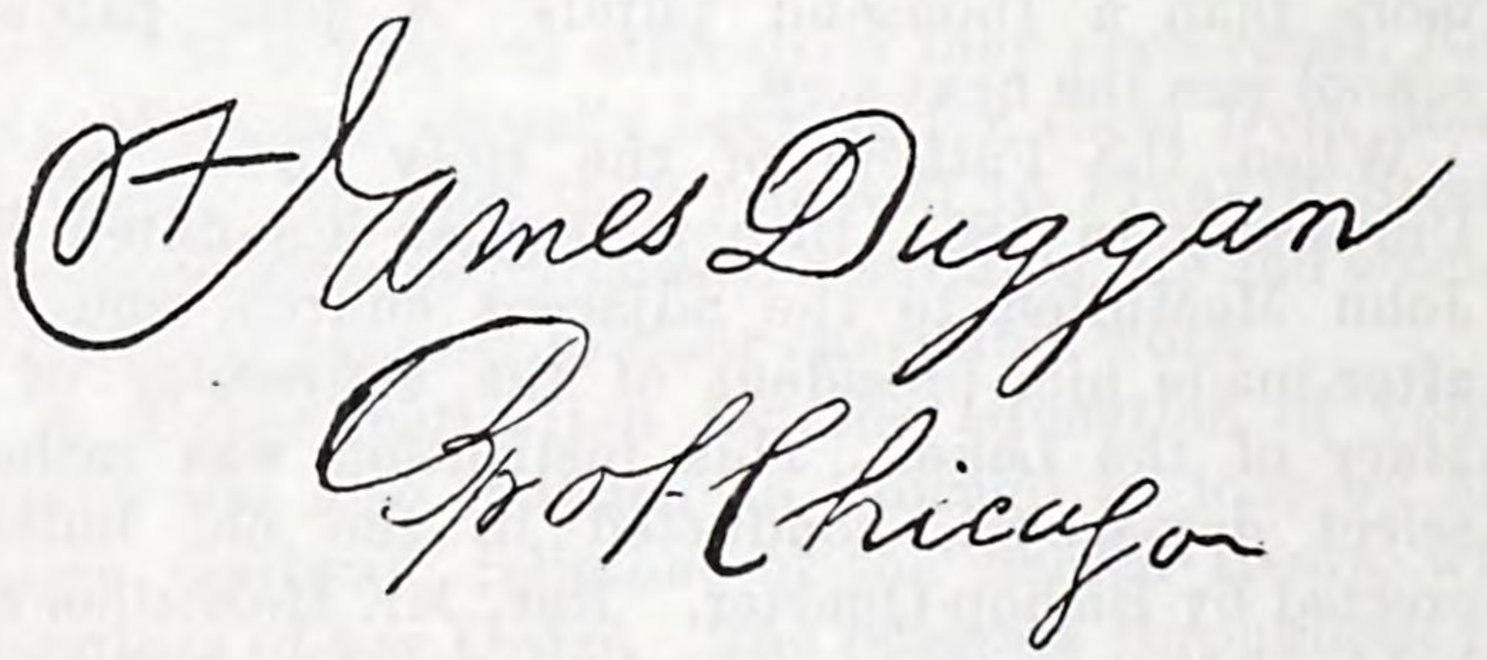
[1] Governor Bissell was baptized at Washington in 1854, by Rev. J. P. Donelan. He was attended in his last moments by Rev. J. Fitzgibbon. Pittsburgh Catholic, xvii., p. 44.

became wayward, variable, and unjust in his treatment of his best priests. Complaints arose, and Archbishop Kenrick was directed to make an investigation. The plausible explanations of the Bishop seemed to justify his course, no one at the time suspecting the real cause—incipient insanity. But after attending the Second Plenary Council in 1866, the sad fact



SIGNATURE OF BISHOP DUGGAN.

became evident. He went the next year to the springs at Carlsbad, Austria, leaving Very Rev. Thomas Halligan and Rev. Peter Fisher, Vicars-General, in charge of the diocese. On his return his condition was such as to offer little hope of his ever recovering, and he was removed to an institution in St. Louis.

CHAPTER III.

DIOCESE OF QUINCY, 1853-1857, DIOCESE OF ALTON, 1857.

RT. REV. HENRY DAMIAN JUNCKER, FIRST BISHOP OF ALTON, 1857--1868.

When it was decided to divide the diocese of Chicago, a see was erected at Quincy in 1853, but as the Very Rev. Joseph Melcher, who was appointed, declined the task of organizing it, the diocese was administered, at last, by Bishop O'Regan. On the 9th of January, 1857, the see was transferred to Alton, and the new diocese embraced Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Coles, and Edgar counties, and all south of them. It contained fifty-one churches, eighteen priests, and 50,000 Catholics.

As first Bishop was elected Rev. Henry Damian Juncker, born August 22, 1809, at Fenetrange in Lorraine. Coming to this country in his youth, after studies at Pont-à-Mousson, he sought to serve God in his sanctuary, and was ordained at Cincinnati March 16, 1834. He labored well at Canton, Chillicothe, and Dayton, attending many missions, and was known as a priest of active and devoted character. When the bulls of his appointment arrived he was consecrated by Archbishop Purcell in the Cathedral, Cincinnati, April 26, 1857, Bishop Henni of Milwaukee and Bishop Young of Erie acting as assistant Bishops.[1]

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[1] Cath. Herald, xxv., p. 138; Freeman's Journal, May 9, 1857; Pittsburgh Catholic, xiv., pp. 53, 76.

RT. REV. HENRY DAMIAN JUNCKER, FIRST BISHOP OF ALTON.

Bishop Juncker proceeded to his diocese to examine its condition and probable resources. He then visited Europe to obtain aid, and returned with seven priests and twelve ecclesiastical students. Up to 1855 the Catholics of Alton heard mass in a poor schoolroom, but a church in honor of St. Peter and St. Paul had been begun, a fine Gothic church, forty feet wide by one hundred and thirty in depth. This Bishop Juncker completed without delay, and it was solemnly consecrated by Archbishop Kenrick on the 19th of April, 1859, Bishops Luers, Duggan, and Whelan being present.

The priests whom the Bishop found in his diocese, or drew to it, encouraged by him, soon began new churches. That at O'Hara's settlement was dedicated November 28, 1858; a fine church at the State capital, Springfield, erected by Rev. James Fitzgibbon, April 3, 1859; others at Paris, East St. Louis, Neoga, Chester, Matoon, and other points. Bishop Juncker's visitations bore fruit; sites were given at Red Bird and Shawneetown, and churches begun. There was some trouble at Cairo, but it was soon repressed.

Catholic education was an object of his care. St. Joseph's Ursuline Convent was founded at Springfield, August 22, 1857, by a colony from St. Martin's, Ohio, and an Academy, under the Sisters of Charity, was soon opened. Parochial schools were established in many places.

In the summer of 1858, the Franciscan Fathers of the province of the Holy Cross founded a residence at Teutopolis, Effingham County, under Very Rev. Damian Hennewig. The corner stone of the college was laid in 1861 and the institution opened the next year; a similar institution rose at Quincy.

The Ursulines from St. Louis the same year opened

an academy at Alton,[1] and the School Sisters of Notre Dame began their labors at Belleville in October, 1859.

The German Catholics of Alton, in June, 1860, lost their Church of the Immaculate Conception, destroyed by a tornado, but they courageously set to work to replace it by a more substantial edifice.

Quincy welcomed the Sisters of Charity in 1860, and St. Marie, Joseph County, the Sisters of St. Joseph in 1861, and in 1863 the Sisters of Loretto began a school at Cairo.

When Civil War became certain, Bishop Juncker in a circular to his clergy and laity said: "As this sad and great evil has befallen our dear and beloved country, it is a sacred duty for every good citizen and sincere member of the Church of God to raise his hands with an humble and contrite heart to the Eternal Father, and to beseech Him, in the name of Jesus, to restore to us again the gifts of Wisdom, Union, Brotherly Love, and that Peace which He brought down from heaven for all men of good will." He prescribed prayers to be said for peace.

The war made the diocese active with military movements, Cairo being a centre of operations. Where so many soldiers were congregated, sickness prevailed, and the wounded were brought from battle fields. These called for the charitable administrations of priests and religious women. A hospital at Alton, and an Orphan Asylum at Quincy, showed the progress of 1864.

When Bishop Juncker set out for the Second Plenary

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[1] Mother Josephine Bruiding, Letter, Jan. 10, 1864; Berichte der Leopoldinen Stiftung, xxx., p. 13; xxxiv., p. 13; xxxv., p. 8; xxxiii., p. 11; Einsiedlen Kalender für 1870, p. 50. Cath. Mirror, 1859–1865. Freeman's Journal, May 7, 1859; Jubilee Catalogue, 1887, etc.

Council, in 1866, he was able to make a satisfactory report of progress. He had a hundred churches, attended by seventy-five priests, and had religious orders laboring for education and works of mercy. The next year he visited Rome for the centenary of the holy apostles, St. Peter and St. Paul.

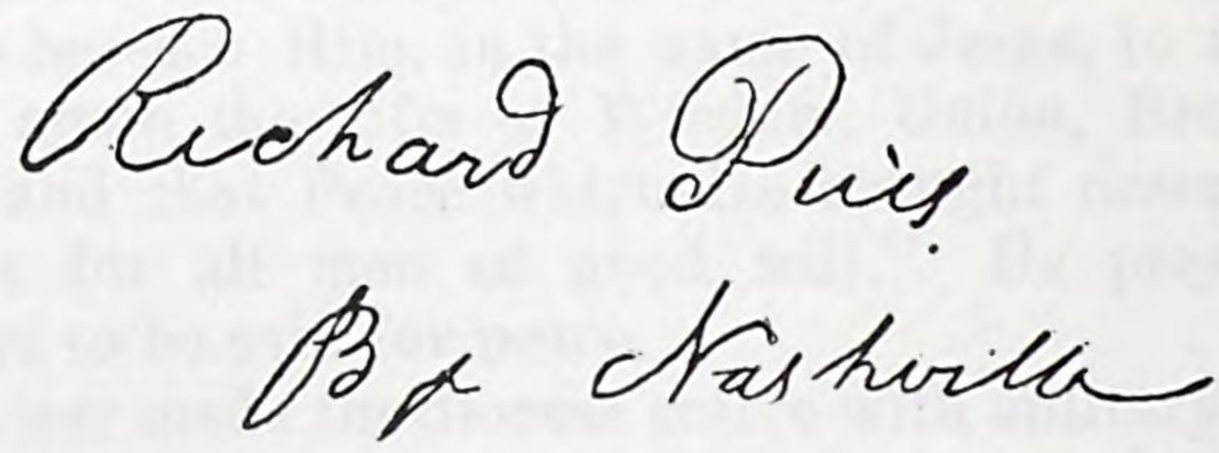
He did not long survive that august assembly. He was seized, while on a visitation in June, with a severe illness, and after lingering in great suffering, he died piously at Alton, October 2, 1868.

CHAPTER IV.

DIOCESE OF NASHVILLE.

RT. REV. RICHARD PIUS MILES, FIRST BISHOP, 1853–1860.

TENNESSEE is one of the States where Catholicity has grown slowly. The faithful were few and poor, gaining little by immigration, and churches were erected at great sacrifice. Yet there was progress. A church was begun at Chattanooga in 1854, dedicated four years later. The corner stone of a church was laid at McEwen in 1856; that of St. John's Church,



SIGNATURE OF BISHOP MILES OF NASHVILLE.

Edgefield, was laid November 8, 1857, and by the zeal of pastor and people it was dedicated the next year. Shelbyville began a church in June, 1858.

The Sisters of Charity opened a new academy at Nashville the same year.

The fine church of St. Peter at Memphis was dedicated on the 17th of January, 1858, by Rt. Rev. Martin J. Spalding, Bishop of Louisville, the Bishops of Nashville and Natchez being present.

Age and infirmities induced the venerable Bishop

Miles to solicit the appointment of a coadjutor. The Very Rev. James Whelan, O. P., was selected for the position. He was born at Kilkenny, Ireland, December 8, 1823. Coming in youth to New York, he attracted the attention of Rev. Andrew Byrne, and at the age of sixteen he went to Kentucky to enter the Dominican Order. After his ordination, August 2, 1846, he did laborious mission work, was president of St. Joseph's College, and provincial of his Order in the United States. Learned, eloquent, and laborious, he was well fitted for the position to which the voice of the successor of St. Peter called him. He was consecrated Bishop of Marcopolis, in the Cathedral at St. Louis, on the 8th of May, 1859, by Archbishop Kenrick, the Rt. Rev. Bishop Juncker of Alton being assistant. He then proceeded to Nashville to enter upon his duties. On the 29th of May, Bishop Miles introduced him to the Cathedral congregation. He alluded to the state of the diocese on his arrival twenty years before, when he found few Catholics and not a single priest.

Bishop Whelan at once began a visitation, confirming, and doing the work of a missionary, encouraging and animating the faithful.

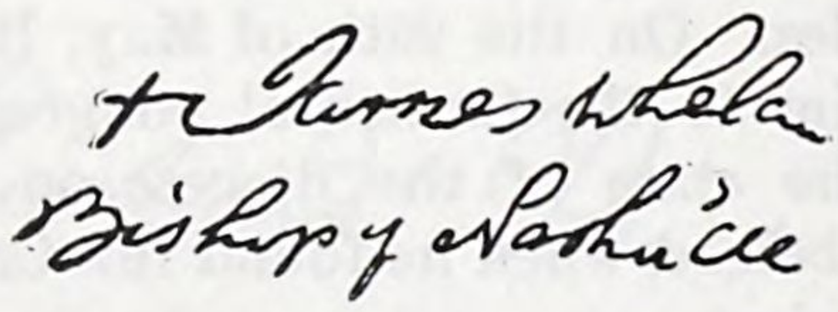
On the 14th of August, 1859, Bishop Miles dedicated the fine Gothic church of the Assumption, fifty feet wide by ninety-eight in length, which the German Catholics had erected.

Bishop Miles had suffered for some years from a chronic cough, which did not, however, seem to affect his general health. On Friday, February 17, 1860, he walked out and was cheerful and active, but early on Saturday he was found sitting in his chair before the fire, not having retired to bed and very ill. Every care was taken, but on Monday it was deemed neces-

sary to administer the last sacraments, and he expired calmly the next afternoon. He was interred in his Cathedral on the 24th. Bishop Miles "was pious without affectation, charitable to the poor, kind and affable to all."[1]

RT. REV. JAMES WHELAN, SECOND BISHOP OF NASHVILLE, 1860–1863.

By the demise of Dr. Miles, Bishop Whelan became the second Bishop of Nashville. He continued assiduously labors which he had already begun, and visited all parts of his diocese, and was especially consoled with the progress of the faith in Eastern Tennessee, finding a neat church and priest's house at Knoxville, where, a few years before, not a single resident Catholic was known. Among other points he visited was



SIGNATURE OF BISHOP WHELAN OF NASHVILLE.

Jonesboro', near which resided the family which gave the Society of Jesus a zealous priest, in the person of Father Aiken. The whole family had become Catholics, and were confirmed by Bishop Whelan.

Bishop Whelan, with a view of establishing an academy of high character, purchased Mount Vernon Garden, a beautiful mansion with six acres of ground in an elevated and healthy situation a mile north of

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[1] Freeman's Journal, May 28, 1854, Mch. 3, 1860; Metropolitan iv.–vi.; Guardian i., ii., iii.; Cath. Mirror, Mch. 3, 17, 1860; Cath. Telegraph, 1856–1858.

the capital. Here, in the autumn, the Sisters of St. Dominic opened St. Cecilia's Academy. The Bishop also established a school for boys under two efficient Brothers, and a girls' school at the Cathedral. At the beginning of 1861, the Catholic population of the diocese had risen nearly to thirteen thousand, with fourteen churches and eleven priests, two academies, ten parish schools, and an orphan asylum under the Dominican Sisters.

The progress of the Church was soon to be checked. The animosity between the North and the South culminated in the attempt of the Gulf States, and gradually of others, to withdraw from the Union and engage in a terrible Civil War. Tennessee became the battle ground where some of the greatest and most sanguinary battles of the war were fought.

In Tennessee, as everywhere else, Catholic priests and religious women devoted themselves to the spiritual and temporal good of Catholics in the army, and in the hospitals the Sisters showed no distinction, ministering to the sick and wounded of all creeds. Yet this did not save them from insult. At midnight on Christmas Eve, 1862, Lieutenant James of the 130th Illinois, with a squad of soldiers, demanded entrance into the convent of the Dominican Sisters at Memphis for the purpose of making a search. Yet in the same city soon died the Italian priest, Rev. Basil Elia, who, contracting a fatal disease while laboring in the hospitals before Vicksburg, returned to Memphis to die.

On the other hand, Rev. J. T. Nealis, O. P., was shot through the body by a Confederate guerrilla, and though he obtained temporary relief, he finally died in 1865 from the effects of the injury. A diocese so poorly provided with priests could, however, give few for field and hospital work. Rev. J. A. Stephan once

found himself alone to attend ten thousand sick and wounded. Father Christy did wonders of charity on the battlefields.

Amid all this turmoil and peril of war, it became necessary that Bishop Whelan, whose active and able work had been at first so beneficial, should lay down the crosier. His resignation, sent to Rome, was formally accepted and he returned to one of the convents of his Order, devoting his time to study and prayer. One of the fruits of his leisure was a remarkable and learned work, a Catena of testimony from the earliest times in regard to the infallibility of the Pope. He died February 18, 1878, at Zanesville, O.

On the departure of Bishop Whelan, Rev. James Kelly, O. P., became Administrator of the diocese, sede vacante. A loss soon befell the diocese. At Chattanooga the Catholics had for some years labored to erect the fine church of St. Peter and St. Paul, of variegated Tennessee marble, much of the ornamental part being highly polished. The work was half done when in September, 1863, the engineer officers of the United States Army demolished the church, taking the stone of walls, doorways, windows, and even part of the foundation with all the dressed stone ready for the builders. The material was used to erect Fort Jones, for culverts, and even for macadamizing. A claim was made on the government; at first the authorities offered to return the broken and defaced stone, but when the matter came before Congress, a committee reported that the church was entitled to $18,729.90 for the injury it had sustained.[1]

Early in 1864 a solemn requiem was offered for all the faithful who fell in the battle of Stone River and

[1] Cath. Mirror, Aug. 15, 1863; Senate Report 497, 44th Congress, 1st Session.

other recent engagements. Among these was Colonel Julius P. Garesché, Chief of Staff to General Rosecrans, a thorough, capable, and unambitious officer, a Catholic of the highest character, faithful to all his duties, the leader in all good works, perhaps the noblest type of the American Catholic soldier whom we have ever had.[1]

At the battle of Jonesboro, August 31, 1864, while hearing the confession of a dying soldier, Father Emeran Bluemel, chaplain of the 10th Tennessee, was killed on the spot. He was a native of Ratisbon, Bavaria, born September 29, 1831, and was a Benedictine monk of the American Cassinese Congregation. He was buried near the field, but his remains were subsequently transferred to consecrated ground.[2]

RT. REV. PATRICK A. FEEHAN, THIRD BISHOP OF NASHVILLE, 1865—1866.

To fill the vacancy of the see of Nashville, the Rev. Patrick Augustine Feehan, a laborious and learned priest of the diocese of St. Louis, was selected. He at first declined the appointment, but finally yielded and was consecrated in the Cathedral of St. Louis, November 1, 1865, Most Rev. Archbishop Kenrick being consecrator, Bishop Juncker of Alton, and Bishop Miège being assistants. He was born at Killinall, Ireland, August 29, 1829, and after a sound education at Castleknock College and Maynooth, came to America in 1852 and was ordained on the 1st of November at Carondelet. Laboring at St. John's Church, amid

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[1] Garesché, "Life of Col. Julius P. Garesché," Philadelphia, 1888.

[2] Cath. Telegraph, Sept. 28, 1864: Hipelius, "Album Benedictinum," St. Vincent's Monastery, 1869, p. 69; Freeman's Journal, May 7, 1859, Aug. 15, 1863; Cath. Mirror, May 26, 1860–1863; Pittsburgh Catholic, xvii., etc.; Berichte der Leopoldinen Stiftung, xxxiv., p. 15.

cholera days, at St. Michael's, professor and superior of the theological seminary, he displayed qualities which distinguished him. He was installed in his Cathedral, Nashville, on the 9th of November, by Archbishop Kenrick and Bishop Duggan. He then began to visit the churches and institutions of the diocese. Nashville was in a deplorable condition, morally and financially. Every mission in the diocese had the same sad story of crushing debt and scattered flocks. Bishop Feehan threw himself into the work of restoration. He obtained some zealous priests, and by financial skill put many churches and institutions once more on the way to prosperity. He invited the Sisters of Mercy, who came and opened St. Bernard's Academy, facing the capitol.

When all were inspired by his zeal and energy, the cholera appeared in August, 1866.[1]

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[1] Souvenir of the Silver Jubilee in the Episcopacy of his Grace, the Most Rev. P. A. Feehan, Chicago, 1891, p. 227.

CHAPTER V.

DIOCESE OF MILWAUKEE.

RT. REV. JOHN MARTIN HENNI, FIRST BISHOP, 1853--1866.

THE year 1853 is memorable in the annals of the diocese for the completion of the Cathedral of St. John, at Milwaukee, and its solemn consecration.

The consecration of the Cathedral on the 31st day of July, 1863, was the grandest Catholic ceremonial Milwaukee had ever witnessed. The solemn service was performed by the Most Rev. Cajetan Bedini, Archbishop of Thebes, Archbishops Hughes, Purcell, and Kenrick of St. Louis, Bishops Henni, O'Connor, Lefevere, and Van de Velde being also present with nearly a hundred priests. Archbishop Hughes delivered a sermon of great eloquence.

The Cathedral was of Milwaukee brick, eighty feet in front by one hundred and eighty in depth, in a mixture of Roman and Grecian styles. The fine marble altar was made in Belgium.[1] On the walls hung paintings of merit, secured by the Bishop and selected with care.

Archbishop Bedini was impressed by the scene, and by the fact of such a Cathedral in a city and State of comparatively recent origin. He understood, what at Rome and Vienna had been a puzzle to him, the anxiety of our Bishops to have suitable Cathedrals. They were required not only to enable the episcopal functions to be becomingly performed, but they gave

[1] Detroit Cath. Vindicator, Aug. 6, 1853.

life and activity to the Catholic body, who looked to them with pride and were able to see the grandeur of their worship, and besides this they impressed those outside the fold with the permanence, solidity, and dignity of the ancient Church and its services.

Bishop Henni in his visitations was constantly laying corner stones or dedicating new churches, as at Benton, Mineral Point, Calumet, Fond du Lac, Beloit, Herman, Franklin, and Green Bay. On the 15th of July the Bishop laid the corner stone of his seminary building, which was completed and opened in January, 1856, and the students, who had been pursuing their course elsewhere, took possession of the new Salesianum, Very Rev. Michael Heiss being rector, and Rev. Dr. Joseph Salzmann the leading professor. The grand church of the seminary was consecrated June 30, 1861.

Bishop Henni, when attending the First Provincial Council of St. Louis, requested the Very Rev. William S. Murphy, Provincial of the Society of Jesus, to take charge of St. Gall's Church, Milwaukee, with a view to establishing a college of the Order there. Fathers De Coen and Kenny accordingly came in 1855. In time, St. Gall's Academy was opened in a building erected especially for educational purposes.

The fine church of St. Joseph was erected in Milwaukee, in 1856, by Rev. Mr. Holzhauer. Then churches were dedicated or begun at Greenfield, Capsville, Jefferson, (where a church was purchased from the Universalists), Franklin, Hudson, New Bend, a grand church of the Immaculate Conception at Burlington, and a church erected by Rev. J. Doyle, at Portage City.

A community of the Capuchin order, destined to spread to many parts of the United States, and to dis-

tinguish itself by successful mission work, arose in the diocese. Two secular priests, Rev. Messrs. Haas and Frey, conceived the idea of establishing a Capuchin house. After some correspondence, a Father of the Order came from Europe and opened a novitiate, receiving the two priests as novices in 1857. After their profession postulants came, the community grew, and God blessed their labors wonderfully. A college and seminary were in successful operation in a few years, and a new Indian mission was undertaken at Keshena.

This mission among the Menomonees, under the Capuchin Father A. M. Gachet, was steadily advancing. The tribe, including a few Winnebagoes and Chippewas, numbered about fifteen hundred, and of these, when Bishop Henni visited their reservation on the Oconto River in October, 1860, nine hundred were Catholics, and he had the consolation of confirming two hundred and thirty. The influence of the Bishop's visit was soon felt. Agnonomee, son of Oshkosh, with his whole family, and others numbering fifteen, were baptized on the 23d of June, after long instruction and trial. Nearly two hundred others asked to be taught the way of heaven. A frame church was soon undertaken, though medicine men and government employees opposed it.

In January, 1861, Bishop Henni remitted to Rome the Peter's Pence of his diocese, with the expression of the devotion of his clergy and people. Pius IX. replied in a touching brief on the 27th of February.

The war drew many to the army, but affected Catholic progress so little that twenty-five new churches were dedicated during the year 1861. The next year the Bishop visited Rome, and was present at the grand canonization ceremonial. He returned by way

of his native place, and visited his old professor, Bishop Mirer. In his diocese he resumed his ordinary round of labor, encouraging the erection of churches for all nationalities, Bohemian, Polish, and the like.

Some notable priests of the earlier days passed away. Rev. Flavian J. Bonduel, who came to the United States in 1831, and after his ordination in 1834 labored near Detroit, at Mackinac, built the church at Pointe St. Ignace, was sent by Bishop Resé to Green Bay, was next on Lake Superior and among the Menomonees, laboring for the good of whites and Indians of various tribes. He died during the year 1861. Another pioneer, Father Samuel Charles Mazzuchelli, died February 21, 1864. Born at Milan, Italy, November 4, 1806, he entered the Dominican Order at the age of eighteen, received sub-deacon's orders from the hand of Pope Leo XII., and joining the American province was ordained priest by Bishop Edward D. Fenwick, June 30, 1830. Mackinac, Green Bay, the shores of Lake Superior, became successively his mission fields. He restored the Winnebago mission and converted many. He laid the corner stone of the first church in Iowa at Dubuque; with the authority of Pope Gregory XVI., he established a house of his Order at Sinsinawa Mound, the nucleus of the province of St. Charles, erected a college and church, and called to his aid the Sisters of the Third Order of St. Dominic, who opened an academy in Benton. He labored steadily, almost to his death.

The Sisters of Charity had a well-managed hospital, St. Mary's, and an orphan asylum on North Point Avenue; Franciscan Sisters of the Third Order directed St. Æmilian's Male Orphan Asylum and St. Rose's Female Orphan Asylum on Jackson Street,

Milwaukee; the School Sisters of Notre Dame had an orphan asylum at Elm Grove.

So wonderful had been the growth of this diocese that, early in 1866, it had two hundred and ninety-three churches actually built, one hundred and fifty priests, a splendid diocesan seminary with one hundred and two students, with a large number of parochial schools and a Catholic population of two hundred and fifty thousand.[1]

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[1] Marty, "Johann Martin Henni"; Cath. Mirror, Nov. 17, 1860, Apl. 27, 1861; Freeman's Journal, Aug. 21, 1861; Berichte der Leopoldinen Stiftung, xxxii., p. 27.

CHAPTER VI.

DIOCESE OF DUBUQUE.

RT. REV. MATHIAS LOUIS LORAS, FIRST BISHOP, 1853–1858.

THE active and successful episcopate of Bishop Loras was drawing to a close, but in 1853 he gathered his clergy around him in a diocesan synod, and was encouraged by their harmony and zeal. In his pastoral letter, January, 1854, he made a solemn appeal to all the Catholics throughout the diocese to contribute for the increase and support of his theological seminary at Mount St. Bernard. He continued to stimulate emigration, and prepared for the erection of churches in the growing district around Council Bluffs.[1]

New churches were constantly going up, as at Lyons, Eddyville, and elsewhere; but though he attended the Provincial Council of St. Louis, 1855, his increasing infirmity caused alarm, and Rev. Clement Smyth, of New Melleray, was proposed to the Holy See as Coadjutor. The selection was approved at Rome, and bulls were forwarded appointing him Bishop of Thanasis and Coadjutor of Dubuque. Timothy Smyth was born at Finlea, Ireland, January 24, 1810, and, after studying at Limerick and entering Trinity College, Dublin, he joined the Presentation Brothers at Youghal. Feeling called to a more retired life he sought admission into the Cistercian Abbey of Mount

[1] Letters of Bishop Loras, in Freeman's Journal, Jan. 22, July 8, 29, Sept. 2, 1854, Jan. 20, 1855; Leader, Dec. 15, 1855.

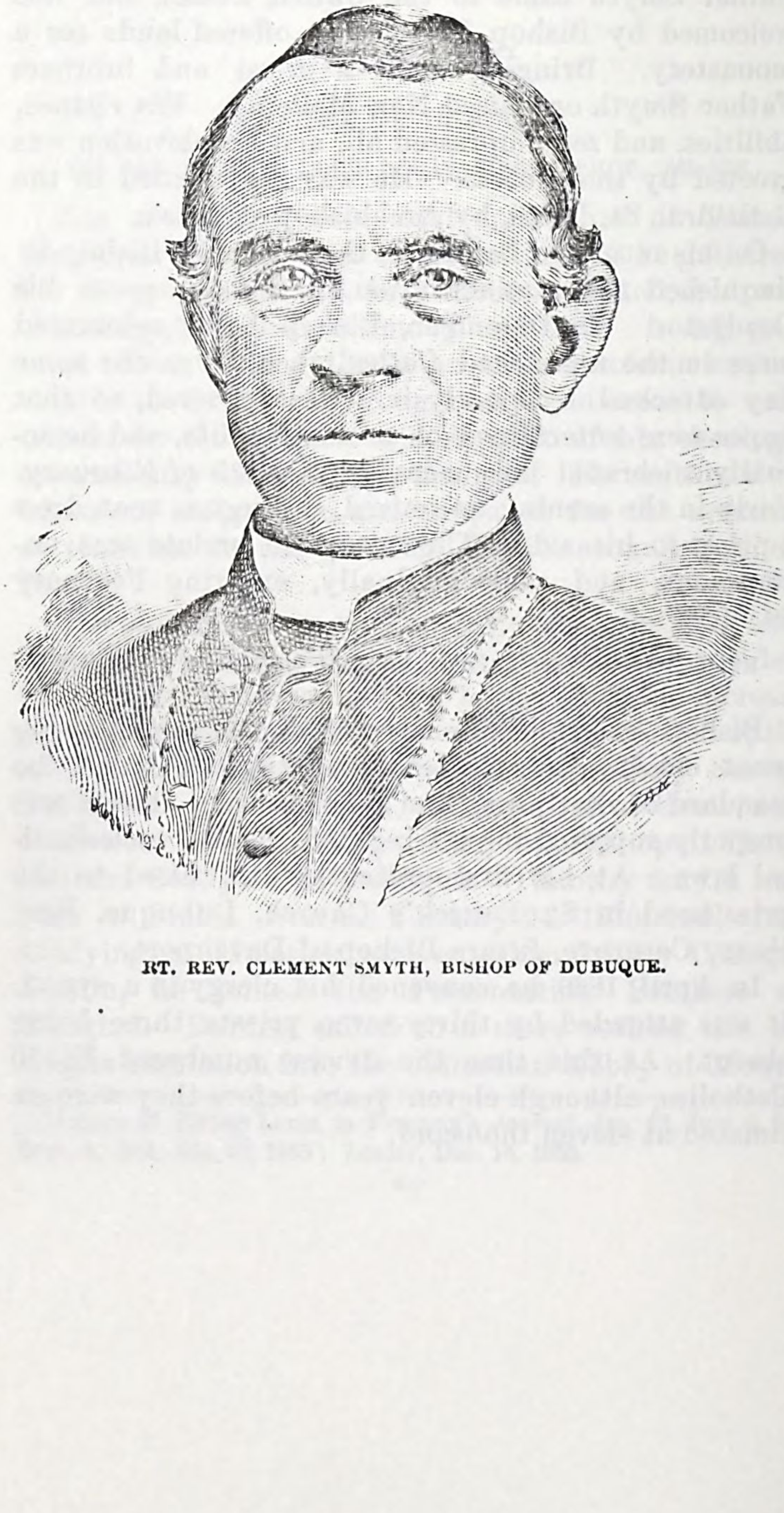
Melleray, receiving the name of Clement. Here he was an exemplary monk and priest, but in 1849 it was deemed necessary to send a colony to America. Father Smyth came to the United States, and was welcomed by Bishop Loras, who offered lands for a monastery. Bringing over a priest and brothers Father Smyth organized New Melleray. His virtues, abilities, and zeal impressed all, and his elevation was greeted by the diocese. He was consecrated in the Cathedral, St. Louis, by Archbishop Kenrick.

On his return to Dubuque, the venerable Bishop relinquished the administration of the diocese to his Coadjutor. In December, Bishop Loras celebrated mass in the unfinished Cathedral, but was the same day attacked by paralysis. He recovered, so that hopes were entertained of prolonged life, and he actually celebrated holy mass on the 18th of February. Early in the evening he retired, but moans soon drew a priest to his side. The venerable prelate was unconscious, and sank gradually, expiring February 20, 1858.

RT. REV. CLEMENT SMYTH, SECOND BISHOP OF DUBUQUE, 1858-1865.

Bishop Smyth made careful visitations, showing great charity and prudence, seeking to raise the standard of discipline, and see that every church was properly supplied for all required by the ecclesiastical laws. At his first ordination he raised to the priesthood in St. Patrick's Church, Dubuque, Rev. Henry Cosgrove, future Bishop of Davenport.

In April, 1860, he convened his clergy in a synod. It was attended by thirty-seven priests, three being absent. At this time the diocese numbered 59,156 Catholics, although eleven years before they were estimated at eleven thousand.



RT. REV. CLEMENT SMYTH, BISHOP OF DUBUQUE.

In 1861 Bishop Smyth completed St. Raphael's Cathedral, and had the consolation of dedicating it on the 7th of July. After a visitation of his diocese, he set out in 1862 for Rome.

His long cloistered life had made Bishop Smyth unlike in his manner to the active, energetic, pushing character of his predecessor, but he was greatly revered, and in his gentle way effected much. He obtained aid to reduce the diocesan debt, and churches at Keokuk, Burlington, Independence, Muscatine, as well as German churches—some erected, some purchased—evinced progress. In 1863 Bishop Smyth solemnly blessed Rt. Rev. Ephraim McDonnell as Abbot of New Melleray, the Holy See, to his consolation, having erected the monastery he founded into an Abbey. He returned from one of his regulation visitations in 1865 seriously ill. He bore his sufferings with the most exemplary resignation to the holy will of God, and he died on the 23d of September a most edifying and peaceful death, in the odor of sanctity, regretted and mourned by the whole city and by all who knew him. Under his rule the diocese had developed so that it contained eighty churches, with forty-eight priests and ninety thousand Catholics. Very Rev. A. Pelamourgues became Administrator.[1]

RT. REV. JOHN HENNESSY, THIRD BISHOP OF DUBUQUE, 1866.

To succeed to the mitre of Iowa, Pope Pius IX. elected Rev. John Hennessy, a learned and energetic priest of the diocese of Detroit. He was consecrated September 30, 1866, and represented the diocese of Dubuque at the Second Plenary Council.[2]

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[1] Pittsburgh Catholic, xxiii., p. 329; Cath. Herald, Oct. 20, 1866; Cath. Telegraph. Nov. 9, 1861, Oct. 11, 1865; Cath. Mirror, 1865.

[2] Cath. Mirror, Aug. 11, 1866.

CHAPTER VII.

DIOCESE OF ST. PAUL.

RT. REV. JOSEPH CRETIN, FIRST BISHOP, 1853–1857.

From his consecration, in 1851, Bishop Cretin exerted himself earnestly to meet the wants of the Catholic body in the rapidly growing Territory of Minnesota. He found no church, but a large building served as chapel, residence, seminary, and school. Where he discovered a cluster of Catholics settled, he induced the erection of church and school.[1] The edifice might be poor, but the cross above was a beacon to the newcomer. At that time there were in the State not only the Winnebagoes and Chippewas, among whom missions had been founded before their removal, but also Sioux and Assiniboins. All these were objects of the Bishop's care. In the autumn of 1852 he gave a retreat to his clergy, and ordained some seminarians who had completed their course. A Cathedral, dedicated under the invocation of St. Paul, was one of Bishop Cretin's earliest works. He began the excavation in July, 1854, and the corner stone was blessed, two years after, by Bishop Timon. As Dr. Cretin would not incur any debt, the work went on slowly; but in February, 1857, he had expended more than seven thousand dollars upon his Cathedral, only about one-half collected in the diocese.

The Sisters of St. Joseph soon had a fine academy

[1] Freeman's Journal, Oct. 16, 1852.

between the upper and lower town of St. Paul, and directed a hospital on a site given by Mr. H. M. Rice. Before the close of 1853 there were churches at St. Paul, St. Peter or Mendota, at the Falls of St. Anthony, Little Canada, Stillwater, Hasting, Wabasha, with its congregation—English-speaking, German and half-breed—and Indian missions for the Winnebagoes at Long Prairie under Canon Vivaldi, aided by the Sisters of St. Joseph, who directed the school; a half-breed mission at Pembina, where Rev. Joseph Bellecourt and Sisters of Charity labored; at Crow Wing, where Rev. Francis Pierz, ordained in the diocese, was evangelizing the Chippewas, as Rev. O. Skolla was another band of the same tribe at Fond du Lac. The total Catholic population of Minnesota was then estimated at eight thousand.

In 1856 the Brothers of the Holy Family took charge of a school for boys at St. Paul, and established a novitiate. New churches rose at Faribault, Credit River, Marystown, St. Peter's, Gessenwald, Sault Rapid, St. Cloud, Belle Prairie, and Crow Wing.

On the 20th of May the Benedictine Fathers Demetrius Marogna and Cornelius Wittman reached St. Cloud and founded a priory of their order. They soon had chapels in Stearns County and Richmond. Then Benedictine nuns established schools for girls. The Sisters of the Propagation of the Faith began their labors at Pembina. The Catholic body had already increased to nearly fifty thousand, for whom the twenty priests and twenty-nine churches were far from adequate.

But the active, energetic life of Bishop Cretin was to be suddenly brought to a close. He died on the 22d of February, 1857. He had suffered long and

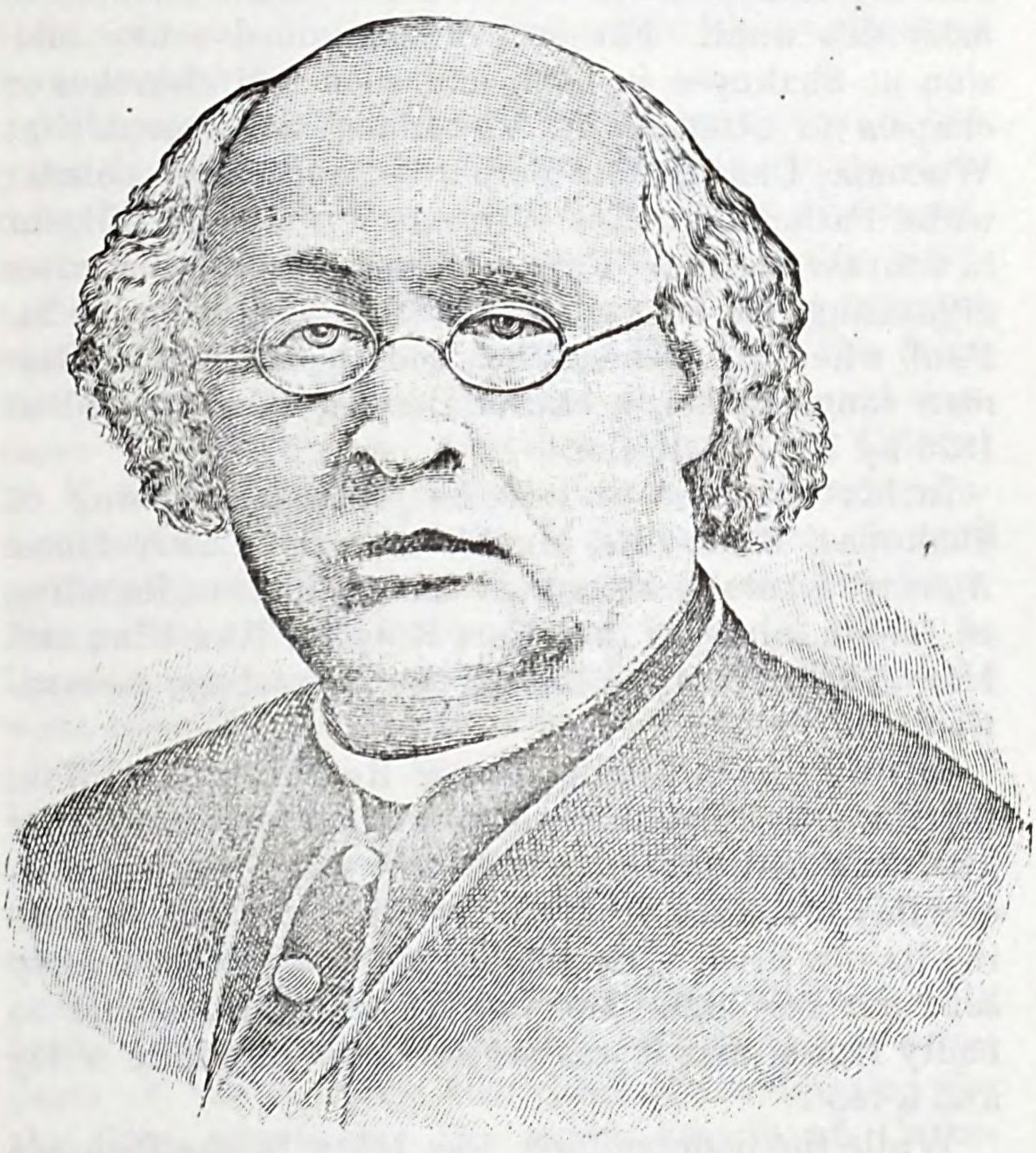
painful illness. When no longer able to leave his room, he endeavored by correspondence to be of service to his diocese. An unfinished letter to a Bishop in France, dated the day before his death, said: "It is good for me to suffer for my sins. . . . . As I cannot work, I, at least, ought to offer my pains to God for the faithful and for all."

The Very Rev. A. Ravoux became Administrator in March, 1857. He pushed on the erection of the Cathedral, and, on the 13th of June, 1858, opened it for divine service, although it was unfinished and not even plastered.

RT. REV. THOMAS LANGDON GRACE, SECOND BISHOP, 1859-1866.

The choice of a successor to Bishop Cretin fell upon Rev. Thomas L. Grace, of the Order of St. Dominic, born in Charleston, S. C., November 16, 1814. He received the white habit at St. Rose's, and, after a seven years' course at Rome, was ordained there, December 21, 1839. After his return to America he was employed in Kentucky and Tennessee—for thirteen years at Memphis, where he erected the Church of St. Peter and St. Paul, St. Agnes' Convent, and an orphan asylum.

On receiving the bulls appointing him to the see of St. Paul, he was consecrated in the Cathedral of St. Louis, on the 24th of July, 1859, by Archbishop Kenrick, and was installed in St. Paul on the 29th. He entered at once on his duties, studying the condition of his diocese. He addressed his clergy and people in a touching pastoral, on the 9th of November, urging fidelity to their religion, and the use and diffusion of good books and papers. He dwelt on the religious condition of those around us, buried in error, not through their own fault,



RT. REV. THOMAS LANGDON GRACE, BISHOP OF ST. PAUL.

many of whom could be won by the Catholic press and by the edifying lives of Catholics. Among the incoming population were many German Catholics, and the Benedictines received additional Fathers to meet this want. Father Bruno founded a new mission at Shakopee in 1859, and soon had churches or chapels to attend: St. Victoria's, St. Joseph's at Waconia, Chaska, St. Bernard's, and other points: while Father Cornelius Wittman was equally diligent in another district. Father Demetrius Marogna, after organizing the monastery at St. Cloud, went to St. Paul, where the Benedictines soon had a thriving German congregation, a church having been erected in 1856 by Rev. G. Keller.[1]

In his visitation in 1860, he proceeded by way of Shakopee, Burnsville, Mankato, to the Lower Sioux Agency, where he examined the prospect of founding an Indian mission: then Fort Ridgely, New Ulm, and Marysburgh, brought him to the Winnebago reservation.[2]

During the following winter Rev. Father Goiffon, returning to Pembina from St. Paul, was overtaken by a terrible snow storm and lost his way. On the second day his horse died, and he sustained life by eating its raw flesh. He was at last reached by a party sent out for him. He was found delirious, and so badly frozen that it was necessary to amputate a leg and a foot.

While the poor sufferer was lying in the Bishop's house at St. Paul, a fire broke out which reduced the church and residence to ashes.

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[1] Bishop Grace, Pastoral Letter, Cath. Telegraph, Nov. 26, 1859; Moosmuller, "St. Vincenz in Pennsylvanien"; Berichte der Leopoldinen Stiftung, xxxiii., p. 34.

[2] Cath. Mirror, Sept. 1, 1860.

At the beginning of 1861 the diocese of St. Paul had twenty-eight priests, fifty-eight churches, and more than fifty thousand Catholics. Rev. Francis Pierz, at the age of seventy, was laboring among the Chippewas at Mille Lake, and other Indian missions were projected.

Minnesota was not reached by the operations of the great Civil War, but in August, 1862, the Sioux committed several murders, and then, fearing punishment, made a general massacre, beginning at the reservation. Volunteers were called out in haste ; several engagements took place. People fled from the frontier, many to perish on the way in the general massacre. At last the Indians were checked by Colonel H. H. Sibley, several camps captured, and many Indians taken whom survivors of the massacres charged personally with having taken part in the butchery. Many were tried, some sentenced to death, others to imprisonment. Of those condemned to die thirty-eight were ordered to be executed at Mankato on the 26th of February, 1863. The Very Rev. A. Ravoux and Rev. M. Sommereisen attended the prisoners, many of whom—thirty-two—listened to their instructions, were baptized, and prepared for death. Rev. A. Ravoux attended them on the scaffold.[1]

The war continued for some time, and not only broke up new settlements and sent people to other parts of the country, but checked immigration for the time, preventing the rapid growth of Catholicity.

The Chippewa missions, under Rev. Messrs. Pierz and Buh, though at times in peril, were maintained,

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[1] Heard, "History of the Sioux War and Massacre of 1862-63," New York, 1865 ; Mgr. Ravoux, "Reminiscences, Memoirs, and Lectures," St. Paul, 1890 ; pp. 72–83.

but the war created a prejudice against all the native tribes.[1]

The check to Minnesota by the Sioux war was, however, only temporary. With the general peace throughout the country progress was restored. Bishop Grace saw new churches rising, and at the time of the Plenary Council could report seventy-two churches and forty-three priests laboring in his diocese, with institutions and schools.

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[1] Berichte der Leopoldinen Stiftung, xxiii., p. 29; xxxiv., p. 43; xxxvi., pp. 54, 61.

RT. REV. JAMES O'GORMAN, VICAR APOSTOLIC OF NEBRASKA.

CHAPTER VIII.

VICARIATE APOSTOLIC OF NEBRASKA.

RT. REV. JAMES O'GORMAN, BISHOP OF RAPHANEA, FIRST VICAR APOSTOLIC, 1859-1866.

When the Vicariate Apostolic east of the Rocky Mountains was established, it was supposed that the territory embraced within it would long be left in the possession of the Indian tribes. The reverse proved to be the fact, and in 1859 the Holy See divided it, erecting the Vicariate Apostolic of Nebraska, which embraced not only that Territory, but Dakota and Idaho.

To direct this new and extensive vicariate the abbey of New Melleray was again called upon to give one of its priests, trained to an austere, contemplative life. James Michael O'Gorman was born in Ireland in 1809. He received a careful education, pursuing a course at Trinity College, Dublin, but entered New Melleray in 1839. After some years of cloistered life he was ordained the 1st of January, 1844, and five years later was sent to Iowa. He was Prior of New Melleray when elected to the episcopate. He was consecrated Bishop of Raphanea, on the 8th of May, 1859, in the Cathedral of St. Louis, by Most Rev. Peter Richard Kenrick, assisted by Rt. Rev Clement Smyth, Bishop of Dubuque, and Henry Damian Juncker, Bishop of Alton. Fixing upon Omaha as his residence he proceeded at once to that city, and on the 21st of June and the following days ordained Rev. William Kelly protopriest of Nebraska. The largest

body of Catholics in Nebraska was, however, in the north, at St. Patrick's colony, where Rev. J. F. Tracy had erected a church in honor of St. John. In Omaha there was a small brick church begun in 1856 on ground given by Governor Cumming, whose house had been the first place where mass was said. Nebraska City could boast of some gathered Catholics; elsewhere they were few and scattered. For this wide district the Vicar Apostolic had four priests. The Fathers of the Society of Jesus had their chief mission in the diocese of Nesqualy, but the Blackfoot mission under Father A. Hoecken was in Idaho, a mission on which Father N. Point was laboring as early as 1847.

Before Bishop O'Gorman could do much for his diocese, the Civil War, which had really begun in the Kansas and Nebraska trouble, burst upon the land. But with the most scanty resources the Vicar Apostolic effected what good zeal and devotedness could accomplish. Two Benedictine Fathers, Francis Cannon and Emanuel Hartig, were already missionaries in his vicariate, Father Hartig at Nebraska City. Other German priests came to labor among their countrymen. In 1863 the Bishop laid the corner stone of a convent on the banks of the Missouri River, encouraged in the latter undertaking by Edward Creighton and his pious wife. In October, 1864, seven Sisters of Mercy arrived from Manchester, N. H., and took possession, opening an academy and schools.[1] Mr. Creighton also purchased a site for a Cathedral, which he presented to the Bishop, who

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[1] Freeman's Journal, May 7, 21, 1859; Cath. Mirror, Aug. 13, 1859, Mar. 18, 1865; Berichte der Leopoldinen Stiftung, xxxiv., p. 53; Clarke, "Lives of the Deceased Bishops," iii., p. 626, etc.

soon after laid the corner stone there of a church to be dedicated under the invocation of St. Philomena.

When Bishop O'Gorman proceeded to attend the Plenary Council of Baltimore, his vicariate was in the line of progress with eight priests and as many churches, a convent and schools at Omaha and Nebraska City; a feeble beginning, indeed, but with a hopeful future.

CHAPTER IX.

VICARIATE APOSTOLIC OF INDIAN TERRITORY.

RT. REV. JOHN B. MIEGE, BISHOP OF MESSENIA, FIRST VICAR APOSTOLIC, 1853-1866.

On the 5th day of August, 1852, Father John Bax, of the Society of Jesus, missionary to the Osages, died at Fort Scott, a martyr of charity, while attending the tribes, who were fast swept away by an epidemic. Besides the Osages, he and Father John Shoenmakers attended the Canadians, English-speaking whites and other Catholic Indians in his district.[1] This mission extended also to the Quapaws, called by the French the Arkansas Indians, as well as some remnants of the deported Illinois and Miami Indians. The Sisters of Loretto in their school had representatives of many tribes.

Kansas was opened to white settlers in 1854, and immigrants poured in from the North and South, bitterly hostile to each other. In time sanguinary engagements, midnight surprises, and massacres occurred, not exceeded by the atrocities of the wildest tribes that ever roamed over that country. The missionaries had induced the Osages to begin cultivating small farms on the Neosho, but amid the din of war not only the whites around St. Francis Hieronymo's, but the Osages themselves, abandoned the mission, leaving the Fathers long exposed to the violence of the

[1] He was a missionary of remarkable ability, born at Turnhont, Belgium, Jan. 15, 1817. De Smet, "Western Missions," p. 380.

marauders who ravaged the land. Yet, amidst all, they completed the enlargement of their church.

After the close of the Civil War, new settlers entered Kansas not animated by the old feelings. Among these there was a Catholic element. Father Paul Mary Ponziglione, as early as 1857, established stations at Mound City, Greely, St. Boniface, Burlington, Humboldt, wherever, in fact, he found a cluster of Catholics whom he could reach. By 1860 he had the church of the Immaculate Conception at Defiance, while Father Van Goch induced the settlers at Little Osage to erect St. Lawrence's.

Father Maurice Gailland, S. J., a native of Canton Valais, Switzerland, directed the Pottawatomie mission, from the time when that tribe, after enduring much hardship, were placed by government in the Kaw valley in September, 1848. Here he raised his log mission and a church of St. Mary, together with a convent and school for the Ladies of the Sacred Heart, for years the patient teachers of the girls of the tribe. Father Gailland studied the language of the Pottawatomies thoroughly, and prepared a dictionary and grammar, which still remain unpublished.[1]

This mission was the residence of the Vicar Apostolic, and from it St. Joseph's Chapel, Seven Dolors, and Sacred Heart were attended. The Catholics in Fort Scott were visited in 1853 once a month.

Then the change of population came and, in 1857, Bishop Miège took up his residence in Leavenworth, erecting the Church of the Immaculate Conception.

The Benedictines, with Father Henry Lemke as pioneer, had, in the spring of 1855, begun to labor among the Catholics in and around Doniphan. The next year

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[1] Woodstock Letters, xiv., p. 230, etc.; xiii., pp. 29–30; vii., p. 15.

Abbot Wimmer, at the request of the Bishop, sent Father Augustine Wirth to Kansas, and that energetic priest erected St. John's Church at Doniphan, but deeming Atchison a more favorable point, reared there in 1860 a house and church, a wooden structure sixty feet by thirty, which was the beginning of the present flourishing abbey.[1]

Lecompton and Wyandot were next the residence of priests, and in Nebraska Territory Rev. J. Tracy built St. John's Church at St. Patrick's settlement, attending Omaha and Nebraska City; but, in 1859, that territory, with all but Kansas, was formed into the Vicariate Apostolic of Nebraska.

Progress then was rapid. By 1859 Lawrence had its church and priest, and an academy under the Sisters of Charity, who soon had another academy at Leavenworth. Atchison had St. Benedict's College and St. Scholastica's Convent of Benedictine nuns, conducting an academy and school. In May Rev. Mr. Schach obtained lots at Prairie City and began a church and school. At the close of 1860, the Vicariate of Kansas, as it had come to be called, had fifteen priests, sixteen churches, and two in progress, the Bishop dedicating in December a new church at Atchison. Even during the war, which did not spare Kansas in its ravages, Catholicity gained. By 1864 the Vicariate had twenty-five churches and a hospital and orphan asylum at Leavenworth, directed by the Sisters of Charity. The next year Calced Carmelites were laboring with Jesuit, Benedictine, and secular priests. Bishop Miège attended the Second Plenary Council, with perhaps the strangest report to make of the transformation of the district confided to him.

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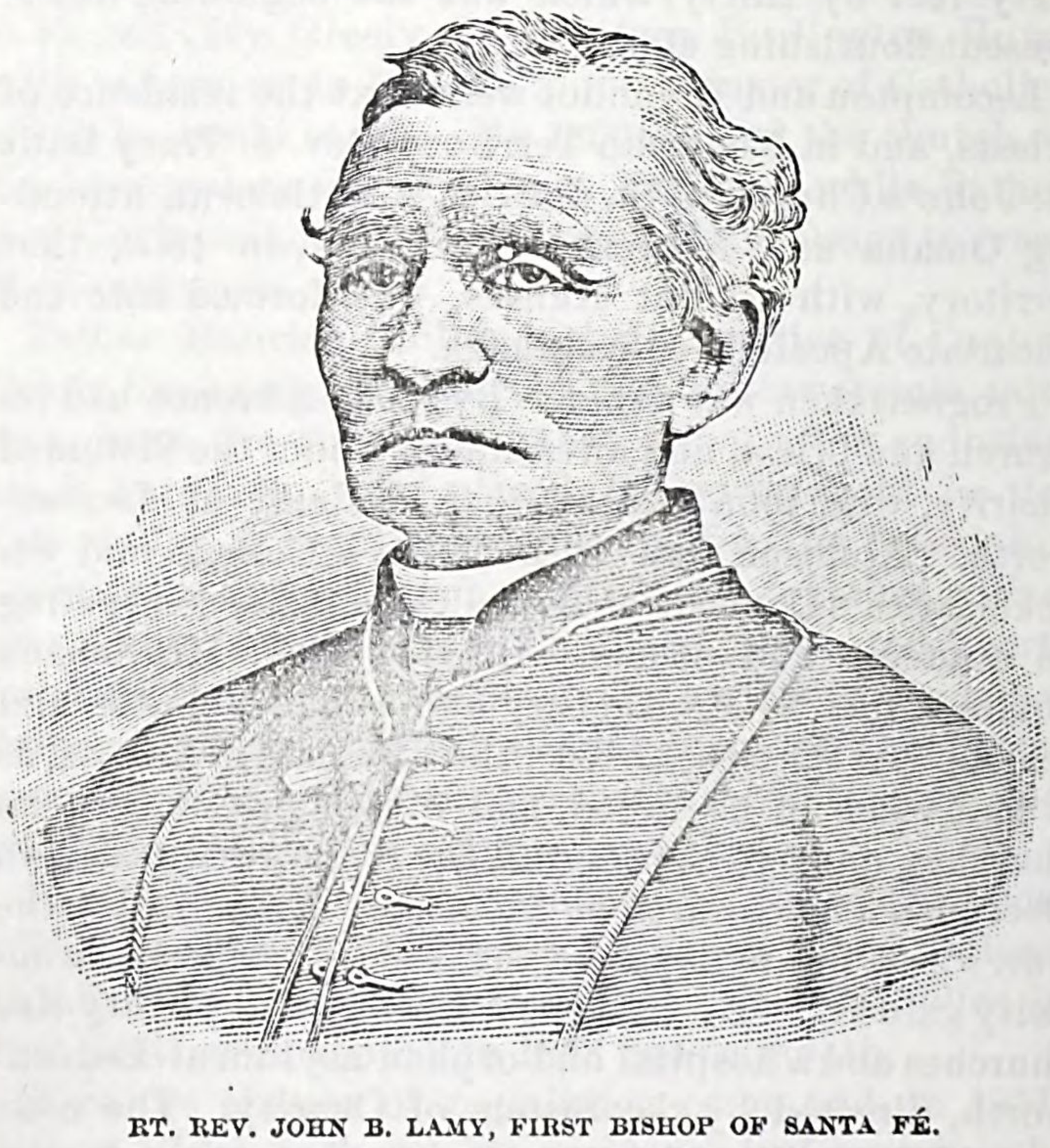
[1] Moosmuller, "St. Vincenz in Pennsylvanien."



RT. REV. JOHN B. LAMY, FIRST BISHOP OF SANTA FÉ.

CHAPTER X.

DIOCESE OF SANTA FE.

RT. REV. JOHN B. LAMY, FIRST BISHOP, 1853–1866.

THE condition of Bishop Lamy as Vicar Apostolic was one of difficulty: his powers were limited, the diocese of Durango had not been canonically divided. He saw many evils to redress, but did not act rashly. On some points he insisted: one was that mass should be said every Sunday and holiday in the parish church or one of the authorized chapels, so as to afford the faithful an opportunity of fulfilling their duty. The other point was that the excessive fees demanded for marriages, baptisms, and burials, should be reduced, as they were far in excess of even the amounts allowed by the old arancels. The Mexican priests assembled and threatened to lay their grievances before the Bishop of Durango, and even to appeal to Rome.[1] The leader in the opposition was Very Rev. Juan Felipe Ortiz, who, as Vicar-General, had been almost absolute. When Bishop Lamy proposed to divide the parish of Santa Fé, and erect new churches for the convenience of the faithful, Ortiz claimed to be parochus proprius, and set out for Durango. Meanwhile, Bishop Lamy endeavored, by sermons and instructions in the churches and by catechizing the young, to infuse a

[1] One of the suspended priests, Gallegos, contrived to have himself returned as delegate to Congress, but Mr. Otero was declared the legal delegate. Freeman's Journal, Nov. 23, 1853; Detroit Cath. Vindicator, July 29, 1856. Before it was decided, Gallegos attacked Bishop Lamy in a speech to the House.

knowledge and love for religion into the people.[1] He laid the condition of the vicariate before the Propaganda in his letter of July 31, 1853; and in the autumn set out for Rome, leaving the vicariate in the care of Very Rev. J. P. Machebœuf, V.G. The difficulties had already been considered at Rome, and the diocese of Durango was formally divided, New Mexico erected into a diocese, with Santa Fé as the see, to which Rt. Rev. Dr. Lamy was transferred July 29, 1853. He obtained an encouragement in Europe, and secured the services of some good priests and seminarians. On his return to his vicariate in 1852, he took with him a colony of Sisters of Loretto, who bravely crossed the plains, although their Superior, Mother Mathilda, died on the way of cholera, and another of the heroic women was seized with the same disease. The sufferings of these Sisters are unparalleled, but at last, in September, after crossing the Cimarron, they were cheered by meeting Very Rev. J. P. Machebœuf with a party coming to their relief. They were soon in Santa Fé, establishing their convent of Our Lady of Light, and when recruits came, they opened schools at Taos and Mora. The Bishop, on his return from Europe, again crossed the plains with his priests, and at Willow Springs his party was surprised by a visit from a bearded stranger, in a loose linen coat and a gun on his shoulder. To their comfort, he addressed them in French, asking who they were, and at last they ventured to inquire who he might be. He replied with a smile that he was Bishop Miège, Vicar Apos-

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[1] "The Mexican priests who remain embarrass more than they serve us. The great majority of the people behave well; but we need a greater number of zealous priests to cultivate their good dispositions and minister to them, at least in case of necessity." Bishop Lamy to Very Rev. E. Sorin, Mar. 31, 1853.

tolic of those parts. Bishop Lamy, who was absent from the camp, soon arrived, and the party were filled with joy. One priest, Rev. Mr. Equillon, was badly wounded by the premature exposion of a gun during this journey, but he would not remain behind for treatment. The party reached Santa Fé November 15, 1854.

The garrison church in the plaza at Santa Fé had been closed since 1846, and Bishop Lamy obtained of the Holy See permission to dispose of it; this he ultimately did, and acquired property adjoining the church of San Miguel.[1]

A religious Order for educating boys was needed, and in 1858 Very Rev. Peter Equillon was sent to Europe, and succeeded in obtaining four Brothers of the Christian Schools, who, crossing the plains, reached Santa Fé late in October, 1859, and on the 22d of December Brother Hilarien opened a day-school. The old building assigned to them was repaired, proper classrooms erected, and the neighboring church of San Miguel repaired and improved. This was the beginning of San Miguel College.

The Gadsden purchase in 1854 added to our territory the southern part of the present Territory of Arizona, including the towns of Tubac and Tucson. This was all placed under the jurisdiction of Bishop Lamy, who in 1859 sent Very Rev. J. P. Machebœuf to Tucson to revive religion there. The brave priest underwent many hardships and dangers, once barely escaping assassination. There was no church in Tucson, and mass was said in a private house till a rude chapel was erected. Father Donato, an Italian Fran-

[1] Bishop Lamy to Cardinal Barnabo, Dec. 1, 1856; Defouri, "Historical Sketch of the Catholic Church in New Mexico," San Francisco, 1887.

ciscan, laid the foundation of the present Cathedral; and in 1863 two Jesuit Fathers undertook the mission, but did not remain long. One of these, Father Messea, revived Catholicity at the splendid old church

CHURCH OF SAN XAVIER DEL BAC.

of San Xavier del Bac, of which it would seem Father Balthasar Carillo laid the corner stone in 1783, and which, from the date on the door, was completed in 1797 under Father Nicholas Gutierres. The priests left no record of their work, but the grand byzantine brick church stands to this day, a monument of their architectural skill, patience, and energy. The orna-

mental parts, and the statues of the Twelve Apostles were works of art. It was long a solitary monument in a wilderness, the neighboring inhabitants having been driven off by hostile Indians.[1]

The expulsion of the Spanish friars in 1828, and the ravages of the Indians, depopulated the country, but the grand church of San Xavier escaped. The jurisdiction of Bishop Lamy over Arizona was not, however, undisputed ; the Bishop of Durango pretended that the decree of the Holy See referred to the villages only, and not to the whole district. This necessitated an appeal to Rome to remove all doubt. As to the part previously subject to him, the Bishop of Sonora raised no difficulty.[2]

Meanwhile New Mexico was steadily gaining in priests, and in educational facilities. Bishop Lamy would readily have done more for the Pueblo Indians in New Mexico and the Pimas and Papagos in Arizona, but the government and its officials neutralized his efforts.

In 1860 Colorado was detached from the Vicariate Apostolic east of the Rocky Mountains and placed under the care of Bishop Lamy, who sent the Very Rev. J. P. Machebœuf to Denver. In the laborious mountain traveling, this energetic priest met with an accident which lamed him for life, but Denver soon had a brick church, the nucleus of a future diocese.

When Bishop Lamy had placed zealous clergymen in his parishes and saw that the young would be duly instructed for the sacraments, he began his laborious visitations to the settlements and Indian pueblos.

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[1] Brief Sketch of the Mission of San Xavier del Bac, with a description of its church, San Francisco, 1880.

[2] Bishop Lamy to Cardinal Barnabo, Aug. 22. 1859. Letter of Bishop Salpointe, Oct. 1, 1874.

In 1861 Bishop Lamy set out for St. Louis by way of Denver to attend a Provincial Council, only to find that the Civil War prevented its assembling. Isolated as New Mexico was, it did not escape some active military operations.

Though the Territory was menaced again by a Confederate force from Texas, everything went on peacefully; the churches and schools were increasing in strength. In Arizona, Tucson was growing chiefly by the gathering of Mexicans; Colorado, besides the church at Denver, had erected others at Central City and Rio de las Animas. In 1865 he could report to the Propaganda that on reaching New Mexico he found twenty priests, neglectful and extortionate, churches in ruins and no schools, he had now thirty-seven priests, and six ecclesiastics in minor orders soon to be ordained, had built forty-five churches and chapels, holding from three hundred to a thousand persons, repaired eighteen or twenty; that he had four houses of Sisters of Loretto, three of Brothers of the Christian Doctrine, all prospering. He estimated the Catholics in New Mexico at one hundred thousand (nine thousand being Pueblo Indians); in Colorado, three thousand; in Arizona, five thousand.[1]

In 1866 Sisters of Charity from Cincinnati opened a hospital and asylum in Denver. Bishop Lamy had received the year before twelve young ecclesiastics from France, some of whom he speedily advanced to the priesthood. Such was the condition of the diocese of Santa Fé in October, 1866, when Bishop Lamy took his place among the Fathers of the Second Plenary Council.

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[1] Bishop Lamy to Cardinal Prefect, Mch. 12, 1865.

BOOK XI.

CHAPTER I.

DIOCESE OF NEW ORLEANS.

MOST REV. ANTHONY BLANC, FIRST ARCHBISHOP, 1853–1860.

ALTHOUGH Louisiana was a colony settled by Catholics, and in which, while Territory and State, their influence might have been paramount, there was, unfortunately, an element unfavorable to the Church. Following the example of some Northern States, Louisiana adopted a public-school system which excluded religion from education. Catholics who really were attached to their faith formed the "Incorporated New Orleans Catholic Free-School Association," for the maintenance of religious schools, and in a petition to the legislature, January 29, 1853, they moderately and temperately asked to be heard. "They cannot be accused of hostility," they said, "to the holy cause of education, since, on the contrary, they ask, by all means, for a mode of reconciling the advantages of education for their children with the rights and duties of their conscience." The appeal was vain. At the North the party hostile to Catholics was again organizing, popularly called Know-nothings, and it is a strange and lamentable fact that this party received such support from nominal Catholics in Louisiana that it carried the city of New Orleans, and threatened to control the State. Men who called themselves Catholics gave strength to a party which was destroying the

lives and property of Catholics in other parts of the country.

New Orleans was desolated by yellow fever in 1853 and the next two years, Rev. N. Blin, pastor of St. Augustine's Church, Rev. G. V. Gautreaux, of St. Mary's, Father Anthony Parret, S. J., at Baton Rouge, Rev. M. Legendre, of Bonnet Carré; Sisters Peregrina Hower, Catharine Wilson, Octavia McFadden, Lina Griffin, swelling the roll of martyrs of charity in 1853; with Father Salmon, of the Holy Cross, Sister Loretta Carney, in 1854; Fathers Plantazo and Adams in 1855. Vicar-General Rousselon issued a circular prescribing public prayers for the cessation of the epidemic, and urging the faithful by alms deeds to seek the favor of God.

Catholicity had an English organ in the Southern Journal, under the editorship of E. F. Morehead, in 1854. Archbishop Blanc, toward the close of the year, proceeded to Rome, and was present at the solemn definition of the dogma of the Immaculate Conception on the 8th of December. In a report to the Propaganda, a few days later, he described his diocese as containing forty-four quasi-parishes, each with a church and one or two priests, and a residence for the clergy. The city had eighteen churches. The diocese had a seminary, under the Priests of the Mission, with an average of nine students. The religious Orders were the Jesuits, with three establishments, Priests of the Mission, with three, and the Redemptorists with two. The Catholic population was made up of Americans of French, Irish, or American origin, French, Irish, Germans, Spaniards, and Italians. The Catholic population of New Orleans was estimated at 65,000. Distinctive Catholic schools were increasing. The Ursulines, Ladies of the Sacred Heart, Sisters of Charity,

Sisters of the Holy Cross, and Tertiary Carmelite Sisters, were all doing excellent work. Many abuses had crept in, especially with regard to marriage, but, as after 1844 he had been able to erect new churches with smaller parochial districts, religion had gained steadily, men showing more respect for religion, and the frequentation of the sacraments increasing.[1]

Adverse as the times were, the number of churches gained; Trinity, the church of the Redemptorist Fathers, and the Immaculate Conception, were dedicated, as well as churches at Gretna and Brashear City, and a mission was begun among the remnant of the Choctaw nation, who still lingered in Louisiana. The great poet, Rev. Adrien Rouquette, absolutely identified himself with the tribe, and to the end of his life regularly spent a part of each year with them.[2]

On the 20th of January, 1856, the first Council of New Orleans met, the Most Rev. Anthony Blanc presiding; the venerable Rt. Rev. Michael Portier, Bishop of Mobile; Rt. Rev. John M. Odin, Bishop of Galveston; Rt. Rev. Andrew Byrne, Bishop of Little Rock; Rt. Rev. Augustus Martin, Bishop of Natchitoches, the suffragans who took part. The Superiors of the Conventual Franciscans, Jesuits, Redemptorists, Oblates, and Priests of the Mission were also present. The decrees promulgated the dogma of the Immaculate Conception of the Blessed Virgin; declared the seven Councils of Baltimore to be in force in the province; proposed rules for the election of Bishops; treated of holidays of obligation; of the necessity of

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[1] Rapport de l'Archevêque de la Nouvelle Orleans sur l'état de son diocèse; Rome, Dec. 12, 1854. Cath. Vindicator, Sept. 3–17, 1853; Freeman's Journal, Feb. 19, 1853.

[2] Leader, June 10, 1855; Vindicator, Nov. 3, 1855; Freeman's Journal, Aug. 22, 1857, Apl. 9, 1859; Pittsburgh Catholic, xvi., p. 273.

a theological seminary for the province, and took action in regard to the American College at Rome. The other decrees related to general points of discipline. The acts of the Council were carried to Rome by Vicar-General Rousselon.[1]

An indication of a feeling hostile to religion is seen in a warrant issued by the Mayor of New Orleans in November, 1856, to search the Charity Hospital, and in an attempt on the life of Rev. Mr. Lavay.[2] In 1858 the diocese was again visited by yellow fever.

Archbishop Blanc continued his visitations to all parts of his diocese, notwithstanding the increasing infirmities of age and severe attacks of illness. He reached his episcopal city after one of these pastoral journeys in the autumn of 1858, but, in stepping from the steamboat to the dock, his foot went through and he fell, breaking both bones of the left leg above the ankle. He was not only incapacitated for a time, but though the bones knit, he never recovered from the shock to his system. On his recovery, however, he resumed his usual duties, issuing a Jubilee pastoral letter to exhort the faithful to endeavor, by prayer and the sacraments, to avert God's anger and draw down blessings on them.[3]

At the close of the year 1859 Archbishop Blanc summoned his suffragans to meet in Provincial Council. The solemn synod opened on the 22d day of January,

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[1] Concilium Neo-Aurelianense Provinciale Primum, habitum anno 1856. New Orleans, 1857.

Archbishop Blanc to Cardinal Fransoni, Feb. 4, 1856. For the pastoral of the Council, see Freeman's Journal, Feb. 23, 1856; Cath. Telegraph, Mch. 1, 1856.

[2] Cath. Telegraph, Nov. 22, 1856; Freeman's Journal, Jan. 9, 1858; Pittsburgh Catholic, xiv., p. 353.

[3] Freeman's Journal, Oct. 9, Nov. 10, 1858.

1860, but just before the second solemn session the venerable Metropolitan was taken so seriously ill that he could no longer attend the sessions, though he made the effort. For twelve days his case was very critical, but he rallied and apparently recovered his usual health.[1]

Notwithstanding the heat he began visitations in order to administer confirmation. On the 17th of June he confirmed 174 persons at Thibodeauxville, and the next day returned to New Orleans. Though feeble in health since his last severe illness, nothing excited any alarm. On Wednesday, the 20th, he offered the holy sacrifice and proceeded to attend to his correspondence. About half-past twelve six letters were brought from the post-office, which he opened; but a few minutes afterward a servant heard a cry of pain from the Archbishop's room. She ran in and found him speechless on his bed. Extreme unction was administered and the last plenary indulgence given, but before the clergy, who hastened to his side, completed reciting the prayers for a departing soul, he expired.[2]

On the death of Archbishop Blanc, Very Rev. E. Rousselon, who had been Vicar-General of the diocese for twenty-two years, became Administrator.

MOST REV. JOHN MARY ODIN, SECOND ARCHBISHOP OF NEW ORLEANS, 1860–1866.

The promotion of Bishop Odin of Galveston to the metropolitan see of New Orleans was strongly urged; he was, however, extremely opposed to the step. "I am already sixty-one years old," he wrote, "and I begin to feel the infirmities of age. My mind is no

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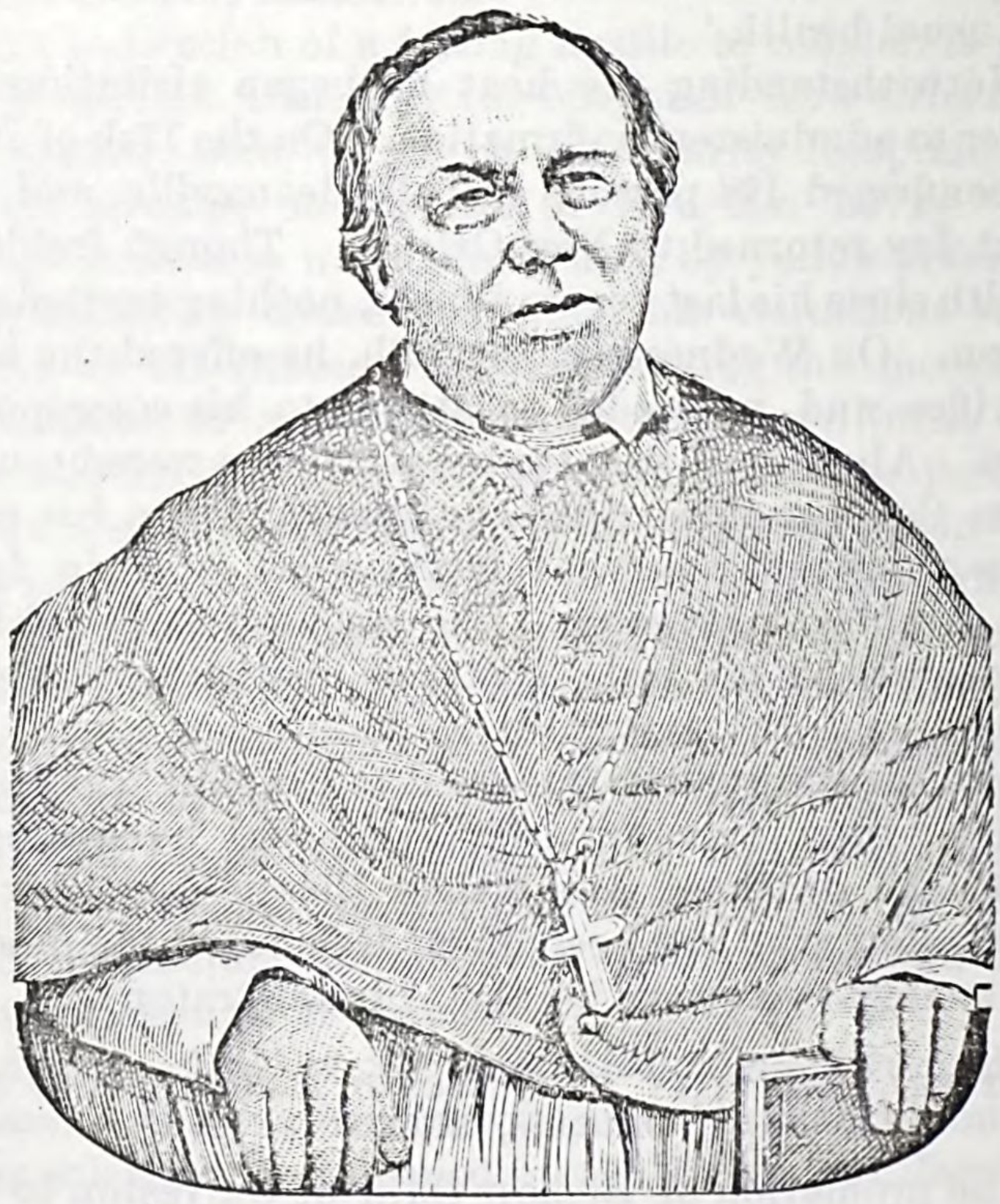
[1] Letter to Archbishop of Baltimore, Feb. 22, 1860, Freeman's Journal.

[2] Letters to Archbishop Eccleston, New Orleans, Feb. 22, June 27, 1860.



MOST REV. J. M. ODIN, ARCHBISHOP OF NEW ORLEANS.

longer capable of intense application. New Orleans needs a younger and more active Bishop. The material interests of Texas will suffer by my departure."[1]

After arranging the affairs of the diocese of Galveston, Bishop Odin addressed a touching pastoral letter to his new flock, and on the feast of Pentecost reached New Orleans, where he was duly installed. The Civil War had already begun, and the country was feverish with excitement. The pallium brought from Rome by Archbishop Purcell was conveyed to the Archbishop-elect by Very Rev. Mr. Raymond, who had gone to Ohio to escort six Ursuline nuns from the convent in Brown County to found a new establishment in Opelousas. As troops were raised to proceed to the seat of war the Archbishop saw that all Catholics were duly prepared by approaching the sacraments, and that as far as possible chaplains attended them.

As the war proceeded New Orleans was taken, and all the prudence and charity of the Archbishop were required. An earnest upholder of discipline, the Most Rev. Dr. Odin found it necessary to issue regulations on the 1st of January, 1863, as he found that great recklessness and carelessness had prevailed in the temporal management of churches, so that in several cases he was compelled to assume debts in order to save them from bankruptcy. They were not favorably received, and the Archbishop visited Rome to lay the whole case before the Sacred Congregation de Propaganda Fide. His course was sustained in a special letter, and he returned to his see in the spring of 1863, announcing to his clergy the Roman sanction of his regulations. It was not, however, till

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[1] Bishop Odin to Archbishop Eccleston, Apl. 22, 1860.

some time later that by his charity and zeal he obtained the cordial support he desired.[1]

Meanwhile the Archbishop ordered prayers for peace, and priests and Sisters had been laboring for the spiritual and temporal good of the Catholics and others in the contending armies; but this devotedness did not save the shrines of religion from profanation. The church at Pointe Coupée was rifled and profaned by men from Farragut's fleet, and Rev. Mr. Mittelbron kept as a prisoner.[2]

The war did not check Archbishop Odin's zeal to give his flock all spiritual aid. His appeals to Europe were not unheeded, and in April, 1863, a number of seminarians for his diocese arrived with Bishop Dubuis, who brought over also five Ursuline nuns for New Orleans.[3]

As far as military lines would permit him, Archbishop Odin visited his diocese, counseling in private, and in pastoral letters, self-control, patience, and charity. Undeterred by difficulties and the condition of the times, he began the erection of needed churches and schools.[4]

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[1] Lettre Circulaire, Jan. 1, 1862; Petition du Clergé, June 18, 1863; Archbishop Odin to Cardinal Prefect, June 19, July 3, Nov. 26, 1863.

[2] Cath. Mirror, Feb. 28, Mch. 7, 1863; Cath. Herald, Aug. 6, 1862, May 30, 1863; Freeman's Journal, May, 23, 1863.

[3] Cath. Telegraph, May 30, 1863.

[4] Pastoral Letters, Cath. Mirror, Sept. 26, 1863; Circular, Mch. 18, 1865; Cath. Telegraph, Aug. 24, 1864, Mch. 8, 1865, May 12, 1866.

CHAPTER II.

DIOCESE OF NATCHITOCHES.

RT. REV. AUGUSTUS MARY MARTIN, FIRST BISHOP, 1853–1866.

THE Holy See on the 29th of July, 1853, divided the diocese of New Orleans, which at the time embraced all Louisiana, and establishing an episcopal see at Natchitoches, formed all that part of the State between the thirty-first and thirty-third degrees into a new diocese, together with the parish of Avoyelles. The district contained about twenty-five thousand Catholics, chiefly a rural population, but there were only seven churches and five priests. A convent of the Sacred Heart at Natchitoches was the only religious institution in the diocese.

The clergyman selected as Bishop of this diocese was a Breton priest who came to the United States in 1839, to labor in the diocese of Bishop de la Hailandière, and was for a time at the Cathedral of Vincennes. Requiring a milder climate, he went to Louisiana, and took charge of St. Martin's Church, in the Attakapas district. He was subsequently appointed to St. James' parish, East Baton Rouge, and subsequently Vicar-General at Natchitoches. When the Plenary Council recommended the erection of the new see, his name was sent on to Rome, and he was elected Bishop, July 29, 1853. He was consecrated at New Orleans by Archbishop Blanc, on the 30th of November, assisted by Bishops Portier of Mobile and Van de Velde of Natchez.

When he received the official announcement of his

election to the see of Natchitoches, Rev. Mr. Martin saw the district ravaged by yellow fever. Alexandria, Shreveport, and Cloutierville suffered severely, and three priests, Rev. Mr. Fegari of Alexandria, Guy of Cloutierville, and Dicharry of Natchitoches, while attending the sick, were themselves seized with the terrible disease.[1]

Bishop Martin set to work at once zealously to revive religion, see that the young and the negroes were properly instructed, and put religion on a solid basis. Leaving his diocese in the care of the Rev. J. J. Duffo, S. J., he proceeded to Europe to obtain the priests and religious needed for his work, returning in December, 1854, with several priests and seminarians.

In 1855 Bishop Martin answered the charges made by Know-nothing orators and pamphleteers, and showed that the Church did not require civil obedience to the Pope, that no Pope claimed it, that the Church did not claim any right in her clergy to direct the faithful in political matters. He showed that where property was held by Bishops it was simply in trust, that oaths were binding on Catholics, and that no one who was not obedient to just laws of his country was deemed by the Church a good citizen.[2] The result was gratifying.

Old churches were soon restored, and new churches were established at Vieille Rivière, Bayou Pierre, Avoyelle, and Minden. Active priests were attending the congregations and visiting dependent stations. The Daughters of the Cross founded the Convent and Academy of the Presentation at Avoyelles,

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[1] Metropolitan, iii., p. 71 ; Freeman's Journal, Nov. 30, 1853 ; 1866 ; Cath. Mirror ; Detroit Vindicator, Nov. 17, 1853.

[2] Bishop Martin, in Detroit Cath. Vindicator, Nov. 10, 1855.

and opened a school at Ile Brevelle. New life was infused into the diocese. By 1857, Bayou Cye had its Church of St. Michael, from which Spanish missions, relics of the old Texas work, were attended. There were now churches at Bayou des Glaises, Kitchaye, Shreveport, and Adayes or Spanishtown. St. Joseph's College was established at Natchitoches in 1856, with Rev. J. P. Bellier as president. Then Montgomery had a church, and a school opened at Alexandria. If his flock increased slowly, religion was making rapid progress, the Jubilee of 1858 producing happy results.

This was the encouraging condition of the diocese when the Civil War came.

CHAPTER III.

DIOCESE OF LITTLE ROCK.

RT. REV. ANDREW BYRNE, FIRST BISHOP, 1853-1862.

In a diocese where small clusters of Catholics were scattered over a large State, and with little immigration, progress was slow, and Bishop Byrne with all his zeal found from time to time long-neglected Catholics; at Fogle settlement he discovered in 1853, thirty-six Catholics who had not seen a priest for thirty-seven years, and who had made no effort to seek one.

In April, 1853, the Sisters of Mercy founded St. Anne's Convent at Fort Smith, and soon after a new church was commenced at that place, the congregation having increased to more than four hundred; but at the ancient French settlement, The Post of Arkansas, the Catholics lost their church by a tornado in 1856. That year Bishop Byrne attended the Provincial Council of New Orleans, honored and respected by all.

The old prejudice against Catholic institutions was shown at Fort Smith, where, without notice, an unnecessary road was opened through the grounds of the Sisters of Mercy, cutting it up into irregular strips, destroying their fences, and entailing a loss of their cows. A meeting of sympathy was held in February, 1857, which Bishop Byrne attended, although in feeble health and still suffering from an illness which had prostrated him for five months. The Bishop of Little Rock had but a handful of priests, and the death of

the Rev. E. Corcoran and Rev. John Whelan, about this time, was a severe blow to his diocese.

Yet he was never discouraged. Coolnel Creed Taylor, a convert, gave twenty-one lots at Napoleon, on the Mississippi, where Rev. L. Smith erected a church at a cost of three thousand dollars. Near Helena, Mrs. Robb embraced the faith, and her plantation was regularly visited. At an Irish settlement which had grown up near Little Rock, a church was begun in honor of the Immaculate Conception. In 1858 the zealous Sisters of Mercy opened a school at Helena. Protestant and Catholic bore tribute to the excellent training given by the daughters of Catharine McAuley, and on the growth of their schools Bishop Byrne built his main hopes of future progress.

At the beginning of 1861 the diocese of Little Rock had but nine priests and eleven churches, but the Civil War came to involve the State of Arkansas in turmoil and confusion, sanguinary battles being fought on its soil. Bishop Byrne did not long survive; his health had been failing, and he died at Helena on the 10th of June, 1862.

RT. REV. EDWARD FITZ GERALD, SECOND BISHOP, 1867.

The troubled condition of the country and the difficult communication delayed the appointment of a successor to Rt. Rev. Andrew Byrne. But after the close of the war, bulls arrived in 1866 appointing Rev. Edward Fitz Gerald of Columbus, O., to the see. He made the sacrifice and was consecrated February 3, 1867, to find but five priests in the diocese and three houses of Sisters of Mercy.[1]

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[1] Metropolitan i.–vii.; Freeman's Journal, Apl. 4, 1857–1862; Cath. Mirror, Jan. 26, 1861; July 19, 1862, June 23, 1866; Cath. Telegraph, Sept. 17, 1862.

CHAPTER IV.

DIOCESE OF NATCHEZ.

RT. REV. JAMES OLIVER VAN DE VELDE, SECOND BISHOP, 1853–1855.

When Bishop Van de Velde was transferred from Chicago to the see of Natchez on the 29th of July, 1853, he proceeded to that city in November, where he was warmly welcomed, having in former years given missions there with great fruit. The diocese was afflicted; the church, priest's house, and school at Jackson had fallen a prey to the flames, yellow fever prevailed, two of the little band of devoted priests, Rev. Mr. Leray and Rev. Mr. Babonneau, with Sisters of Mercy, falling victims to the scourge. Rev. Andrew Fierabras, priest of Port Gibson, labored unflinchingly at his post till he fell a victim. Rev. F. Courjault was also stricken down. Bishop Van de Velde entered at once on his duties with zeal, and labored earnestly for the good of the diocese, but his administration was to be brief: on the 23d of October, 1855, he fell, sustaining a compound fracture of the leg. While under treatment for this injury fever set in, which took the fatal form of yellow fever, and fortified with all the sacraments of the Church,[1] he expired piously on the 13th of November, 1855.

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[1] Freeman's Journal, Oct. 2, 1853, Dec. 8, 1855; Pittsburgh Catholic, x., pp, 243, 277; xii., p. 289; Metropolitan, iii., p. 711; Detroit Cath. Vindicator, Oct. 22, 1853; Archbishop Janssen's "Sketch of the Catholic Church in the City of Natchez, Miss." Natchez, 1886, pp. 22–23.

RT. REV. WILLIAM H. ELDER, THIRD BISHOP, 1857-1866.

To wear the mitre of Natchez after the death of Bishop Van de Velde the Pope selected Rev. William Henry Elder, a native of Baltimore, born in that Catholic city in 1819. From his early days he looked forward to the privilege of serving God in his sanctuary. As a child he was eager to be an acolyte, and at the First Provincial Council of Baltimore bore the mitre of one of the prelates. After several years spent at Mount St. Mary's College, Emmitsburgh, he was sent to Rome, and made a three years' theological course in the College of the Propaganda. On his return to the United States after his ordination in 1846, he became one of the faculty at Mount St. Mary's, as professor of theology and director of the ecclesiastical students. His abilities and zeal became known to many of the Bishops in the country, and he was selected on the 9th of January, 1857, for the poor and difficult diocese of Natchez.[1] He was consecrated on the 3d of May in the Cathedral of his native city, by Most. Rev. Francis Patrick Kenrick, the assistants being Rt. Rev. John McGill, Bishop of Richmond, and Rt. Rev. James F. Wood, Coadjutor of Philadelphia. He was the twelfth Bishop given by Mount St. Mary's to the hierarchy of the United States.[2]

On the 15th of April, 1858, Bishop Elder, after acquiring a knowledge of his diocese, convened the first Synod of Natchez, which was attended by twelve priests. The statutes, nine in number, promulgated

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[1] The poverty of the diocese may be interred from this extract from a letter of Rev. N. Miale to Rev. J. M. Finotti in 1873 : "I have a crosier for you ; it is a wooden one made in the country. It served at a pontifical Mass once. Bishop Chanche had a better one, because it was covered with gilt paper."

[2] Freeman's Journal, May 9, 1857 ; Cath. Herald, xxv., p. 147.

the decrees of the Baltimore councils, regulated the dress of the clergy, required annual statements of the financial condition of each church, and urged collections for the maintenance of the Bishop and for the support of seminaries and orphans. The Association for the Propagation of the Faith was strongly commended, ecclesiastical conferences were established, and a prayer for the increase of the clergy, for which he had obtained indulgences, was strongly commended.[1] His pastoral letter impressed on the faithful the necessity of contributing to the diocesan wants.

Laboring to increase the churches of his diocese, he was soon able to dedicate one at Pascagoula and another at Canton. In the autumn he proclaimed the Jubilee.[2]

Writing in 1858 to the President of All Hallows' College, he spoke of his diocese: "We are sadly in want of priests. For more than half a million of souls, there are but twelve ministers of God's word and dispensers of His sacred mysteries. To be sure, only a small part of that half million are Catholics, but they are scattered over fifty thousand square miles. . . . . In five places, now, they are ready to build churches, if only they had priests to push on the work. The first person of the diocese that I saw, after my consecration, was a Protestant gentleman, who traveled thirty miles on purpose to urge me to send a priest to the neighborhood of his residence."

Toward the close of the year he completed his Cathedral, which was solemnly dedicated by the Most

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[1] Synodus Diœcesana Natchetensis prima, habita ab illmo. et rmo. Gulielmo Henrico Elder, Episcopo Natchetensi, hebdomada secunda post Pascha anno 1858. New Orleans, 1858.

[2] Freeman's Journal, June 5, Nov. 13, 1858; Metropolitan vi., p. 711; Cath. Mirror, June 16, 1860.

Rev. Archbishop Blanc, to the pious gratification of his clergy and people, who saw the diocese at last possess a Cathedral able to accommodate a thousand people.[1]

Vicksburg showed a greater increase of Catholicity than any other city, and here the Sisters of Mercy, on the 22d of October, 1860, opened a convent school in a most eligible part of the city, but work of a different order soon appealed to their charity.

Civil War came, and Bishop Elder urged all to prayer, directing the prayer "Pro quacumque necessitate" to be recited daily at mass.[2] His priests were few, but they responded to the call for service in the armies and hospitals. Rev. Ghislain Bohème died attending the soldiers in Virginia, and Rev. Basil Elia from disease contracted in the United States camps before Vickburg. Yet the Sisters of Mercy who, in 1862 went to serve in the hospitals, on their return in 1864, could not reoccupy their convent, which General Slocum refused to give up to them.

For a time Bishop Elder and his clergy were not molested in their sacred functions, but on the 28th of June, 1864, Colonel Farrar ordered prayers for the President of the United States to be said in all the churches. "I have declined, as gently as I could, but positively," wrote Bishop Elder. "I have claimed the protection of the Secretary of War. I refuse to admit that anyone has a right to direct what prayers I must offer to God." By his order of July 22, 1864, General Brayman expelled Bishop Elder from the lines of the United States, and directed the Provost Marshal to take possession of St. Mary's Cathedral, and all other

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[1] Letter, Feb. 11, 1858, Cath. Mirror, March 12, Sept. 10, 1859.

[2] Ib., Nov. 17, 1860; Bishop Elder, Circulars, Nov. 25, 1860, Jan. 20, 1861.

houses or places of worship within his command, in which a prayer for the President of the United States was not read.[1]

The Bishop was then sent to Vidalia and ordered to report daily to the Provost Marshal. "His departure from Natchez was attended with moving scenes. All the ladies, Catholic and Protestant, and most of the men accompanied him with tears and sobs to the river, and all knelt down to ask and receive his blessing," wrote Bishop Odin.

Before September he was allowed to return to Natchez, but could scarcely find means to buy necessary provisions. In November he obtained a pass to visit Vicksburg, and in time to cross the lines.

When the war ended his diocese was desolate. At Jackson, church, residence, school, and vestments had, as we have seen, been destroyed by fire. Missions which had supported resident priests were destitute. St. Stanislaus' College at Bay St. Louis had been closed, and the Brothers were teaching in Natchez. Yet, without resources, he felt the necessity of erecting a schoolhouse and asylum. Terribly as Vicksburg had suffered during the siege, it had, in 1865, the largest, most active and growing congregation, and was ripe for many good works. Bishop Elder issued a pastoral letter on the death of President Lincoln, and later in the year spoke strongly against Freemasonry.

The year 1866 found him so hopeful that he solicited Brothers and Sisters for educational work, and on the 29th of June laid the corner stone of a Catholic college at Natchez.[2]

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[1] Letters to Archbishop of Baltimore, July 22, 24, 1864.

[2] Bishop Elder, Letters, Nov. 26, 1864, Feb. 24, Jan. 27. Aug. 17, 1865, Mch. 8, 1866; Cath. Mirror, Aug. 20, 1864, Aug. 11, 1866.

CHAPTER V.

DIOCESE OF MOBILE.

RT. REV. MICHAEL PORTIER, FIRST BISHOP, 1852-1859.

THE school question pervaded the whole country, and everywhere the design seemed to be to make the public schools such that Catholics could not attend them without danger of perversion. In Mobile, Bishop Portier and Rev. J. McGarahan for the Catholics petitioned for an equal appropriation for the free schools which they maintained, appealing to the better and upright feelings of their fellow-citi-citizens, but the authorities were inexorable.

In August the yellow fever broke out in Mobile. The City Hospital had been for two years directed by seven Sisters of Charity; they heroically attended the sick in the crowded wards, two taking the disease, and Sister Flavia, who came from the Orphan Asylum, dying in her holy work. Rev. P. McMahon and the German Jesuit, Father Prachensky, were also prostrated, the former dying. It will hardly be credited, yet in another year, as the Know-nothing feeling grew,[1] the Sisters were compelled to withdraw from the City Hospital, but steps were immediately taken to establish a Catholic infirmary.

A serious loss befell the diocese on the 8th of May, 1854, when the convent and chapel of the Visitation Sisters was destroyed by a fire which broke out at night; providentially the nuns and their pupils all

[1] A more serious indication was the murderous attack on Rev. Mr. Nachon, at Dog River.

escaped, but their fine academy and beautiful Gothic chapel were in ruins.

Bishop Portier attended the First Provincial Council of New Orleans in 1856, delivering the opening discourse.

Meanwhile a little congregation of German Catholics had gathered at Mobile, who, in 1858, undertook to erect a church for their own use.

The long episcopate of Bishop Portier was drawing to a close. In the spring of 1859 he became seriously ill and was taken to the Providence Infirmary, where the Sisters lavished all care upon him. Archbishop Blanc hastened to his side, till seeing him much restored, returned to New Orleans, but the next day received a telegram that he had expired at noon on the 14th of May, of dropsy. He was interred in his Cathedral amid the general sorrow, Archbishop Blanc presiding.

On the death of Bishop Portier, the Archbishop of New Orleans assumed the administration of the diocese.[1]

RT. REV. JOHN QUINLAN, SECOND BISHOP, 1859-1866.

Before the close of the year a successor was appointed to the venerable Dr. Portier, in the person of Rev. John Quinlan, of the diocese of Cincinnati, a learned and zealous priest, born at Cloyne, Ireland, October 19, 1826. He was educated for the priesthood at Mount St. Mary's of the West, and after missionary work at Piqua and Cincinnati was made Superior of the College and Seminary of the Cincinnati

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[1] Archbishop Blanc, Letter, May. 21, 1859; Freeman's Journal, Mch. 5, 1853, May 28, 1859; Detroit Vindicator, June 2, 1855; Metropolitan, ii., p. 324; Cath. Telegraph, May 28, Nov. 12, 1859; Pittsburgh Catholic, xvi., p. 108; Annals of the Propagation of the Faith, xxii., p. 354.

diocese. When his bulls arrived, he proceeded to New Orleans, and was consecrated in the Cathedral of St. Louis by Archbishop Blanc on the 4th of December, 1859. He was then duly installed in the Cathedral of Mobile.

Bishop Quinlan, though coming from the North, at once identified himself with his diocese and his flock.

After ascertaining the condition and wants of his bishopric, Rt. Rev. Dr. Quinlan proceeded to Europe, bearing to the Holy Father the collection made in the diocese of Mobile. He brought back with him a number of young men, pious and well recommended, whose mature judgment and advanced studies made them fit to receive holy orders at an early day. Pope Pius IX. replied in fatherly terms to the address of the Catholics presented by Bishop Quinlan.

In his pastoral on the 1st of January, 1861, he deplored the condition of the country, calling for earnest prayers, commended the Association for the Propagation of the Faith, and the orphans. A pastoral issued on Corpus Christi invited his clergy and people to pray for peace.

When the war began Pensacola and Mobile were in turn invested by the land and naval forces of the United States, and in 1862 the churches at Pensacola and Warrington were destroyed by fire.[1]

In the month of November, 1861, Bishop Quinlan convened a synod of his diocese at Spring Hill College and the Church of St. Joseph. Twelve priests attended, six others being prevented by canonical reasons. The statutes promulgated, eight in number,

[1] Cath. Mirror, Dec. 24, 1859, Aug. 19, 1865; Guardian, Dec. 24, 1859; Cath. Telegraph, Dec. 3, 31, 1859; Freeman's Journal, Feb., 1861, June, 1862.

bore almost entirely on the administration of the sacraments.[1]

The clergy labored earnestly to mitigate the sufferings entailed by the war, and Rev. M. F. Tracy, of Huntsville, was assiduous in his care of the prisoners.

In 1865 the diocese lost Very Rev. James McGarahan, who had been for thirty years the prompter of all good works or the earnest co-operator.[2]

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[1] Statuta Synodi Mobiliensis Primæ, mense Novembris, anno Domini 1861, celebratæ. Montgomery, 1862. Though termed the first, one had been held Jan. 19, 1835. Decreta Synodi Mobiliensis Primæ, die 19a Januarii, 1835 congregatæ. Notre Dame, Ind., 1890.

[2] Freeman's Journal, June 21, 1862; Cath. Mirror, Aug. 19, 1865.

CHAPTER VI.

DIOCESE OF GALVESTON.

RT. REV. JOHN MARY ODIN, FIRST BISHOP, 1853–1861.

At the beginning of 1853 Bishop Odin was enlarging the convent academy at Galveston and erecting a school at San Antonio. He had also begun a theological seminary for his diocese, of which the Oblate Fathers were to have charge.

The Oblates were also missioners along the Trinity and Sabine. Under Bishop Odin's zealous encouragement the Sisters of the Incarnate Word began their labors at Brownsville.

On all sides there was a want of churches, want of priests, and want of means. Toward the close of 1853 the Bishop fell and injured himself so as to be scarce able to walk.

He had zealous priests like Rev. Messrs. Dubuis and Chambodut. Rev. Mr. Sheehan had by hard struggle built a church at Austin,[1] dedicated July 2, 1854, but others soon wearied of the hardships. Among these was Rev. E. Domenech, who wrote a volume of his Texas experience.[2]

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[1] Bishop Odin to Archbishop Blanc, May 26; Dec. 3, 31, 1853; Mch., 1854.

[2] He abandoned his mission at Brownsville without permission of his Bishop and went to Europe. There he published his extravagant "Journal d' un Missionnaire au Texas et au Mexique," Paris, 1857; "Missionary Adventures in Texas and Mexico," London, 1858. He followed this by another work based on the government reports of the Pacific Railroad. About this time I was interested in tracing the origin and development of the Micmac hieroglyphics, and Father Felix Mar-

Yellow fever visited Galveston in the summer of 1853, and in six weeks Bishop Odin lost five priests and one sub-deacon—Rev. Messrs. Dixon, Matton, Hug, O'Driscoll, Baudrand, and Mr. Bayard—by the scourge. The Bishop had ordered all not absolutely required for the ministry to leave the city, but his letter was never received.[1]

The influx of settlers had by this time made the division of the vast diocese a matter of deliberation, and it was discussed at the Provincial Council of New Orleans, which Bishop Odin attended. He did not, however, consider that the time had yet arrived.

There was, of course, some hostility, as the Know-nothing secret society was active. The attempt to burn the Ursuline Convent at Galveston in January, 1854, may be traced to this source.

In his visitation of 1855 Bishop Odin reached Brazoria, where Rev. Mr. Miller was building a church. At San Antonio he took measures to construct a new church. He also visited Castroville, and its dependent chapels, Pana Maria, where the Poles had a church nearly completed under the zealous guidance of F. Leopold, O. S. F., of Castroville. At Goliad he bought back for one thousand dollars the Catholic church, which had been seized. He saw steps taken

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tin, S. J., called my attention to a curious manuscript in the Arsenal Library, Paris. I wrote to see whether I could obtain a copy, but the charge being high I dropped the subject. Attention was drawn to it, however, and Abbé Domenech professed to be able to interpret it. His "Livre des Sauvages" was issued at the expense of the French government, but when copies reached Germany, students there discovered that it was full of words, many very vulgar, written in bad German, showing the work not to be Indian at all. A priest of far different character had previously labored at Brownsville till his health failed, Rev. J. J. Lynch, C. M., subsequently Archbishop of Toronto.

[1] Bishop Odin to Archbishop Blanc, Oct. 10, 1853.

at San Patricio and Corpus Christi to erect churches. Victoria, where Mr. John Linn set an excellent example, had a brick church. The Oblate Fathers were at untold hardships visiting the country between the Nueces and the Rio Grande.[1] Three Fathers and a Brother revived the mission at Brownsville in September, 1852, and labored to revive some religion in the wretched Mexican population, few of whom had approached the sacraments for years and resisted all appeals.

Father Verdet, the Superior, laid the foundation of a brick church on the 6th of July, 1856, which was completed and opened June 12, 1859. A convenient residence soon rose beside it. The Sisters of the Incarnate Word, training the young to a respect and love for religion, were powerful auxiliaries. At first only thirty or forty people would attend mass, but the number gradually grew till the church was fairly filled. Besides Brownsville the Oblate Fathers had one hundred and fifty ranches, scattered over a district fifty-five miles long, where they said mass. This required the missionaries to be constantly in the saddle.[2]

While making a visitation in 1857, Bishop Odin, crossing Lavaca Bay in a sailboat, was struck by the boom and knocked overboard. Death seemed inevitable, and he could not explain how he contrived to keep so long above the water, but he was finally rescued.[3]

A singularly just and equitable school law was passed by the Texas legislature, February 5, 1858,

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[1] Letter of Bishop Odin, Pittsburgh Catholic, xii., p. 361.

[2] Father Gaudet in "Missions de la Congrégation des Missionnaires Oblats de Marie Immaculée," Paris, 1864, iii., pp. 46–73.

[3] Bishop Odin to Archbishop Blanc, San Antonio, Aug. 23, 1857. Cath. Herald, xxv., p. 241.

under which all schools giving gratuitous tuition were entitled to share in the school fund. Teachers were to be examined and obtain certificates of competency, and the schools were to be visited and examined by a board, to determine the proficiency of the scholar and the number to be credited to each school.[1] Meanwhile, Rev. Mr. Dubuis had erected a fine stone church at San Antonio, which Bishop Odin dedicated on the feast of the Assumption, 1858. He soon after blessed the still finer one of the Oblate Fathers at Brownsville, and was consoled to see two other churches opened.

In June, 1858, he convened a synod of his diocese, which closed on the 20th, and consoled him by finding around him so many excellent fellow-laborers. The yellow fever was soon desolating Galveston and other towns, Rev. Messrs. de Lustrac and Monnier, and two Sisters of the Incarnate Word falling victims.

In July the Bishop made an extended visitation to the Mexican frontier, and even crossed it to administer confirmation at the request of the clergy of the neighboring republic. He traveled more than eighteen hundred miles, saying mass daily, and preaching several times at every station. In this apostolic journey of five months, he confirmed three thousand four hundred and fifteen persons.[2]

Rev. Mr. Borias, missionary at Goliad and San Patricio, had excited hostility by his zeal. He was brutally attacked in 1856, and an attempt was made on his life in 1860 by a party of ruffians, from whose bullets he escaped only by the fleetness of his horse.[3]

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[1] Bishop Odin to Propagation of the Faith, July 12, 1858. Annals xx., 11, p. 386. Freeman's Journal, Nov. 6, 1858.

[2] Cath. Telegraph, Dec. 10, 1859.

[3] Freeman's Journal, Jan. 29, 1859; Nov. 24, 1860. Cath. Mirror, Jan. 8, 1859.

The German Catholics had increased in different parts of Texas. The Benedictine Fathers took charge of the mission of San José in 1860, and on the 23d of May St. Joseph's Church for the Germans in Galveston was dedicated by the Bishop.[1]

Dr. Odin, on a visit to San Antonio, took steps to restore the Church of St. Mary's Immaculate Conception, and near it he proposed to establish an orphan asylum under the Brothers of Mary.[2]

The next year, to his regret, Bishop Odin was summoned from the field where he had labored so long, and promoted to the see of New Orleans.

RT. REV. CLAUDE MARY DUBIUS, SECOND BISHOP, 1862-1866.

When Rt. Rev. Dr. Odin was transferred to New Orleans, the choice for the second Bishop of Galveston fell on Rev. C. M. Dubuis, an old and experienced Texas missioner. He was born in France, about the year 1817, and, joining Bishop Odin in Texas, was stationed at Castroville, where he had to build, with his own hands, a house to shelter him. He shrunk from no danger, and though others sank in death from the deadly fever, or obtained other missions, he would not desert his post. In time he was placed at San Antonio, which owes much of its religious development to his energy and zeal.

On receiving official notice of his appointment as successor to Bishop Odin, he proceeded to Europe, aware how much was required in his diocese. He was consecrated on the 23d of November, 1862, in the Seminary Chapel at Lyons, by Archbishop Odin of New Orleans, assisted by Rt. Rev. Dr. Charbonnel, formerly Bishop of Toronto, and the Bishop of Val-

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[1] Cath. Mirror, June 9, 1860.

[2] Cath. Herald, Dec. 22, 1860.

ence. His appeals for coadjutors had not been unavailing; and he was soon able to sail for New Orleans with twelve seminarians and three Sisters of the Incarnate Word for Brownsville, reaching his diocese in April, 1863.[1]

Meanwhile, Brownsville had been occupied by a United States army under General Banks. Their coming caused some alarm; but the numbers of Catholic soldiers who regularly attended mass on Sundays were an edifying example to the many lukewarm Catholics of the place.[2]

The Cathedral in Galveston was by this time in great need of repair—in fact, it could be used only in fair weather, as the roof allowed heavy rains to pour through.[3]

In 1864, between May and November, Bishop Dubuis made a visitation of his diocese, and administered confirmation to more than five thousand of the faithful.[4]

As soon as the war ended the Catholics of Texas took new life, and churches were begun or completed, the undertaking seeming hazardous while hostilities prevailed.

Early the next year Bishop Dubuis again visited Europe, but returned to take part in the deliberations of the Second Plenary Council of Baltimore. He could report that in his extensive diocese there were, at the beginning of the year, forty-four priests, fifty-five churches, with thirteen colleges, academies, and schools.

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[1] Cath. Mirror, Mch. 7, 1863.

[2] Cath. Telegraph, Jan. 7, 1863; May 20, 1863.

[3] Annals of the Propagation of the Faith, xxvii., p. 386.

[4] Cath. Telegraph, May 25, 1864.

BOOK XII.

CHAPTER I.

DIOCESE OF OREGON CITY.

MOST REV. FRANCIS NORBERT BLANCHET, FIRST ARCHBISHOP, 1853-1866.

At the commencement of this period the diocese of Oregon City had a church with resident priest at Oregon City, the Dalles, French Prairie, and Portland, and three academies, but in the spring the Sisters of Notre Dame from Namur, who directed one of these at St. Paul, finding the population decrease, removed to California. The Jesuit Fathers, who had their chief house at French Prairie, went to Santa Clara, and, in 1854, a priest began his mission work on the Yarnhill River near Dayton.

The church at Portland, proving to be too far from the main body of the Catholics, and approachable only by a difficult trail through the woods, was moved to a more convenient position, a plot of four lots, in 1854. Surrounded by difficulties, Archbishop Blanchet set out September 2, 1855, for South America, to appeal for aid to the Catholics there, and did not return till near the close of 1857.

The Oblate Fathers of Mary Immaculate had begun a mission at Wallawalla, but were compelled, in 1856, to withdraw, as hostilities prevented all further progress.

In 1858 the Church of St. Patrick, near the Grand

Ronde, due to the efforts of Rev. Miles O'Reilly, was dedicated, December 5, and St. Joseph's Church, Jacksonville, in October, showing that the Catholic population was again increasing. Rev. James Croke of Portland visited Scotsburg, Winchester, Eugene City, and Corvallis, in Southern Oregon.

Archbishop Blanchet visited his native province in 1859 to obtain aid for his struggling diocese. He set out for Oregon in September with five priests for his diocese, and twelve Sisters of the Holy Names of Jesus and Mary, a Canadian order established at Longueuil, who were to open an academy in Portland, and who continue their labors to this day.

With this addition to his clergy, Archbishop Blanchet soon made efforts to establish a mission at the Grand Ronde Reservation. The Sisters of the Holy Names met with great success in their academy, which had a hundred pupils, and they next established a house at Oregon City.

Before long Archbishop Blanchet was able to have the Catholic Indians on the Warm Springs and Grand Ronde reservations attended by Rev. Messrs. Mesplié and Croquet.

On the 28th of March, 1861, Archbishop Blanchet and Bishop Blanchet addressed the Pope, expressing their grief at the sacrilegious invasion of the Papal States and expressing their sympathy. To this Pope Pius IX. replied on the 26th of June.

Archbishop Blanchet obtained a report in favor of his claim to the ground on which St. Peter's Mission at the Dalles of the Columbia was established in 1848, but the affair did not end there. A new church, erected there, was blessed in 1861, as well as St. Mary's at Corvallis.

Though he had reached the age of seventy, the Arch-

bishop of Oregon City made his laborious visitations, and on the 28th of October, 1861, between Scottsburg and Elkton, was thrown from his vehicle and severely bruised. His cares and responsibilities were increased in fact, for the western part of Idaho Territory, from Snake River to the Rocky Mountains, between the forty-second and forty-sixth degrees, was placed under his care. Settlers were entering Idaho, and new towns arising. The Archbishop labored to meet the want. During the year 1863 in this new district, St. Joseph's Church at Idaho City, St. Thomas's Church at Placerville, and St. Dominic's Church at Centerville, Idaho, were blessed, and on the 25th of September, 1864, St. Francis' Church at Pioneer City, in the same Territory.

There was less to encourage in Oregon; several Sisters of the Holy Names of Jesus and Mary who came from Canada in 1863, finding it impossible to found projected establishments, returned to Canada, several Sisters of Notre Dame leaving Oregon at the same time for California.

Yet the churches were increasing; that of St. John the Evangelist, at Salem; St. Patrick's Church, at Allen Gulch, and St. John the Baptist's, at Milwaukee, and St. Andrew's, at Canyon City, were dedicated in 1864. The Archbishop, who had removed his residence to Portland, during the same year completed his pro-cathedral.

Archbishop Blanchet set out in 1866 for his long journey to the Second Plenary Council, able to show as the fruit of his long and devoted exertion, seventeen churches in his diocese and fourteen priests laboring for the good of souls.

CHAPTER II.

DIOCESE OF NESQUALLY.

RT. REV. A. M. A. BLANCHET, FIRST BISHOP, 1853–1866.

THE diocese over which Bishop Blanchet presided was one of the poorest and least progressive. There was very little immigration from the other States or abroad, and in 1852 the Catholic population consisted of only sixteen hundred whites and three thousand four hundred Indian converts. The only churches were the Cathedral of St. James, at Fort Vancouver, St. Francis Xavier's, on Cowlitz River, a church at Steilakoom, and St. Peter's, at the Dalles, with several chapels. The rest were temporary chapels in the Indian camps. These were under the care of the Jesuit Fathers among the Cœur d'Alènes on Spokane River; under Father Ravalli, who had erected a fine church among the Kettle Fall Indians near Colville, where Father Joset made one hundred and sixty-three converts in one year, and among the Kalispels on Flathead River. The Oblates of Mary Immaculate had been laboring among the Yakamas and other tribes near Puget Sound, at Olympia, and Steilakoom. The most important of these was the mission of St. Ignatius, founded by Fathers Adrian, Hoecken, and J. Menetry, where the Jocko reservation was afterward placed, and at which one thousand Kalispals, Flat-heads, Pend d'Oreilles, Nez Percés, and Kootenays were already Christians or catechumens, attending the large and tasteful church.

Louise Sighouin, of the Cœur d'Alène tribe, by her

sanctity and zeal, exercised the greatest influence in her tribe, and even after death her example produced the happiest results. Loyola, chief, of the Kalispels, almost equaled her in the good effected by his example and zeal.[1]

About this time Rev. Mr. Lionnet began a mission among the Chinooks.

On Saturdays the wandering Indians of Puget Sound gathered around the Oblate Father Chirouze's chapel, a rude structure, forty feet by eighteen, to receive instructions and prepare to keep the day of the Lord. Similar was the scene at the mouth of the Snohomish River, where Father Darien, O. M. I., had his chapel.

When Washington Territory was established in 1853 the limits of the diocese of Nesqually were made to conform to it.

Father Hoecken, in 1854, began a new mission near Flathead Lake, and prepared to evangelize the Blackfeet. Bishop Blanchet, visiting these missions, confirmed more than six hundred. The Indians under the influence of the Catholic priests were all friendly and well disposed to the whites, but the Oblate Father Pandosy discovered among the pagan bands signs of hostility. At the risk of his life, he frequently warned the civil and military authorities, and made himself so obnoxious to the discontented Indians that it was reported that he had been killed by them.[2]

The Jesuit Fathers were forced to abandon the Flathead mission of St. Mary's for a time; fur-trappers

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[1] De Smet, "New Indian Sketches," New York, 1863.

[2] Woodstock Letters, ix., p. 98; De Smet, "Western Missions and Missionaries," p. 280; Freeman's Journal, Feb. 16–23, 1856; Ronan, "Historical Sketch of the Flathead Indian Nation," 1813–1890, Helena, 1890; Missions de la Congrégation des Missionnaires Oblats de Marie Immaculée, i., p. 93; iii., p 90.

and traders had gathered around, leading the Indians into gambling and debauchery. Only a few solid Christians withstood the evils. Father Menetrey, in July, 1857, visited them and by his earnest discourses produced a reformation.[1]

In 1858 the pagan and Protestant Indians again gave trouble, but the Catholic converts remained peaceful. A Nez Percé said that the Pend d'Oreilles would not join in the war as long as they had priests, but that they meant to kill them. Father Joset walked up to the man and said: "Here I am! strike me," and holding up his missionary's cross he exclaimed: "Behold my medicine! possessed of this I do not fear you." But for the devotion of a Jesuit Father, Colonel Steptoe's force would have been annihilated by the Spokanes, Father Joset having hastened to his force to warn him of an intended ambuscade.

Though the Catholic missions rendered such essential service to the country and to the army, they were not rewarded. The military authorities trespassed on the mission property at Fort Vancouver and endeavored, in defiance of the law of Oregon, to confine the Bishop, for his church, residence, priests' house, academy, schools and hospital of the Sisters of Charity, to a plot four hundred feet square, when they were actual owners of six hundred and forty acres. Bishop Blanchet, on the 29th of September, 1858, addressed a letter to President Buchanan, setting forth at length the rights of the Catholic Church. But notwithstanding the constant efforts of Bishop Blanchet and his successors the Catholic claim is still unrecognized.[2]

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[1] Annals of the Propagation, xxi., p. 351; Ronan, p. 35.

[2] The Report and Decision of the Surveyor-General of Washington Territory on the Catholic Mission Claim at Vancouver, Olympia, 1862.

In 1859 Fathers A. Hoecken and W. Point founded St. Peter's mission in what is now the State of Montana, and in 1863 Father Caruana was sent to the old Nez Percé mission with directions also to visit the Nez Percés, the Wallawallas, and Spokanes. Missions were begun also among the Blackfeet and Cœur d'Alènes: but the next year most of the buildings of the Cœur d'Alène mission were destroyed by fire.

The missionaries in Nesqually rendered service to linguistics: the Jesuit Father Menzarini prepared his Selish grammar, the Oblate Father Pandosy a Yakama, and Father Giorda was completing the great Kalispel dictionary.

By 1863 settlements had reached Montana, and though the Territory was properly in the Vicariate of Nebraska, the first efforts to extend to the Catholics here the benefits of religion came from the Jesuit missions in the diocese of Nesqually. Father U. Grassi built a church at Hell Gate in 1863; afterward removed to Missoula; the same year Father Giorda visited Alder Gulch, now Virginia; Frenchtown had a church in 1865; and on the feast of All Saints an old frame church, built by Hon. J. M. Sweeny, was opened and dedicated by Father Kuppens, under the title of the Sacred Hearts of Jesus and Mary.

In 1866 Father Giorda restored St. Mary's mission in the Bitter Root valley.[1]

In Washington Territory, too, the white population was increasing. Bannock City had a church in 1863; and in 1865 a priest was stationed at Port Townsend. Bishop Blanchet was also able to carry out a project long

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Freeman's Journal, Aug. 7; Dec. 4, 1858; Pittsburgh Catholic, xv., p. 320; xix., p. 182.

[1] Woodstock Letters, xviii., p. 355, ix., p. 102. Cath. Mirror, Aug. 11, 1863; Cath. Telegraph, July 20, 1864.

at heart by opening a Holy Angels' College at Vancouver with Rev. V. A. Mans as director. His diocese in 1866 had its cathedral at Vancouver, St. Francis Xavier's at Cowlitz, Immaculate Conception at Steilacoom, St. Patrick's at Wallawalla, a priest at Port Townsend, with Indian missions at Snohomish, Lamy, Colville, among the Cœur d'Alènes and Pend d'Oreilles. Sisters of Charity, who arrived in 1866, directed academy schools, asylums at Vancouver, Wallawalla, the Pend d'Oreilles mission, and Steilacoom.

BOOK XIII.

CHAPTER I.

DIOCESE OF MONTEREY.—DIOCESE OF SAN FRANCISCO.

MOST REV. JOSEPH SADOC ALEMANY, SECOND BISHOP OF MONTEREY, 1850-1853; FIRST ARCHBISHOP, 1853-1866.

THE see of San Diego, or Monterey, erected by Pope Gregory XVI., April 27, 1840, had as its diocese both Upper and Lower California; but when Upper California became part of the United States, the Mexican government refused to permit an American bishop to exercise any jurisdiction in Lower California, and Pope Pius IX., by his brief, detached that Mexican province from the diocese of Monterey, which was made directly dependent on the Holy See. Upper California was divided into two dioceses by the erection of a see at San Francisco, the diocese to comprise the territory between the parallel of the Pueblo San José and the forty-second degree, and between the Colorado and the Pacific. By his brief Ad animarum regimen, July 29, 1853, Pope Pius IX. erected this see, making it a metropolitan, with the bishop of Monterey as suffragan to the new archbishop.[1]

[1] Bull erecting see of San Francisco, Hernaez, ii., p. 799; Decree of the Sacred Congregation de Propaganda Fide, dismembering the diocese of California, July 1, 1854; Della Segretaria della S. Congne. degli affair ecclesiastici straordinarii, Dec., 1852; Bishop Alemany to Archbishop of Mexico, Feb. 14, 1851; Reply, with decision of Mexican government, May 5-6, 1851.

After his consecration in Rome as Bishop of San Diego, or Monterey, by Cardinal Fransoni, June 13, 1850, Dr. Alemany set out for his diocese, bringing Rev. Father Vilarrasa, of the order of St. Dominic, and Sister Mary Goemare, a religious of the same order. He reached Monterey in the spring of 1851, and two Dominican convents were established there. Bishop Alemany found his position full of difficulty. In the south there was still a population of Spanish origin, with little energy, and giving little hope of progress. Their ecclesiastical ideas and forms were all of the Spanish type. The real hope of the diocese, however, lay in the new element further north, San Francisco being the rising city. These Catholics came from the United States and elsewhere, and they had been brought up under a different system. That these two parts of California required separate ecclesiastical government was evident. Bishop Alemany endeavored to save what was possible of the Church property in Southern California, and to obtain priests for both sections. When he met the other members of the hierarchy in the First Plenary Council of Baltimore in May, 1852, he was able to lay before them a definite account of his diocese. After the Council he proceeded to Mexico, and in personal interviews with the Archbishop obtained much light as to the discipline of the Church in his province. On his return to his diocese one of his first projects was to establish an ecclesiastical seminary at Los Angeles, and take steps to collect the remnant of the old mission Indians.[1] The seminary opened, however, at Santa Inez, but was soon at Mission Dolores with recruits from Europe and with Rev. Eugene O'Connell as Superior. The few remaining Franciscan

[1] Freeman's Journal, July 10, 1852; Jan. 22, 1853.

Fathers were at Santa Barbara mission, San Gabriel, and San Juan Bautista, in 1852. Jesuits under Father John Nobili had come from Oregon to lay the foundation of a great establishment at Santa Clara, beginning an academy with sixteen scholars. Priests of the Holy Cross were at Los Angeles and San Diego. Sisters of Notre Dame had an academy at Pueblo San José, and the Sisters of St. Dominic another at Monterey. He had thirty-one churches and thirty-eight priests and an estimated Catholic population of forty thousand.

On receiving the notification of the erection of the see of San Francisco, and of his appointment to it, Archbishop-elect Alemany proceeded to that city and took possession of the see July 29, 1853.

On the 7th of July, 1853, Bishop Alemany laid the corner stone of the Church of St. Mary Immaculate, at the corner of California and Dupont streets, San Francisco, a church intended to be seventy-five feet by one hundred and thirty-five. Addresses were made in English, French, and Spanish. The power of Spain and of Mexico might wane and pass away, a new population might come to erect new cities, but the Church of all times and all races would still be there, uninfluenced by the changes. The plans for the structure were drawn by Craine and England, and the Archbishop appealed to the faithful to build a house, not for men, but for God.[1]

Sisters of Charity, obtained by the Archbishop from Emmitsburg, arrived by the long sea voyage in August, 1852, and soon had a free school and infirmary; and in 1855 took charge of St. Vincent's School at San

[1] Freeman's Journal, Sept. 11, 1853; Pittsburgh Catholic, x., p. 211; Detroit Cath. Vindicator, Sept. 24, 1853; Pastoral, June 1, 1853; Cath. Telegraph, July 23, 1853.

Rafael, on land given by Timothy Murphy, a great benefactor of the Church.

Progress was not limited to San Francisco; St. Patrick's Church rose at Sonoma, the veteran Rev. John Shanahan began to collect Catholics at Sacramento, where the corner stone of the Church of St. Rose of Lima was laid in 1854. Churches were begun at Weaverville, Marysville, Grass Valley, and Nevada.[1]

Even the Chinese had Catholics among them, and Rev. Mr. Cian, a Chinese priest, was laboring among them in 1854.[2]

Archbishop Alemany felt the want of active, zealous priests and of religious communities. To obtain some he sent Rev. H. P. Gallagher to Europe, who obtained a colony of the Presentation Nuns, and another of Sisters of Mercy. They reached California, November 15, 1854, and the Presentation Nuns, receiving a liberal donation from a charitable Catholic, soon erected a convent on Powell Street, San Francisco. Their success in the academy and school won general favor, and a second institution followed in a few years.

Within a month after their arrival the Sisters of Mercy had obtained a home and were visiting the sick and dying. The sight of their devotedness induced the city authorities to place the hospital under their care.

On the 10th of November, 1854, Archbishop Alemany proclaimed the Jubilee, and exerted himself to make it a means of arousing the piety and zeal of the faithful.

The Vigilance Committee of 1856 was by no means

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[1] Gleeson, "History of the Catholic Church in California," San Francisco, 1872, pp. 205, 258; Freeman's Journal, Sept. 4, 1853.

[2] Metropolitan, ii., p. 511.

friendly to the Catholic Church, and its victims were not allowed to receive the ministrations of a priest, and a church was actually destroyed by a mob.

Archbishop Alemany, considering the insecure condition of the title to the churches and parochial residences of the old missions, sought to have them placed on a better footing, and in 1858 succeeded in having the title of them confirmed.

The Archbishop soon after visited Rome, and issued a pastoral letter on his return in December, 1858.

Under the impulse of energetic priests, churches were rapidly increasing, as at Stockton, Placerville, Auburn, Dalton, San Ramon Valley, San Mateo, and places too numerous to detail here. On the erection of the see of San Francisco the Dominicans removed to Benicia, where they soon had flourishing establishments, and in 1860 a new and commodious convent for the Dominican nuns was blessed.

Provisions was also made by the Archbishop for the French, German, and Spanish members of his flock. The diocese was not unmindful of the wants of the Sovereign Pontiff, and remitted liberal alms, with words of filial sympathy, which elicited benignant words from Pope Pius IX.[1]

When the Civil War broke out Archbishop Alemany issued a pastoral letter calling for prayers for peace.

By 1860 Rev. H. P. Gallagher had pushed on to Utah to plant the Church there; and in Nevada churches rose at Nevada City and Virginia City, the former soon to be a prey to the flames.

On the 15th of July, 1862, Archbishop Alemany

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[1] Freeman's Journal, Sept. 4, 1853; Mar. 14, 1863; Cath. Mirror, Jan. 29, 1859; Aug. 22, 1863; Cath. Telegraph, Mar. 30, 1861; Mar. 16, 1864.

convened a synod of his diocese. It was attended by thirty-three secular and eleven regular priests. Forty-four constitutions were adopted. The decrees of the Baltimore Councils were promulgated, limits to missions established, baptisms required to be in the churches. French, Spanish, and Germans were to be subject to the priests of their respective nations, where national churches existed. Rules were prescribed for the administration of the sacraments, the due support of the clergy and the seminary, the establishment of parochial schools. It was also made known that the Holy See declared tithes no longer in force; that the Benedictine Instruction for Holland was established in the diocese, and that it had been decided that the constitution Tametse of the Council of Trent was in force.[1]

When Archbishop Alemany set out for the Second Plenary Council of Baltimore, confusion in California had given place to system and order. Churches had been erected throughout the diocese, the holy sacrifice was regularly offered; the diocese had its seminary, Santa Clara College, and St. Mary's College, several academies, free schools at many of the churches, several asylums, and a hospital.

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[1] Synodus Diœcesana Sancti-Francisci, habita mense Julii, 1862, San Francisco, 1872.

CHAPTER II.

DIOCESE OF MONTEREY.

RT. REV. THADDEUS AMAT, THIRD BISHOP, 1854–1866.

On the promotion of Bishop Alemany to the metropolitan see of San Francisco, he administered the diocese of Monterey during the vacancy. This was soon filled by the appointment of Rev. Thaddeus Amat, a priest of the Congregation of the Mission, born at Barcelona, Spain, December 31, 1811. After studying some time in the seminary of his native diocese, he entered the community of priests founded by St. Vincent de Paul, and was ordained in Paris, in 1838. The same year he was sent to New Orleans, and labored in Louisiana and Missouri as professor, master of novices, and pastor of churches. He was director of the Seminary of St. Charles Borromeo in the diocese of Philadelphia, from 1847 to 1857.

Pope Pius IX. appointed him to the see of Monterey, or San Diego, on the 29th of June, 1853, but he shrunk from the position, and after a vain appeal in a visit to Rome, was consecrated by Cardinal Fransoni in Rome, March 12, 1854. Having exerted himself to obtain priests and other aid for his diocese, he set out for his see, which he reached in November, 1855. Preferring the parish church and residence in Santa Barbara to the Mission, an exchange was effected under authority from Rome with the Franciscan Fathers, to whom the Mission of Santa Barbara was transferred with its church and grounds. An Apostolic College of Propaganda Fide had been estab-

lished here in 1853 under Father Joseph Jimeno as president, and the Franciscans, receiving several novices, hoped to resume their labors largely in their old mission fields.[1]

In 1856 Bishop Amat obtained Sisters of Charity from Emmitsburg, who opened an orphan asylum at Los Angeles.[2] At the same time Bishop Amat planned two missions to be under the Franciscans, one in the northern, the other in the southern part of his diocese, where the remnants of the mission Indians could be gathered and reformed, then trained again to agricultural and other work, but government officials proved an insurmountable obstacle. Early in the same year Bishop Amat made a visitation of all the churches of his diocese, to find some in ruins, others threatening to become such. Built by the Indians and unsubstantially, they were in most cases incapable of being repaired. Where there was any considerable number of Catholics living near a church, he stimulated them to set to work to rebuild or restore, but he found the Spanish Californians not disposed to contribute money or labor.

Churches, schools, and charitable establishments were to be erected, priests to be obtained and maintained, but means were wanting for even the least undertaking. The Pious Fund of California, property given in the last century by pious souls to the Society of Jesus for the maintenance of the missions, offered the only hope. The property had been taken by the Mexican government, which acknowledged itself bound to pay the interest on the value. It was pro-

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[1] Bishop Amat to Cardinal Fransoni, Apl. 2, 1856.

[2] Bishop Amat to Mgr. Barnabo, Aug. 12, 1856. Same to same, July 3, 1856; Oct. 11, 1856.

posed to make a claim for the American part of California, through the government of the United States.[1]

In 1857 Bishop Amat reorganized the Theological Seminary at Santa Inez, on the tract given by the Mexican government for that purpose. Rev. Cyprian Rubio became the director, and, in 1863, repaired the tottering church of San Gabriel.[2]

The next year the Sisters of Charity, besides their academy, and orphan asylum, had a day school at Los Angeles, and directed the County Hospital. They had also opened St. Vincent's Institution at Santa Barbara.

By this time Bishop Amat was convinced that Los Angeles would be a far better place of residence than Santa Barbara. Archbishop Alemany proposed the transfer of the see to that place, but the Sovereign Pontiff made the diocese that of Monterey and Los Angeles, and authorized Bishop Amat to take up his residence in the latter city.[3]

The Bishop visited Europe in 1860 and returned with Priests of the Mission, secular priests, twelve ecclesiastical students, and Sisters of Charity empowered to open a novitiate.[4] He issued a pastoral letter on his return, explaining the position and necessities

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[1] Same to Cardinal Barnabo, Feb. 13, 1858. Part of the old mission church at Santa Cruz actually crumbled away and fell in 1856, while a priest was saying mass. Bishop Amat dedicated a new church in 1858. Willey, "Historical Paper relating to Santa Cruz, California," San Francisco, 1876, p. 26.

[2] "An Historical Sketch of Los Angeles Co., Cal." Los Angeles, 1876.

[3] Bishop Amat to Cardinal Barnabo, Jan., 1859.

[4] Freeman's Journal, Mch. 9, 1861; Cath. Directory, 1861, p. 187. When the Peter's pence was transmitted, Pius IX. acknowledged the zeal of the diocese. Cath. Mirror, Oct. 5, 1861; Cath. Telegraph, Sept. 28, 1861; Cath. Herald, Sept. 3, 1862.

of the Sovereign Pontiff, giving in full his letters to the Pope and the replies, and appealing warmly to his flock.[1]

On the 4th of May, 1862, Bishop Amat convened the first synod of the diocese of Monterey. It was attended by fifteen priests, and on the 11th the statutes enacted were promulgated.[2]

The parish church of Santa Barbara, the only Catholic church in the town, took fire on the 23d of August, 1865, and was totally destroyed. The loss was all the more severe, as the people had been reduced almost to misery by a similar visitation the year before. Bishop Amat appealed earnestly in their behalf to all Catholics.

By 1866 the diocese of Monterey and Los Angeles had twenty-two priests, twenty-one churches, a seminary of Our Lady of Guadalupe at Santa Inez, St. Vincent's College under the Lazarists, the Franciscan College at the Mission of Santa Barbara, houses of Sisters of Charity at Los Angeles, Cieneguita, San Juan Bautista, and Santa Cruz.

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[1] Circular que el Il'mo. Sr. Dr. Tadeo Amat, C. M., Obispo de Monterey y Los Angeles, dirige a los Sacerdotes y fieles de su diocesis.

[2] Cath. Telegraph, June 25, 1862; Cath. Mirror, Sept. 30, 1865; Cath. Telegraph, Oct. 4, 1865.

CHAPTER III.

VICARIATE APOSTOLIC OF MARYSVILLE.

RT. REV. EUGENE O'CONNELL, BISHOP OF FLAVIOPOLIS, VICAR APOSTOLIC, 1861-1866.

As churches increased in the diocese of San Francisco, it became difficult to visit and supervise some of the northern portions, which, nevertheless, seemed to promise rapid settlement. Accordingly, in 1861, the Vicariate Apostolic of Marysville was formed, embracing the territory from the 39° to the 42° North Latitude, and from the Pacific Ocean to the eastern boundary of Nevada.

To assume charge of this district the choice fell on Rev. Eugene O'Connell, born in County Meath, Ireland, in 1815. He was ordained in 1842, and left a chair in All Hallows College, Ireland, to direct a Seminary of the diocese of San Francisco. He was consecrated in Dublin on the 3d of February, 1861, as Bishop of Flaviopolis and Vicar Apostolic. He reached this country on the 1st day of June, and on the 28th of March was installed in St. Joseph's pro-cathedral, at Marysville, by Archbishop Alemany. He found only four priests in his vicariate, but he was not discouraged.

Appealing to old pupils at All Hallows he encouraged the faithful to undertake churches wherever they were numerous enough, as at Iowa Hill, Weaversville, Shasta, Sawyer's Bar, Virginia City, and Laporte.

The Sisters of Notre Dame established an academy at Marysville, which soon won general esteem.

In 1863 Bishop O'Connell succeeded in obtaining a community of Passionists for his vicariate, who, under Very Rev. Peter Magagnotto, already inured to California missions, as Commissary General, established the Church of the Immaculate Conception at Virginia City, Nev., and great hopes were based on their known zeal and devotedness.

The same year the Sisters of Mercy founded the Sacred Heart Convent and Academy at Grass Valley, and soon after Sisters of Charity were laboring at Nevada City. On the 17th of July, 1864, the Bishop dedicated the Church of St. Mary of the Mountain, erected by Rev. P. Manogne in Virginia City at a cost of twenty thousand dollars. St. Patrick's Church at Gold Hill was dedicated soon after. Then came Carson City, Redwood, and Placerville.

Bishop O'Connell was untiring in his labors for the diocese, and in his visitations. At the beginning of 1866 he could report the young vicariate had seventeen priests and thirty-five churches.[1]

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[1] Cath. Telegraph, Aug. 24, April 19, 1865.

CONCLUDING CHAPTER.

THE SECOND PLENARY COUNCIL OF BALTIMORE.

TAKING a general view of the Church during the period embraced in this volume, we see a steady growth from 1844, notwithstanding two great politico-religious combinations against her, sacrificing the lives of her people, their churches, institutions, and homes. Such violence was felt, but could not arrest the movement. From 709 priests, 675 churches, and a Catholic population of 811,800, in 1844, the number rose to fourteen hundred and ninety-two priests, fifteen hundred and forty-five churches, and a population of 1,698,300 in 1853; and to two thousand seven hundred and seventy priests, two thousand nine hundred and thirty churches and 3,842,000 souls in 1866. The most remarkable development of Catholicity was in New England, where, from forty-four priests and forty-two churches in 1844, the Church, in 1866, could number two hundred and seventy-two priests, and two hundred and sixty-three churches.

The great belt of Catholic activity and life thus extended from the Potomac and the southern lines of Kentucky and Missouri, and westward from the Atlantic to the Rocky Mountains, extending northward to the British frontier. In this belt the progress was especially notable in New York, Pennsylvania, Ohio, Kentucky, Illinois, Wisconsin, Iowa, Minnesota, and the new Territories. South of this was the part which suffered so terribly by the Civil War, where the Catholics lost a large proportion of their churches and insti-

tutions, compared to the whole, and where in the poverty caused by the war and subsequent misgovernment, any attempt to recover lost ground was almost impossible, yet the dioceses of Wheeling and Mobile showed life and progress. In Louisiana the Church held her own, in Texas the growth was great. New Mexico gained steadily in priests and churches, and in the awakened devotion of the long neglected people. On the Pacific coast there was growth, in California, especially in the diocese of San Francisco, but in Oregon and Washington Territory the gain was slow. Throughout the country, besides the regular parochial churches and their work, much was done by missions given by the great religious orders, the Jesuits, Redemptorists, Paulists, Dominicans, Benedictines, arousing the piety of the people and bringing back the tepid, indifferent, and careless. Such was the condition of the country when the Second Plenary Council of Baltimore convened.

When the holding of this Council had been decided upon, His Holiness Pope Pius IX., by his Letters Apostolic of February 16, 1866, appointed Most Rev. Martin John Spalding to preside over it as Delegate Apostolic, and Archbishop Spalding on the 19th of March issued his letters of indiction. The work of preparation then began. In previous councils the decrees had been confined mainly to the establishment of uniformity of discipline and to the general management of Church affairs. It was now deemed necessary to enter into doctrinal definitions suited to the time and country. Protestant denominations no longer held to their old symbols, articles, confessions of faith; and vast numbers were dropping from the influence of their organizations. Men began to question the very fundamental doctrine of Christianity, often from

MOST REV. MARTIN JOHN SPALDING.

BISHOP OF LOUISVILLE - ARCHBISHOP OF BALTIMORE.

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the lack of any guide whom they could respect. Archbishop Spalding prepared, with the aid of the other Metropolitans, and by our most able and learned theologians, a schema for the work of the Council, and though when the Fathers met, it was deemed too extensive, and some parts omitted, the next Plenary Council was guided by it.

The Council met on the 7th of October, 1866, and was attended by Most Rev. Martin John Spalding, Archbishop of Baltimore, Delegate Apostolic; Archbishops Blanchet of Oregon, Kenrick of St. Louis, Purcell of Cincinnati, Alemany of San Francisco, Odin of New Orleans, McCloskey of New York; Bishops Whelan of Wheeling, Lefevere, administrator of Detroit, Henni, Bishop of Milwaukee, Blanchet of Nesqually, Rappe of Cleveland, Timon of Buffalo, Demers of Vancouver, de Saint Palais of Vincennes, McGill of Richmond, Lamy of Santa Fé, Loughlin of Brooklyn, Bayley of Newark, de Goesbriand of Burlington, Carrell of Covington, Amat of Monterey, Martin of Natchitoches, Bacon of Portland, Juncker of Alton, Duggan of Chicago, Elder of Natchez, Luers of Fort Wayne, Lynch of Charleston, McFarland of Hartford, O'Gorman, Vicar Apostolic of Nebraska, Grace, Bishop of St. Paul, Quinlan of Mobile, Wood of Philadelphia, Domenec of Pittsburgh, O'Connell, Vicar Apostolic of Marysville, Verot, Bishop of Savannah, Dubuis of Galveston, Lavialle of Louisville, Conroy of Albany, Feehan of Nashville, Williams of Boston, Hennessy of Dubuque, Rosecrans, Auxiliar of Cincinnati, Very Rev. John D. Coady, administrator of Erie, and Father Ferdinand Coosmans, procurator of Bishop Miège.

The various subjects to be discussed were assigned to Congregations or Committees of Bishops, and then

thoroughly discussed in the Council, and finally adopted with such modifications as were decided upon. The decrees, as passed, embraced fourteen titles: I. On Orthodox Faith and Increasing Errors; II. On the Hierarchy and Government of the Church; III. On Ecclesiastical Persons; IV. On the holding and Preservation of Ecclesiastical Property; V. On the Sacraments; VI. On the Worship of God; VII. On Promoting Uniform Discipline; VIII. On Religious Communities; IX. On the Training and Pious Education of Youth; X. On more efficaciously Promoting the Salvation of Souls; XI. On Books and Papers; XII. On Secret Societies; XIII. On the Erection of New Sees; XIV. On the Enforcement of the Decrees. The first title treated of Divine Revelation, and the one Church of Christ; of the Nature and Necessity of Faith; of Holy Scripture; of the Holy Trinity; of God the Creator, Redeemer, and Sanctifier; of the Future Life; the Invocation of the Blessed Virgin and the Saints. It then condemned the Sects, Indifference, Unitarianism, Universalism, Transcendentalism, Pantheism, the abuses of Magnetism, Spiritism. The second title treated of the Roman Pontiff, the Hierarchy, Councils, Synods, and Diocesan officials.

Archbishop Spalding wished earnestly that the Holy See would establish a Chapter of Canons in each diocese of the United States, such as existed in England, Ireland, Mexico, and even in Canada, an English province. In the nomination of Bishops the rules laid down by the Popes for this country were given; but in this he desired that at least the consultors in each diocese should be heard, and even the parochial clergy.

The question of the establishment of a Catholic University in this country, like that in Dublin, was also treated of by the Fathers.

As the war had made it possible to reach the colored population of the South freely, the whole matter was specially treated, with a full sense of the difficulties.

The Council recommended the erection of sees at Wilmington, Del.; Scranton, and Harrisburg, in Pennsylvania; sees at Green Bay and La Crosse, Wis.; St. Joseph, Mo.; Omaha, Neb.; Columbus, O.; Grass Valley and Rochester, and Vicariates Apostolic in North Carolina, Montana, Colorado, and Arizona. They also solicited the erection of Philadelphia and Milwaukee into Archiepiscopal sees.

When the Acts and Decrees of this important Council had been examined and approved at Rome, and published in this country, they were studied with deep interest not only by the American clergy, but in Europe, where leading Catholic periodicals treated of them in special articles. The eloquent and able sermons delivered during the sessions of the Council by Archbishops Spalding, McCloskey, Purcell, and Kenrick; Bishops Lynch, Rosecrans, Bayley, Elder, Wood, McGill, Duggan, and by Very Rev. I. T. Hecker, Rev. J. L. Spalding, since Bishop of Peoria, and Rev. P. J. Ryan, now Archbishop of Philadelphia, were printed here and reprinted in Europe. Rev. S. Smith, who, as professor of Canon Law, had treated of the Acts and Decrees of the Second Plenary Council, published Notes on them, as an adaptation of Canon Law to our country effected by that venerable body.

The vast gathering of Archbishops, Bishops, Abbots, and heads of orders, theologians, and other members of the clergy from all parts of the United States, at-

tracted universal attention. The public sessions drew distinguished persons to the venerable Cathedral of Baltimore, the President of the United States attending the last ceremonies.[1]

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[1] Concilii Plenarii Baltimorensis II in Ecclesia Metropolitana Baltimorensi a die 7 ad diem 21 Octobris 1866 habiti, et a sede Apostolica recognite Acta et Decreta. Baltimore, 1868; Smith, "Notes on the Second Plenary Council of Baltimore," New York, 1874; Sermons Delivered before the Second Plenary Council of Baltimore, and Pastoral Letter of the Hierarchy, Baltimore, 1866; Spalding, "Life of the Most Rev. M. J. Spalding, D. D., Archbishop of Baltimore," New York, 1873, chapter xxiii.

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